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The Christian Sun

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"Looking unto Jesus the Author and Finisher of our faith."

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The Christian Sun.

The Organ of the General Convention of the Christian Church.

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice
4. Christian character, or vital piety the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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Elon College Notes.

The Christmas holidays are almost gone, and we are getting ready for the spring work. How pleasant and enjoyable are these holidays! The toil, the care, the anxiety, and the worry of business life is laid aside for a short time. Those who have the right conception of life give themselves up to pleasure and recreation. Family re-unions, merry laughter, happy hearts, joyful feelings are the principal features of every Christmas. Those who have been separated for long months meet again. Students return after a 5 months abence to see loved ones at home. Friends visit friends and strengthen the tie which binds them together. Lovers whose hearts have yearned for one more opportunity to behold each other's faces have their hearts desire gratified. All is joy and peace and love in these little social gatherings, so in accord with the songs of the angels to the shepherds who are watching their flocks by night. Yet there is a dark side to the picture. Oh, the drunkenness, the vice, the woes of many human beings! While some people are happy in the comforts and blessings of life, how many there are whose poverty seems more severe during these holidays. What a number who keep Christmas as though it were the birthday of the devil rather than the birthday of Christ. But, all good intentions of the righteous are subverted to some degree by the wicked, and the hearts of the kind are often made sad at the condition of the poor whom they are not able to help. The poor we have always with us, and crimes will continue among the human family until the day of the millenium

On account of the small number of students here this week, there is not much news. Snow has fallen to an extraordinary depth to what we have had for several years past. Its purity and whiteness make it beautiful to behold, especially in the moon light, for under the gentle silvery rays of sweet Luna, it glitters and sparkles like diamonds on a golden ring. Snow-balling is the out-door game at present, while all kinds of innocent amusements are practiced within doors. Bro. Sam Crawford killed two large hogs last week. One of them weighed 340 lbs, and the other 387 lbs. From these two fine specimens of the hog kind was extracted 100 lbs of lard. So you see we have people up here who know how to do something more than read books and discuss theories. We have practical farmers. And if there are readers of the SUN who desire their children taught how to raise hogs, would advise such to send their children along to Elon College where they can obtain an education in that line.

The Christmas entertainment given by the Sunday school on the evening of the 23rd, inst, was very pleasant and enjoyable. We have heard a number of compliments passed on the committee of arrangements for their interest and good management in the work

Well Mr. Editor, when these notes are printed, we will all be hard at work, provided the blessings of life and health are not with-held from us. And with our effort this term, we desire the prayers of all the friends of this institution that our work may be successfully performed and abundantly blessed by the kind and merciful God of heaven. With their prayers also we request a word or two from them in the endeavor to increase the number of students here and to make the apparatus for teaching more efficient. With these remarks we wish all concerned a happy and prosperous New Year.

H.

Dec. 31, 1892.

Faithfulness.

Nowhere in the Bible is it said, Be thou successful unto death, and I will give thee a crown of life, but be thou faithful unto death and I will give thee a crown of life.

Two motives, very different in their principles, prompt one to faithfulness. One is the desire for promotion, the other a desire to do right. The latter is the one that should always move to faithfulness; and is the one which is sure to bring a reward. You may not know when, how or where it will come, but it is sure to come.

A faithful person to whatever work God may have assigned him, never goes backward, but is always on the up-grade. Faithfulness is sure to master the work in hand; and one thing mastered makes a place for another one.

If your are faithful in the small things, you will be faithful in the greater ones; and, if you are unfaithful in the little ones you will be unfaithful in the large ones. Remember the promise is to the faithful.

A minister, when leaving a denomination, should, before joining another, discharge all his obligations to the one from which he seeks to be dismissed. He should not only go away with clean papers, but with a clean conscience. The *Nashville Advocate* mentions an instance of honorable dealing in this respect, in the case of "one of the brightest young Methodist preachers," who was previously a Presbyterian, and "a candidate under the supervision of his Presbytery, for the ministry in that church. When he found that his convictions required him to change denominations, the first thing he did was to go to work and pay back all the money that had been expended upon his education." That man had in him the right ring of moral conviction. He showed a noble manhood, and a worthy conception of the obligations imposed upon him by his changed conditions. Having been educated by the church for service in it, when he found that his doctrinal views had undergone a change, and he could not consistently be a Presbyterian minister, restitution of the funds which he had received was demanded by every honorable consideration. No one who has regard to his own self-respect, and to what is due to others, will sever his ecclesiastical connection without first discharging his full indebtedness to it. When this is done, he can step into his new relations with credit, and with the blessing of him who says:—"Owe no man anything."
—*Prerbyterian Observer.*

When a brother borrows 50 cents to put in the mission box, and don't pay it back, both men claim the credit of it when neither deserves it.

Saviour with all his power to bless operated

The men are not the only victims of this guilty land, and by whom,

THE PULPIT.

Not Conscious of God's Presence.

REV. JAMES MAPLE D. D.

And Jacob awakened out of his sleep, and he said, Surely the Lord is in this place, and I knew it not. Genesis 28:16.

This remarkable transaction reveals one of the methods by which God anciently made known his will to man by dreams.

This wonderful vision revealed to the mind of Jacob the supermtending care of God, the nearness of heaven, the ministry of angels, and presence of God

This is all a spiritual transaction. It lies outside of the material realm, and is a revelation of spiritual truths.

1. This method was adopted to open the mind of Jacob to a clear perception of the spiritual presence of God, and the reality of eternal things.

He had a knowledge of the existence of God, and a vague idea that he is the governor of the universe, but no adequate conception of his omnipresence. He was immersed in the world, and saw but little or nothing beyond the objects and aims of a sensual life. These were the only realities to him. The great spiritual truths of the universe were only as the shadow of a shade to his mind. The presence of God, the ministry of angels, and the spiritual realities of the invisible world, were all unknown truths to him; and it was to wake him up to a realization of these spiritual realities that God gave him this vision.

Jacob awoke from that sleep a new man, and in a new world. True he was in the same body, and in the same material world; but he was in a new world of thought, knowledge, feelings, and experience. He had passed out of the carnal into the spiritual state. This is implied in the exclamation, "Surely the Lord is in this place; and I knew it not." He had just awoke to the consciousness of God's presence, and the reality of spiritual things. Nothing had been real to him before but the objects of this life. Now he saw that there was something above earthly things, and he felt that he was allied to the infinite—to angels, and to God. For the first time he began to live in his higher nature, and in reference to his higher relations.

We have two natures, and sustain relations to two different worlds. We have one animal nature, with its passions and desires, which belongs only to this world; but we have a spiritual nature that is related to the spirit world. We sustain a relation to God, angels, and eternity. Jacob may have had some faint idea of his higher nature, and the higher relations he sustained; but he was never fully awake to these wonderful realities until he had this vision. It lifted him up into a new world, and from that time on he looked at things from an entirely different standpoint. He was governed by new and higher motives.

Prior to this vision Jacob saw nothing to live for but the things of this life—food, raiment, pleasure, riches, and power. These were the only realities to his mind. He saw nothing above and beyond them; but now he realized the existence and presence of God, his accountability to him; and the fact that there is another world beyond this, to which he was related, and for which he should live.

Jacob is a representative character. As it was with him so it is with all men. We commence first purely an animal life, but we grow up into an intellectual life in course of time. This gives us simply a knowledge of the material world and the carnal objects of our worldly life. We see and feel nothing beyond them. This is the life that men are living in this world, just as Jacob was living. Their desires and aims centre in material things. They see nothing beyond them, and their desires are limited to these things.

God, angels, eternity, and all the realities of the spirit world are unknown and unfelt by them, and they live just as though such things did not exist.

In this state a man may be highly educated, and polished; but his knowledge is all used in reference to the material ends of life. He employes his wisdom and knowledge to secure riches, honor, pleasure, power, and the means of gratifying his desires and passions. All his efforts end with these things. His higher relations, and the spiritual realities of eternity are all ignored. He lives as though he sustained no relation to God and eternity—as though there was nothing beyond this life. This was the life that Jacob was living when God came in that wonderful vision, awoke him to a consciousness of his existence, of the reality of spiritual things, and led him out into a higher life. This vision was a revelation of new truths, and of new realities to the mind of Jacob, and he was so impressed with them, with their reality and importance, that they became the governing power of his life. He lived in reference to them. Thus it is with every irreligious man. 1 Cor. 2:14.

From this we learn that men may, and do, live in different worlds even in this life. Here is an ignorant uncultured man whose thoughts, desires, and aims scarcely ever rise above the things that relate to our lowest wants—food, clothing, and sensual pleasures. That is his world, and he lives in it. Right by him lives an educated man—one who has reached a higher plain of knowledge, and is acquainted with the natural sciences, and wandered in the walks of polite literature. He has thoughts, desires, aims, and pleasures that the other man is a stranger to. He lives in another world. In the same family lives another man, who has all this knowledge, and has also been awakened to a consciousness of the reality of spiritual things. He sees and feels the divine presence, and realizes his relation to eternity and eternal things. These things occupy his thoughts, and inspire the aims of his life. He lives in a world entirely above that of the "brutish man," and also of the merely intellectual man. He has thoughts that they have not, has experiences that they are strangers to, and sees and feels things that they do not see. He sees God in all the works of the universe, hears his voice in the zephyrs of summer, the mild winds of autumn, the storms of winter, and in the deep toned thunders as they speak from their stormy home in the skies, and exclaims with the Psalmist, "O Lord, how great are thy works! and thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this:' Like Moses he sees "Him who is invisible" to the natural eye, and he is more real than visible things.

The design of the mission, teachings, and all the dealings of Christ with man, is to wake him up, to a realization of the devine presence, and the reality of spiritual things. Here we live in a world of sense, are closely related to material things, and are necessarily occupied by them most of our time; consequently the great difficulty with us is to rise above these things, to take hold with a mental grasp upon the idea of the divine existence and presence, and of the invisible things of eternity, so as to make them more real to our mind than the things of sense are to us. This is necessary if we would realize our relation to God, to the universe, to angels, and comprehend the grandure of our destiny so as to be gover ned by these things; but it is hard to wake men up to this realization of spiritual realities. This is illustrated in the history of the apostles of Christ. How hard it was for him to lift them out of the narrow worldly idea that they had of a mere earthly kingdom, to the conception of a spiritual kingdom. It was very difficult for them to see beyond the ends and aims of this life. Thus it is with man still. It is hard for him to see that there is anything more real than food, raiment, money, social and civil power, and the pleasures of an earthly life. These are objects of sense, and he can realize their power; but spiritual things are objects of faith, and he finds it difficult to see them and feel their power.

Men are usually gradually waked up to a realization of the reality of spiritual things. At first they are like the man in the gospel who "saw men as trees walking." He did not see things clearly. It was only a shadowy outline that he saw. Thus men see the great spiritual facts and truths of Christianity in shadowy outlines floating before their mental vision; but as they advance in spiritual life they become more real, and they are brought more and more under the power, until every thought and aim of life is inspired by them. Every Christian knows this to be true from experience. At first his ideas of God and his presence, of spiritual truths, and of eternal things are very narrow and unreal; hardly strong enough to hold him in the path of virtue; but as he advanced in the study of divine truth, and spiritual experience they became more real until they were more of a reality to him than material things themselves. This is the way that Christians grow, and are brought under the dominion of spiritual realities.

Every soul sooner or later finds its Bethel, Jacob found his while sleeping with his head on a rock on his way to Padanaram. There God awoke him to a realizing sense of the reality of spiritual things, and he became deeply conscious of the importance of living for them. That was his Bethel, and for the first time he saw the true end and aim of human existence—to live for God and eternal things.

Every soul, at some period of its existence, is waked up as Jacob was to a realization of the existence, presence, and claims of God, and the reality of spiritual things, God does not permit man to sleep on unconscious of the realities of spiritual things, and the grandures of immortality. In some way he reveals these things to every soul, and comes so near to it that there is a deep consciousness of His existence, presence, and of the realities of eternity. All have this vision of Jacob at some time in life. Luther found his Bethel in the fields near Erfenth when overtaken by a fearful thunder storm, and a thunkerbolt sunk into the ground by his side. The presence and power of God, the nearness of death, the solemnities of the judgment, and solemn realities of eternity, flashed upon his mind with a vividness never before experienced. It was a ne

revelation to him, and the commencement of a new life, God comes to other souls, and repeats Jacob's vision in milder forms than he did to Luther; and they are quickened into new life by gentler influences.

If all find their Bethel, why do not all live the life of Jacob? Because they are not obedient to the heavenly vision as he was. Thousands turn away from the light when it dawns upon their minds, and choose to walk in darkness.

Irreligious men have thoughts of God, of death, of immortality, and of the solemn realities of eternity; but their convictions are not strong and and deep enough to break up old habits of thought, feeling, and action, so as to change the current of life. Truth in such minds is like good seed sown among thorns. It is choked to death by other thoughts and passions.

II. In the spirit world there will be nothing to hide God from us.

Here we can only see him through his works, the revelations of his word, and the workings of his providence; but there we will see him in all his unveiled glory. "For now we see through a glass darkly; but then face to face." "We shall see him as he is." This is a glorious truth, and it should inspire all our thoughts, and mold our character. "Every man that hath this hope in him purifieth himself, even as he is pure." David enjoyed this hope, and felt that its realization would meet all the wants of his soul. "As for me, I will behold thy face in righteousness: I shall be satisfied, when I wake, with thy likeness." Paul was inspired by the same glorious prospect." As we have borne the image of the earthly, we shall also bear the image of the heavenly."

REMARKS.

1. It is an infinite blessing that God is always near, and watching over us even when we do not see him.

He was present with Jacob even when he was not conscious of it. The everlasting arms of mercy were around him, for God does not forget us even when we forget him. Blessed thought!

Sometimes we feel in the great sorrows of life that God has forgotten us. Feelings of lonliness and sadness come over the soul, and we feel as though the light of peace and happiness had faded from our path. All is dark and dreary, and we feel that all that we can do is to sit down and weep; yet even then God is with us. Mary went out to the grave of her brother to weep. Feelings of unutterable lonliness filled her soul. The light had faded from her home, and the dark shadow of death had fallen across her pathway in life; yet the Saviour with all his power to bless and save, was near though she knew it not. Thus it always is with the Christian, and we should cherish this precious truth; for it is a rock of refuge in the hour of danger, and our prayer should be that of the poet:

"Is there a lone and dreary hour,
When worldly pleasures lose their power?
My Father! let me turn to thee,
And set each thought of darkness free.

Is there a time of seeking grief,
Which scorns the prospect of relief?
My Father break the cheerless gloom,
And bid my heart its calm resume.

Is there an hour of peace and joy,
When hope is all my soul's employ?
My Father! still my hopes will roam,
Until they rest with thee at home.

The noontide blaze, the midnight scene,
The dawn, or twilight's sweet serene,
The glow of life, the dying hour,
Shall own my Father's grace and power."

2. The fact that God is always near should banish all fear and inspire the soul with the utmost confidence.

Why should we tremble at the approach of the storm when we know that God is with us? "I will fear no evil: for thou art with me," is the language of faith. In the midst of the sweeping storm, and the rolling waves, the nodes of the compass remain the same, and the needle points true to the pole, why is this so? Because the compass is governed, not by the waves and the winds, but by the influence of the heavens. Thus the faith of the Christian remains firm amid all the rude agitations and distracted variations of time, because it is governed, not by the instability of the affairs of earth, but by the promises of God, which are immutable.

3. Sinner you may put away spiritual things from your thoughts, and look only to the interests of this life; but the awakening hour will come sooner or later The angel of death will awake you to a full consciousness of the fact that there is nothing so real and valuable as spiritual things—nothing else that can meet the wants of the soul in its greatest hour of need.

The success of a Christian Endeavor Society depends very much upon the character of its committees. If they are earnest and wide awake, they can devise measures for putting life into all movements, and for developing the social and religious forces which will awaken interest and attract. Too much attention cannot be given to the selection of the varions committees. The members should be thinkers—persons of mental resource. They should be wise and prudent. They should be good judges of human nature. They should know how to take, sift and apply suggestions, having regard to time, persons, circumstance and end. A society engineered with such material cannot but, with God's blessing, succeed, wherever organized, and howsoever operated

SELECTIONS.

Light in a Dark Place in Ottawa.

A regular attendant at the mission is J. L. He is a Frenchman of mature years though a dwarf in size. His face reminds one of Dore's picture of the inhabitants of Dante's Inferno. A better subject for a representative of Evil Incarnate could hardly be found. Joseph, who is the only child of over indulgent intemperate parents, learned to drink and smoke at the age of seven. He never attended school and seldom went to Mass. The profession he follows at present is that of night bartender in a Lower Town Saloon, his work lasting generally from 10 p. m. till 3 or 4 a. m., in payment for which he receives after each night's work a cheap bottle of whiskey. This he carries home and shares with his aged parents. Drinking is then indulged in until daylight when all three sink into a state of drunken stupor, from which they generally recover late in the afternoon or evening. Joseph is then sober and ready for the evening meeting. On one occasion the workers were under the painful necessity of having him removed from the hall for disturbing the meeting, and the following evening he took revenge by throwing into their eyes a handful of cayenne pepper. He was then lost sight of for several weeks. When told by a friend, however, that no action would be taken to have him prosecuted, he ventured to return one evening and manifested unusual interest in the meeting. On leaving the hall he was met by one of the young women, whom he had so cruelly treated, with a warm grasp of the hand and a few kind, earnest words, that went to his heart.

"Glad to see you back again Joseph, we have forgiven you and have prayed that the dear Lord Jesus may not only forgive but save you."

The Spirit of God seemed to work conviction for a time, but as yet no evidence has been given of a desire to forsake sin.

T. M. and J. S. are both fathers of large families. Their children attend the mission Sunday school. They were once strong, fine-looking, manly fellows, but have long since lost good situations as well as their manliness, their prospects, their health, their strength, their all, through strong drink. Both depend upon the meagre earnings of their overworked wives for support, and seize every opportunity of stealing from them the articles of clothing received into their homes to be laundred, that they may pawn them for liquor.

The men are not the only victims of intemperance in this locality. What a sad and terrible sight are the intemperate women. Some with little babes in their arms, who, as Bishop South truly said, are "not so much born into the world as damned into it," and who from the day of their birth, drink in the vile poison from their mother's breast. Is it any wonder that even the children are found with an insatiable thirst for it?

A poor little fellow, deformed and crippled, is a born slave of the bottle. His mother gives him all he wants whenever she can get it.

"Shure, it's his only comfort" she says, "the house is cold and food is scarce, and poor Charlie, it helps to keep him warm and comfortable like."

Charlie's boy friends who make a few cents now and again, in disposing of rags, bones and bottle, put their little earnings together and spend it in liquor obtained from a grocer, who is told that it is for "ma" and together they have "A spree like grown up people."

Darker scenes than these are witnessed daily by those who have faith enough in the saving power of God to go forth in His name to rescue them from sin and shame. for Bacchus is not the only false god who is licensed by the government and worshiped by our home heathen. What shall be said of the votaries of Venus, who night after night, are sacrificing precious lives upon her altars. Too long have public prejudice and perverted modesty silenced the church, the state, the press, from giving revelations which would shake society at the Capitol to its very foundation.

The time for silence, for timidity, for false modesty, for prudishness has long since passed, and those who hear the deep wail of anguish, and see the unutterable woe, which comes up from the the abyss of moral corruption in our midst, are in duty bound to speak out.

We boast of our Sabbath keeping, church-going people. We look with pride upon our thirty-two churches, and our numerous charitable institutions. We congratulate ourselves on the ever increasing amount given each year to foreign missions, while all the time young lives are being sacrificed in our very midst at the shrines of these false gods. as truly as in India where the heathen mother sacrifices her child to her idol.

Children have been found as young as fourteen with the awful realities and responsibilities of motherhood upon them.

Gay, giddy, thoughtless girls are being ensnared in dens of infamy and shame, which are not only tolerated but patronized by the law-makers of this guilty land, and by whom,

alas! they are being ruined as effectually and irrevocably "as one, who, for caprice might turn a priceless diamond into a chip of carbon, from which condition all the chemists in the world can never recover it."

That the deliberate author of a ruin such as this should be entrusted with the responsibility of a legislator —nay worse—should be permitted to come to the Lord's table, and be received into the society of the good and the pure, is a sin and a shame.

Cases have been placed in the hands of lawyers who have expressed the hope that the grief stricken parents would "see the propriety of dropping the case, for if brought into court it would involve the putting of good men into the witness box and he would be sorry to tarnish their reputation."

Do these men with greater advantages of education and position, expect when arraigned before Heaven's Court and Heaven,s Righteous Judge, that He will acquit them, pronouncing them "good men," while He banishes the poor unfortunate to outer darkness?"

Scores of these dens are known to the police and in asking their cooperation in an effort to break them up, it has been found that however clear the evidence, neither magistrate nor police can interfere, unless parties living in the immediate neighborhood are willing to appear in court, and this they are generally unwilling to do.

From a human standpoint the work of the mission is a hopeless one. No amount of reasoning has any effect upon those who are so completely under the mastery of appetite and passion that they cannot break away from it, although they see the most terrible consequences staring them in the face: but the Master has bidden His servants "gather up the fragments" of ruined lives,the wrecks of hope and love, and bring them to Him whose very touch means healing and salvation. He alone can bring out of a lost manhood or womanhood, a new creation as many a living witness to His saving power can testify.—*The Friend of the Friendless.*

"Miss Untidy."

There is nothing more disagreeable than a "finnicky" person, to use an expression which perhaps, may not be found in the dictionary but which so aptly describes some over-nice individual who frets and fumes over a speck of dust or a single hair out of place in the neatly arranged coiffure.

These very tidy beings make one positively uncomfortable, but perhaps to run this extreme is better than to be guilty of the other--an habitual untidiness of person and belongings that destroys all the beauty one or the other may possess. Much as we regret to say it, there are many, many young girls from fourteen to eighteen years of age who are not quite as particular as they should be about their attire or the rooms which they occupy.

Pretty, bright, sweet-tempered girls, too, they are; yet every day we see them with buttons off their shoes and gloves, holes in waists pinned up or allowed to gape open for the world to see, hair which plainly shows it needs a good shampooing, and foreheads where certain grimy marks tell of curling tongs that have never been cleaned off.

The bureau owned by such a one is chaos itself. Veils,ribbons, gloves, and handkerchiefs consort with books, boxes of candy, and matches. There is no stated place for anything to be kept, therefore a gown is just as likely to be found on the floor, where its owner lately jumped out of it, as hung up in the closet where it belongs. Shoes repose on a table, the work-basket is an intricate maze of threads and scissors, and crumbs and cores of apples ornament the mantelpiece.

This is no fancy picture, as many mothers can testify who despair of ever getting their daughters to realize that neatness is a virtue that must be cultivated or they will never have anything fit to be seen when the occasion comes for them to wear good gowns or throw their rooms open to strangers. It is so easy to keep things nice when once you begin to try; then there is no hunting for misplaced articles or pinning on of buttons and hooks at the last moment, when voices from below call loudly to Miss Untidy to hurry up, while she is frantically endeavoring to find the mate to her glove or catch together with hurried stitches some unsightly rent that will in all probability break out afresh before she has gone a square. The stitch in time and a place for everything and everything in its place will remedy all this if you start at once, before the habit becomes too deep-seated to cure, and you will have to go through the world forever bearing the truthful but unpleasant name of "Miss Untidy."—*Selected.*

The Mother's Boy.

"He is only a mother's boy," is a statement I have heard more than once. And then there was a curl of the lip which said plainer than words that a mother's boy is not held in very high respect.

Let me see: what is a mother's boy?

I have one in mind as I write. He is about twelve years of age. He is strong of limb, and fair of face. He is a hard student, and an enthusiastic playfellow after school hours. He does not use vile language. He plays with a vim and dash born of enthusiasm and good health, but he is considerate of boys younger, weaker, and smaller than himself. He is tender in his treatment of his sisters. He does not cause his father anxiety by doing things that would displease him. He does not go into the classroom without preparation for the studies of the day. He treats his teacher with consideration that boys should treat their elders and superiors. He goes to bed early, and is up with the lark. He has a due regard for his own personal appearance, and keeps his face and hands and clothing clean. He reads good books to elevate his mind. He is loving and gentle with his mother. He finds pleasure in her society. He is ever ready to save her weary footsteps by anticipating her wishes. He is saving of his pennies. He is generous to those who do not treat him fairly In a sentence he is a manly boy. There are such mother's boys in the world. They are the hope of the future. Some of them will be our presidents and lawmakers. They will be the presidents of our colleges, banks and railways. They are the men who will move the world. I wish all my boy readers were mother's boys. The lad who is called a "mother's boy" need never be ashamed of the application; many of the great men of this and other countries have been such and have been proud of it.

Upon the day of Garfield's inauguration as president of the United States he turned after taking the oath of office and kissed his mother who was standing near him. In his hour of triumph, and amid the glittering crowd, he did not forget his mother whose heroic struggle in bringing up her children in the poverty of frontier life forms one of the most fascinating pages in our history. Surely he must have been a "mother's boy."—*Ladies Home Journal.*

The Right Way to Look at It.

Does a rose refuse to grow and to emit a sweet odor because there are noxious weeds in the same field? And does the rose complain and declare that it will not fulfill its mission until every weed is pulled up? A rose is a rose in the midst of thorns and thistles. A Christian is a Christian under all circumstances and whether the world is full of weeds, and the church swarming with hypocrites, the man of faith continues to grow and bear fruit, exhaling a sweet and salutary fragrance on all around. —*Selected.*

Renew your subscription to the Sun.

FROM PASTORS AND FIELD.

Letter From "Down by the Sea."

Dear Sun:—It has been quite a while since I gave you a regular letter from this section of the "Old Dominion." My reason is a good one, at least in my judgment—I have been so busy that I have been compelled to neglect much of my private correspondence. Now, the weather is so bad that I am kept in doors and so I have a few spare moments for the Sun.

In our Berkley church the work is going on well. Rev. Roger Charnock is a man of ability and a worker of no ordinary capacity, and I believe under his ministry the church is growing and doing well. Recently he preached a sermon on "*Ice Cream, Oyster Suppers and Entertainments Versus Cheerful Giving,*" in which he took a bold stand againt supporting the cause of God by such means as are found in church fairs and entainments This he followed by another sermon in which he sought to give them "a more excellent way" of raising money for God's church. I do not know what his points were, but I doubt not they were good, and, if so, I wish he could preach those two sermons in every church of the Eastern Virginia Conference for our people generally are in need of instruction along lines like that. I devoutly hope that all the people will abandon church fairs, oyster suppers, entertainments and such like means for supporting the church, and learn to support the Master's cause in God's way. I have not the space here to show why this is wise and best, but if you will turn and read Exod. 35:5,10,21,22,25,26,29,31, 35, you may see for yourself. In each of these verses appears the ground of their giving. In the 5th verse it is "Whosoever is of willing heart, let him bring it, an offering unto the Lord," in the 10th it is "the wise hearted," in the 21st it is those whose hearts stirred them up and whose spirit made them willing; in the 22nd it is the willing hearted; in the 26 it is again the wise hearted women; in the 26th it was the women whose hearts stirred them up in wisdom: in the 29th, it was the willing offering unto the Lord; in the 31st it was him who was filled with the spirit of God, in wisdom, in understanding, in knowledge and in workmanship; in the 35th, it was the willing hearted and the wise hearted that God clothed with power to work. There is abundance of Bible teaching on this subject. If those interested in finding out what the Bible says along this line will send 10 cts to A. W. Hall, Syracuse, N. Y., and ask

him to send you a copy of "*Ecclesiastical Amusements*," they may persue the line of thought further. When you get it, read it and read carefully and prayerfully all the Scriptural references, and I think you may change your opinion of this matter.

The work of the Christian church in Norfolk goes grandly onward. Dr. Jones, the pastor is a very busy man and his people are growing more and more like their pastor in this respect. Work wisely done brings growth, and so it is here, for the Norfolk church is growing. They have accessions to its membership almost every Sunday They began three years ago with about 15 members. They have gained till now they are well on the way of the third hundred of their membership. Their need of a house of worship is so apparent and so urgent, that I do hope our people will give liberally for that purpose. If they had a suitable house of worship, I believe they would have 500 members in less than two years from Jan. 1, '93. I understand that they have their plans laid to begin this good work in the early spring of 1893. Let us help them as liberally as we can, for aside from the question of duty, it promises to become a stronghold for our work in Eastern Virginia.

My own field is in a hopeful condition, in the main. At Providence we are having good services, especially is this true of our week-night services. Our young people had arranged for some special work during Christmas week, but the beautiful snow came and their plans were frustrated, but we hope for a better opportunity later.

At Berea we are having reasonable prosperity and we hope for a year of great usefulness in the Master's Vineyard. Deacon N. Only has been quite sick since the Conference at Berea, but he is convalescent now, and we hope for his speedy restoration to health.

At Antioch we are arranging to remodel and repair the house of worship, which we hope to have completed, in time to receive the annual session of the Sunday school Convention in July 1893. Antioch is a mother of churches, and as such she has many of her old members scattered in different sections and different churches. We expect to raise the most of the money within the church, but we should be glad to receive help from any of the ex-members, or friends, now residing away. Any such contribution should be sent to Benj. P. Gay, Treasurer of the Building Committee, Windsor, Va. The spiritual condition of this dear old church is good—I think better than at any time since I became their pastor in 1885. May God bless the field with an outpouring of His Spirit.

Rev. Z. A. Poste of Medway, N. Y. State is now in Norfolk and will likely remain through the winter. On account of an affliction of the throat he gives up preaching, for a short while only, and comes to reside in a milder climate. I sincerely hope he may be fully restored to his usual good health. Bro. Poste is no stranger here, for he spent some five years in the South as a pastor, from the death of the lamented Beale, in 1881. He has many friends in Eastern Virginia who will be glad to welcome him into their homes again. While temporarily out of active pastoral work, on account of his health, he is representing Cram's Series of Atlases of the world—three in number. I have had the pleasure of looking through them, and I unhesitatingly pronounce them the most complete manual of information, geographical, commercial, statistical political, religious, astronomical, etc., which I have met in anything like the same space. To possess either one of these Atlases and understand its use is to put the possessor in a position where he may inform himself on an extensive scale. Mr Poste is well equipped and ready to give information and furnish these most valuable works, and I hope he may sell many to our people and the public generally.

J. Pressley Barrett.

Berkley, Dec. 30, 1892.

Windsor, Va.

Christmas day was our appointment at Ise of Wight C. H. It was communion service also. Before we engaged in this impressive service Bro. L. H Whitley presented to the church a beautiful communion set, given by Bro. Jas. A. Thomas of Lynchburg, Va., and sister Laura M. Harrell (nee Thomas) of Roanoke, Va. The gift was received and responded to in behalf of the church by the pastor. This gift is most highly appreciated as coming from two of the first members of the organization at the Court House. While they have moved to different parts of the State, it is an honor to each of them—that they have not forgotten their church We will remember the sympathy and valuable help of these two members in our efforts to build a house of worship. Their encouraging words and pleasant association will be remembered with much pleasure. May God bless them in their new field—giving them much success in this world and a home in heaven when the day of this life ends.

Married in Isle of Wight county Va. November 30, 1892, by the writer, Mr. Robert Reynolds and and Miss Martha M. Turner. By the same, in Ise of Wight, Va., Dec. 13, 1892, Mr. B. T. Stringfield and Mrs Nannie J. Bradshaw. Service appropriate to the occasion was conducted by the pastor of Christian church in Windsor 4th Sunday night in December. The text was written in large green letters across the pulpit under which was placed a beautiful star. The singing was good, and we hope the service was instructive and interesting. I hope that every Christmas day will be observed in the a suitable way, and that Christians, at least, will keep sacred the birthday of Jesus.

During these festive days thousands of hearts were made glad, but O, there were many sad ones too! The death angel did not fail to make his visits. He entered the home of Bro. Junius Cox and called for Mattie his fifteen year old daughter. Mattie was an interesting girl, loved by her associates, and highly respected by many devoted friends. Last Wednesday as the snow lay thick on the ground, and as the evergreen trees bowed lowly and mournfully under its white form her funeral was preached in Mt. Carmel church-where she was a member, by her pastor from the words: "Her sun has gone down while it was yet day." Then she was carried to rest beside loved ones.

Permit me to return my sincere thanks to Hon. J. H. Bogart of Franklin, Va., for a valuable and appreciated Christmas present. The gift was unexpected, and the giver will ever be held in grateful remembrance by the receiver. May he who seems to appreciate the Lord's workmen be blest with the richest joy of His salvation.

Farewell forever to 1892. I shall think of it as one of the brightest years of my ministerial work. I am so glad I was permitted to see that year, and to enjoy so many spiritual and temporal blessings given by my Father in heaven. Dear old year, I shall never see you again except in memory. I welcome the New Year in, and pray that it may be a happy one to all.

J. T. Kitchen.

Holland Items.

Our quarterly and communion meeting came off, as previously noticed, the 4th Saturday and Sunday in December. The weather was very cold, and the congregation on both days was smaller than usual. The business on Saturday was made to seem especially pleasant by the appearance of a new suit for the pulpit. Misses Mary Johnson and Lina Holland were the special agents in securing the beautiful suit, consisting of an elegant sofa, communion table, flower or vase stand the vase filled with beautiful flowers on Sunday. The chairs, which will be of splendid quality, had not arrived. Miss Mary Johnson also, had purchased a nice carpet, with which she covered the rostrum floor and steps on Saturday. We were also pleased to have for our use the first time, a splendid silver communion set. This was obtained by the efforts of Miss Myrtie Daughtrey. All the above named young ladies, as well as others not named, are good workers, and have accomplished much for Holland church.

We note with pleasure, at our meeting, the presence of Bro. T. L. Daughtrey of the Roanoke, Va, mission, son of deacon Eley Daughtrey. We were all glad to take him by the hand, and look into his pleasant, manly face. He seemed much to enjoy his visit, after an absence of three years, to his old church home and to meet friends and loved ones once more. He expressed much gratification at our prosperity and advancement in church work. He is much interested in the Roanoke mission.

We are glad also to see brethren from Georgia, members at Holy Neck, at our meeting, who had been away a year or two.

Since my last letter, death has visited our neighborhood, and Bro. Solomon Bradshaw, an old, well known and highly esteemed Baptist brother, has been consigned to the dreary tomb to await the resurrection of the just.

Bro. Richard H. Keene a Deacon, and beloved and pious member of Holland Christian church has been quite ill for two or three weeks. He is nearing his fourscore years and is a charter member of Holland church.

R. H. Holland.

From Durham.

Dear Bro. Clements:—I reckon a word from Durham occasionally will be read with some interest by the Sun family.

I have had but little time since I have been here to form acquaintances or visit my congregation. Was out Monday last and took the names of five sisters for my church who had moved here and were members of the Christian church elsewhere. My membership is so scattered cannot get together a large congregation, but I hope it will gradually increase in numbers.

Am arranging my study in the basement of the church where I may be found in the day, but board on Queen St. only a few doors from the church, and have a room where I spend the night. I give this information that my friends may know

[continued on page 8.]

The Christian Sun.

THURSDAY, JANUARY 5, 1893.

REV. W. G. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER

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Address all communications to
THE CHRISTIAN SUN,
RALEIGH, N, C.

EDITORIAL NOTES.

Don't forget to write it '93.

The Annual will soon be out.

The Christian Hymnary for sale at this office.

Next week the SUN expects to be full size again.

The SUN sympathizes with Rev. E. T. Iseley in his illness.

Rev. S. B. Klapp is one of the most faithful workers the SUN has.

Rev. J. W. Wellons reports that the Hon. J. S. Carr, has been treating him fowl.

Those who are thinking about moving to Elon College, will do well to read, in this issue the advertisment of Rev. W. T. Herndon.

Prof. J. H. Moring of Morrisville, N. C., returns thanks to the ladies of Elon College for a nice Christmas present received through their kindness.

Bro. E. T. Isely wishes to return thanks to several friends of Antioch church for a nice Christmass present, also to Bethlehem S. S. for some presents.

The Holidays are past, new resolutions have been made and old habits sworn off, now what? Why a manly stand for God and right and all will be well.

Now that Dr. Briggs is acquitted of the charges prefered against him, let the people think more about Christ and right living, and less about men made creeds.

For Sunday school and revival services The Evangelist's Songs of Praise is *the* song book to get. For sale at this office. In ordering state whether No. 1 or No. 2 is wanted.

We regret to hear of the death of Sister Foster of Rockingham Co., N. C. She was a faithful member of Happy Home Christian church and the devoted wife of Capt. J. W. Foster. Have no particulars.

The heavest fall of snow for many years in this section occurred last Monday night and Tuesday which lay on the ground till Sunday when a warm rain carried it all off. The merry jingle of sleigh bells was very pleasant.

D. J. Mood, of this office, and Miss Maggie Dick, of Smithfield, Va , were happily married in the M. E. church, Smithfield, by Rev. C. L. Bane, Dec. 22, 1892. They will make their home in Raleigh, N. C. The SUN gives them a hearty welcome.

In renewing his subscription to the SUN Stephen Chapel says: "I have been taking the SUN 44 years last August and have not learned to do without it yet." It would be a great pleasure to us to have a large list of just such subscribers.

THE CHILD OF THE PRECINCT. A Story by Sarah Doudney. 12mo., Cloth $1.50. This is a beautiful story by a favorite author and will be highly enjoyed by lovers of good literature. Published by Anson D. F. Randolph & Co., New York.

DAILY STEPS UPWARD. Selected Readings for every day in the year. 75c. by Anson D. F. Randolph & Co. New York. This is a nice book and one that will be appreciated by those who are busy and enjoy committing to memory short and pretty passages.

UP AND DOWN THE HOUSE. By Anna Warner, 16mo. ornamental, Cloth $1.00. "Taking for a text the most wonderful house-keeper on record, it would fain help other women to be as wise, as useful and as blessed as she." Published by Anson D. F. Randolph & Co., New York.

The N. C. *Teacher* an educational magazine published at Raleigh by Alfred Williams & Co., is always a welcome visitor at this office; and the December number is doubly so; for it is full of interesting articles. But best of all is its outspoken condemnation of the peripatetic foot ball teams. So far as we know the CHRISTIAN SUN was among the first to speak out against the peripatetic foot ball team. And now we rejoice to know that an educational magazine, so deservedly popular as the N. C. *Teacher* stands by our side.

The New Year.

The old year with all its foibles and failures is gone; and the new one with its prospects and duties is here. The foot prints of the old one must remain wherever they were made whether in the golden sands of obedience to God, or in the quagmire of sin. All time is divided into periods, counting from the little second up to the great century. These periods should be improved while they are passing by; and the only way to improve the slow dragging centuries is, to improve the little moments as they fly.

As we enter upon this new year, we start out upon an unknown journey which lights up only as each step is made We cannot tell what is just in front of us. How many joys may come to those who are now in sadness no one can tell. And how many dark clouds of disappointment may pass over the pathway of hundreds of those who have started out amidst the sunshine of prosperity, are known only to Him whose past and future are the same. The hand that writes these lines may be still in death before they reach the readers eye.

Remember that each day of this new year, 1893, that we live we will make a page of history of some kind, bad, good, tolerable or indifferent. How important it is to us that these pages of history which we make may be nice and clean.

Let prayer go up that this may be a prosperous year with the church and all its efforts. With God's helping hand it is possible to do great things, to put the work of the church far ahead of anything in its past history.

It will be our aim to make the SUN a grand power for good during 1893. Who is willing to help us do this? If each minister will get nine tenths of all the old subscribers in his field to renew, add eight new ones during the year it will put the SUN on a financial basis which will make its rays much brighter and its power much greater. How many ministers will enter into a pledge to do this? Let those who will send in their names; and we will write them in a book, publish them in the SUN and enter them on our roll of honor when the pledges are redeemed. Almost every subscriber can procure one other if a strong effort is put forth.

Who will be the first to send in a new subscriber?

Let all reach the conclusion that the CHRISTIAN SUN is our paper, and then work as such for its success.

May this be a happy year to all, is the prayer of the SUN; and many souls born into God's kingdom.

Meditations.

Here we sit by the fire two days after Christmas has come and gone. As we look out through the window, we see the earth covered with snow seven or more inches deep, and the beautiful white flakes still chasing each other round and round as they swiftly make their journey toward the white carpet below.

As we thus look at nature wrapped in this beautiful garment, we get a faint idea of the purity of all things as they come from the hand of the Creator untouched by other influences.

How fast and irregular the mind moves these indoor days! The inclement weather often houses the body; but the mind rambles on, caring not for rain or snow, stopping here and flying yonder, scaling the mountains and traversing the valley, reading the past and contemplating the future.

Now in mind land, we are living over the past again, when with trap and dead fall the snow bird and the sparrow were taken in, and with dog and gun, the rabbits gave us much fun. Pleasant boy days were those, when fathers and mothers had the heavy cares of life on them and we had none.

Now our journey changes, and in our rambles we are making visits to the churches. Many of their local names pass in review. Among them we find quite a number of good brethren and sisters who meditate and pray much about their spiritual condition. Moreover they are much interested in all the enterprizes of the church. They want to see missions in the front rank, and they give to put them there. They want to see their college equal to the best and they work to make it so. They want to see their church paper the best religious journal in the land, and they read it and write for it so.

In our rambles, we find another class of church members. They are kind thoughtless people. They love their church, and want all its enterprizes to prosper; but they are so thoughtless, they never think about putting by a dollar for the pastor or a quarter for missions when they have it. And if they take the church paper, they forget to renew when the time is out. And even sometimes some of them forget their church days. They are good people. But Oh! they are so forgetful.

Possibly, it is not best to tell of all the classes that are found in the churches; for some act more like they belong to the world than the church.

And now in our meditations, we have rambled this world over, taking a view at great and small, good and bad, and seeing and hearing many things that would not be expedient for us to write: we are forced, however, to say what this is a great world, containing much that is good, pleasant to the eye and delightful to the ear; but it is very far indeed from the standard of an ideal heaven.

The man who shoves aside ten dollars in change to get a nickel for the Charity basket, will get the same fate when Christ comes to select His Jewels.

A Good Thing.

Nearly all people like a really good thing. And now we are going to tell the young and the old, the brethren and sisters, about a good thing, hoping all will read it and be made better by it.

We know a church which pays its pastor, raises its assessments, and has an interesting Sunday school. You say that is good, and so it is; but that is not the good thing about which I wanted to tell you.

This same church has what is known as the little boys' prayer meeting. The little boys, from about 8 to about 16 years of age meet once a week in a prayer meeting with the superintendent of the Sunday school. He meets with these dear little boys to assist them in their work. And these soldiers for Christ, under the leadership of the Sunday school superintendent, lead in public prayer, sing the songs of Zion, and make talks for Jesus. Now don't you agree that this is a good thing? We do, and shall pray, and hope, and wait, and expect that God will call some of this faithful band into the gospel ministry. We shall expect that to be a live church as long as the boys prayer meeting is kept up.

Cultivation.

Both form and matter are the results of the divine touch and the creative power of God; and He saw it were good But nowhere is it implied that form and matter should always remain, in bulk, shape and beauty, the same in every particular. The laws which God has placed in the bosom of nature teach us that improvement is the outgrowth of careful cultivation, and retrogration is the result of neglect.

God has so arranged things, that cultivation is not confined to vegetation only. It may be used in harmony with God's laws in all the realms and kingdoms, of which He has given us any knowledge. The invisible things often improve as fast under the hand of cultivation as the visible. The mind, the affections, the emotions, all improve or retrograde according to the attention or neglect given them.

The contrast between plants may be caused to stand in very distinct proportions, by close cultivation of one and shameful neglect of the other; and so it is with the mind.

The cultivated mind grows strong and useful in the world of thought; whilst the neglected one has but little in it to be admired.

A cultivated desire for sin in any of its forms develops as fast as it does in anything else. Hence cultivation may prove a curse as well as a blessing. In all that is good, it is a blessing; in all that is bad it is a curse. Dear readers, cultivate the good and banish the bad.

Pay Your Vows.

Under the lash of conscience, untold promises are made, which are neglected, broken and then forgotten. But somewhere they stand against the debtor, and must appear in judgment to condemn him, if no hand of forgiveness has taken them away

In the eyes of men, some classes of sins have grown respectable. Such as work for the public on the sabbath, using money to weaken the hand of justice, and many other things permitted by the laws of the government. But the man who makes promises to his fellowmen, and lightly violates them soon draws upon himself the disesteem of good citizens, and the contempt of the average class of the wicked.

People may make their vows to God, pledging themselves to a better life and a more faithful discharge of duty, and then let those sacred vows stand against them unpaid, but they are not forgotten by Him to whom they were made; and remember that He has said it is better not to vow than to vow and not pay.

Promises made and broken weakens one's forces for right doing, and gives the enemy of souls an advantage, of which he quickly takes possessions And then like some disease which finds its way into the system, it continues to weaken it as long as it remains. But vows of a better life and faithful discharge of duty and promptly paid, add strength and vigor to the soul's forces for aggressive warfare upon the enemy's lines.

Our Japan Mission.

Our mission interests in Japan are in an encouraging condition. Bro. and Sister Jones are working on with their untiring energy.

In the main our native preachers are doing well. Our missionaries, Bro. and Sister Woodworth and Miss Penrod, are taking hold of the work with a will and consecration that prophecies success. But for a time their energies will be largely given to the acquisition of the language. This is best. Without the language their work must necessarily be done under great difficulties, and consequently much slower, and at the same time quite unsatisfactory to themselves.

I am glad to note the fact that the Missionary Sentiment is gradually on the increase in our home churches. The aggregate amount of contributions this year, both for home and foreign missions, will exceed that of any previous year of our history. Still it is scarcely a tithe of what it ought to be. (I will give statistics for the year in a few weeks.) We are just beginning to rub our eyes a *little open* to the obligations God is laying upon us and to the opportunities he is giving us to have a worthy part in the great work of evangelizing the world for Christ. Privileges that we must hasten to improve or they will be taken from us and given to others.

Let us enter upon the year 1893 with a determination to pray more, do more, and sacrifice more (if indeed we have sacrificed at all) for Christ and the on-coming of his kingdom.

A pressing need of our work now is a church house at Oji, Tokio, Japan. The need is so pressing that a special meeting of the Mission Board decided to make a call for a "Japan Building Fund." Will not as many of our mission friends in the South as feel moved to help in this work, and have an interest in our church at Oji, send a special contribution for that purpose to this office, or rather to your own Treasurer, A. Moring, Raleigh, N. C.?

J. G. Bishop,
Miss. Sec'y, A. C. C.

Dayton, O., Dec. 16, 1892.

Suffolk Letter.

The calendar of 1892 is no longer useful, except as a reference to the past, and the calendar of 1893 is now before us for daily service. So the past year to us all is only a recorded chapter in our own history to which we may refer with pleasure or regret, while the year upon which we have entered is full of daily duties and trials. "Forgetting those things which are behind, and reaching forth unto those things which are before (we) I press toward the mark for the prize of the high calling of God in Christ Jesus" Phil. 3:13-14. We need some goal for our lives, and Christ is the highest possible to our souls. Let us make this year a march forward in the "path of the just which shines more and more to the perfect day." "There was once a drummer boy in Napoleon's army. It was in the Peninsular wars. At one time Napoleon's army was about to be defeated in battle. An excited commander told the drummer boy to beat a retreat. "Sir," replied the boy I have been in Egypt. La Pierre never ordered me to beat a retreat, and I do not know how to beat a retreat. But I can beat a charge that will wake the dead." The boy began to beat a charge. Napoleon's forces were almost routed, but when they heard that inspiring music they rushed headlong against the opposing forces, and Napoleon won the day gloriously. "Let us beat no retreat in Christian warfare, but let us beat a charge that shall inspire us for victory.

Christmas day here was very cold, but our Christmas service, "Our Guiding Star" was rendered successfully and the congregation was very good. Our Norfolk collection was not as large as good weather would have made it, but we may have another chance to [illegible], it is not a good time for [illegible] collections as [illegible] their money in [illegible] and [illegible] small as [illegible] large sum and [illegible] of this collection.

The big snow which fell last Tuesday yielded yesterday to rising temperature and rain and [illegible] this morning. It was over [illegible] inches deep in suffolk. On account of the bad weather our congregations yesterday were small; but one promising young man was received by letter into our membership Heavy work is in our path here for 1893, for we want to complete our new house of worship. It now stands with roof on and floor laid.

"The Week of Prayer" will be observed in Suffolk by one union service on Wednesday night at the Baptist church. This one meeting was substituted for the full week because of bad weather.

The Ladies Benevolent Society Union will meet to-night with Mrs. D. P. Portlock on Kilby Street. This is a most useful society in our church, and will soon have a preacher's home paid for and this home adjoins the church, on Main Street.

Mrs. L. Kernodle, mother of Prof. P. J. Kernodle, has been spending the past week with Prof. Kernodle on Kilby Street, and she will remain a short time longer with him.

Mr. Frank Little of Roanoke has also spent the holidays in Suffolk.

A "Happy New Year" to all the readers of the "Suffolk Letter," and to Mr. Mood who passed through Suffolk the 22nd of December with his bride, a charming Virginia lady.

W. W. Staley.

January 2, 1893.

The Cottage Hearth for January.

The Holiday number of *The Cottage Hearth* is an unusually interesting one, and is full of good, interesting stories and articles. The opening parts of Erastus Faulkner, by *Matt Crim*, create a lively interest in the reader's mind for the principal characters of the story. The fine illustrations and new departments which this number contains add greatly to its attractiveness. (W. A. Wilde & Co., Boston, $1.50 a year.

A newspaper that shoots its flashy editorials and its mushy tittle tattle above the heads of the people is like carrying a reaping machine in a balloon

[CONTINUED FROM PAGE 5.]

where to find me when they come to the city.

I was very much surprised and gratified to receive a present from the Hon. J. S. Carr last Saturday of a fine gobbler for Christmas day. But as Mr. and Mrs. Peace, with whom I board, was unable to cook it then, have kept it to dine on tomorrow—come and take dinner with us, Bro. Clements.

The snow is very deep here and cold.

Bro. Mood and lady will please accept my congratulations.

Hope to have in a few nights a nice little treat for our Sabbath school scholars.

Dec. 27, 1892. J. W. WELLONS.

From Berea, Norfolk Co., Va.

DEAR SUN:—I have concluded to attempt to furnish your readers once more with a few items from this community. The first Sunday in November just two days after the adjournment of the E. V. C. Conference, Bro. Barrett (Rev. J. P.) being much encouraged because of the achisvements of that body during the past year and desirous of accomplishing if possible more this year in his field of labor than last year; took up a collection for mission and raised $4.00 for a start. After this Bro. Barrett gave us one of his fine sermons in a very impressive manner. On fourth Sunday, same month Bro. B. preached one of the most powerful sermons we ever heard. His subject was along a very delicate line—that of debt-paying and oppressing the widow. The first Sunday of Dec. Rev. R. D. H. Demarest preached for us and Bro. Barrett went to Roanoke to perform a duty enjoined upon him by Conference. Bro. Demarest gave us the best sermon on this occasion that he has ever given us yet. He seemed to be possessed with the spirit. His sermon was highly spoken of by several. It has been quite sickly of late and a few deaths. Deacon N. Only has been very ill, but through the will of God is convalescent. The weather at present is very changeable. One day it is cold, rainy, dark and gloomy. Next day it is sunshiny and warmth. So is life, it is made up of joys and sorrows. To day as we allow our minds to feast upon carnal things and satanical influences surrounding us we feel that the way is gloomy indeed and faith is very weak, but to-morrow as we enter our thoughts upon heavenly things and allow the sunlight of God's love to enter our hearts, it is no longer dreary, but joy, peace and love reigns supreme. May God so lead us, and may we be so full of the love of Christ that our lives may be made up of a great deal of sunshine, but a very little of shadow.

Yours in Christ.

M. W. HOLLOWELL.

Great Bridge, Va. Dec. 16, 1892.

Gleanings.

Rev. Sister Haley has been greatly blessed in her labors in the Christian church in Lincoln, Vermont. The pastor Rev. E. W. West reports as the result 35 hopeful conversions and 9 accessions to the church. Others may be received to fellowship, hereafter.

A correspondent from Laco Christian church, Maine, reports with special pleasure, that a member of her Sabbath school class was baptized and received to fellowship.

Rev. M. Summerbell, D. D., has been appointed to membership on the "Advisory Council of Religious Congress at Chicago. A good man appointed; it puts a good man in good company.

Rev. G. W. Irons has enjoyed a grand meeting at Waterford Christian church, Illinois. Church revived, sinners converted and 11 added to the church.

Rev. Thos. H. Wade, pastor, reports a gracious revival at Mt. Gilead, Illinois. Thirteen souls were added to the church as the result.

Rev. J. J. Copeland has just closed a good meeting at Broadway Christian church, Indiana, with 9 accesions to the church.

Rev. E. K. Pond reports a good work of grace at Young's Creek church, Johnson Co., Ind. Twelve were added to the church.

Rev. W. L. Lunday reports 5 additions to the Christian church at Anderson, Ind. The mite society in this church is also doing a good work.

Rev. J. L. Towning has enjoyed a pleasant visit to Pleasant Valley church, Iowa. The pastor Rev. O. E. Brown reports 11 additions with the prospect of more, as the result of the meeting.

Rev. J. O. Elwell, pastor, assisted by the state evangelist, Rev. W. B. Golden, is rejoicing over his gracious revival at Zion Hall, Iowa. Eighteen precious souls found peace in Jesus their Savior, and united with the church.

Rev. O. P. Furnas enjoyed a good revival at Circle Hill church, Ohio, a new organization, with 24 additions to the church.

Rev. Enos Peters has just closed a very interesting and profitable meeting at Mt. Zion church, Muskingum Co., Ohio, with 10 additions to the church, with favorable prospects for others soon.

Rev. R. H. McDaniel reports a good revival interest at Fincastle, Ohio. Fourteen additions, and 13 baptisms. R. H. HOLLAND.

Was It too Much?

A young man wrote to ask how much it was his duty, as a man with limited income, to give to the cause and work of God. The writer declined to answer that question; as the Lord had not given him the right to prescribe another's duty. "They have Moses and the prophets," and according to their standard the "tithes," or tenths, and numerous other offerings, were to be given to the service of the Lord. How many are there willing today to give even a tithe, a tenth, to say nothing about the free-will offerings, thank offerings, peace offerings, sin offerings, which were offered day by day by the sons of Israel? The Pharisee when he prayed said, "I fast twice in the week, I give tithes of all that I possess;" and the Saviour testified that the Pharisees paid "tithes of mint, and anise, and cummin;" but he also tells us that "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the kingdom of heaven!"

How many are there today whose righteousness does not only, not exceed, but does not at all equal the righteousness of the Scribes and Pharisees? They have never even paid their tithes to God in any shape, and as to offerings they hardly know what an offering is.

A story is told of an Indian who one day asked Bishop Whipple to give him two one-dollar bills for a two-dollar note. The bishop asked: "Why?" He said: "One dollar for me to give to Jesus, and one dollar for my wife to give." The bishop asked him if it was all the money he had. He said: "Yes." The bishop was about to tell him: "It is too much," when an Indian clergyman who was standing by whispered, "It might be too much for a white man to give, but not too much for an Indian who has this year heard for the first time of the love of Jesus."—*Selected.*

Wine and Women.

The opinion has been expressed in several publications of good standing that wine drinking is on the increase in this country and particularly among the women It is pleasant to note the fact, however, that the *North American Review* for December publishes an article by a physician taking a contrary view. The thought that, with all the testimony of today touching the evils of strong drink and with the noble work now being done by women to lessen drinking, nevertheless among the gentler sex the drink habit is increasing, is a thought that may well sadden any philanthropic mind. Welcome be any word of experience that this is not so.

Dr. Crothers, the author of the article referred to, is the superintendent of the Walnut Lodge Hospital, of Hartford, Conn. He first calls attention to the remarkable phenomenon, pointed out by Dr. Westphal of Sweeden many years ago, that the existence of inebriety is tide-like, now increasing and now ebbing in accordance with forces and conditions that are practically unknown, and then delights us with the declaration that "the conviction that inebriety is diminishing in this country is sustained by all scientific study and observation." He notes that wine is gradually disappearing from social boards and that society increasingly frowns upon any excess manifest in public. Also that "the decrease of drinking among women is fully confirmed by the facts of heredity." A great argument in favor of "the woman's movement" is contained in the following: "The emancipation of women from the slavery of caste and ignorance, and the steady upward movement in mental and physical development, will prevent any general increase [as psychological drink-waves come and go] of alcoholism and inebriety." Heaven grant it.

What Does the New Year Bring?

Vacant chairs;
Good wishes without number;
Change, but not always silver;
January—and all of the others.
Mistakes — we date our letters wrong;
Friends grown older and a few joyless;
Bills of every description, but every one so large;
Improvements that cause wonder and questionings;
Dividends without variety, all shrunk, like old flannels;
"The new face at the door, the new foot on the floor;
New friends? Yes, and worthy ones, too. How have we existed without them?—*Ex.*

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RALEIGH, N. C.

Memory, What is It?

It is the perfume which lingers around the vase, whose gift of flowers lies withered and dead When earthly comforts have flown far away, and time's desolating hand has erased from sight every trace of hope—all that is fair and beautiful—so that at least we have learned to look upon life as a scene of pilgrimage, of warfare and of woe; then it is that recollections of by-gone happiness steal in upon us with their witching spell, and, as we dream on, memory colors the phantom with such bright tints that it wears the semblance of reality. We live over again those glad hours, and are consoled for a little moment by the lingering incense of the past.

Memory! 'Tis the troubled murmur of the wind on a stilly night When wealth and the glitter of fame crown a period of toil, and the eager soul has grasped all that would seem to constitute the bliss of man—oftentimes at this most prosperous hour, whilst satisfied ambition sings a lullaby, whose purport is, "take thy rest, eat, drink and be merry," some hidden voice stirs the hitherto quiet current of the mind, and with a sudden impulse wakes into existence the remembrance of some unrighteous action which has long slumbered amid the relics of days now sunk to their endless rest, and this unbidden revealing embitters both the present and the future, clothing them with the sable garb of remorse, and causing the evening of life to be filled with the troubled murmurs of trammeled thought.

Memory! What is it? It is the gentle dew which wakes to renewed life the drooping blossom parched by a noonday sun. It is æolian tones, re-echoing with each breath the solemn music of the spirit-land, telling in earthly melody of the loved, the lost. Memory is one continuous, never-ending dream, requiring no heated imagination ot call forth its power, for it is wakened into being by a look, a tone. It is the muffled bell tolling forth the knell of blighted prospects, of wasted affections. It is the requiem chant of unimproved opportunites, of moments idly spent in folly's giddy maze, and of deeds we vainly wish undone. Memory is the halo which gilds the sunset hour of life, making bright the fleeting moments of the soul, for it points back to Calvary,s cross and guides the weary wanderer to the bright home of those who have gone before.

Oh, Memory! thou searcher of the heart! who can resist thy despotic sway? Prince and peasant, the lordling of the land and the tiller of the soil alike, must bend beneath thy potent influence, and often bitter are the dregs with which thou druggest the cup of life. Yes, thou art a stern teacher, Memory, but most blessed are thy ministrations if they but warn us to guard the future, that in *it* we err not, as in the days gone by.—*Exchange.*

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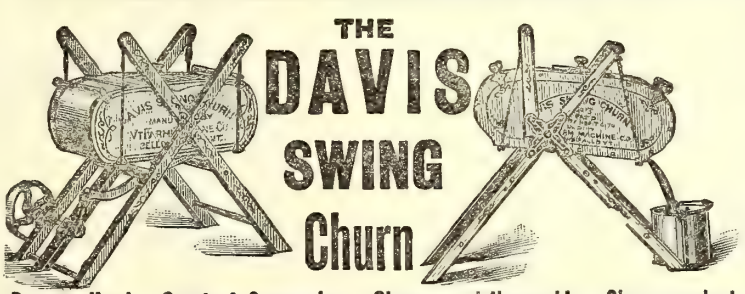

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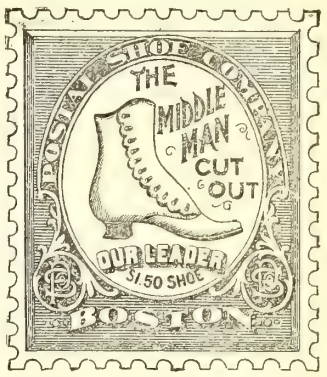

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In Effect Nov. 27, 1892.

SOUTHBOUND	No. 9.	DAILY. No. 11	No 37
Lv Richmond	12 45 p.m		12 50 am
Burkeville	2 51		2 40
Keysville	3 35		3 18
Ar Danville	5 55	7 25 am	5 35
Greensboro	8 00	9 20	6 4
Lv Goldsboro	2 35 pm	†7 45 pm	
ArRaleigh	155	11 10	
Lv Raleigh	4 40	6 15 am	
Durham	5 37	7 15	
Ar Greensboro	4 30	9 15	
LvWins'n S'l'm	†6 40 p m	*8 00 a m	
Lv Greensboro	8 10 pm	9 30 am	659 am
Ar Salisbury	9 50	11 04	812 am
Ar Statesville		12 03 pm	
Asheville		4 25	
Hot Springs		5 57	
Lv Salisbury	9 55	14 am	8 17 am
Ar Charlotte	11 10		9 25
Spartanburg	1 56	3 36	11 37
Greenville	3 07	4 24	12 28
Atlanta	9 00	71 00	4 55
Lv Charlotte	11 30 pm		9 35 am
Ar Columbia	6 40 am		1 20 pm
Augusta	10 00		4 25

NORTHBOUND	No 10	DAILY. No 12.	N
Lv Augusta	6 00 pm		12 30 pm
Columbia	10 50		3 50
Ar [illegible]e	6 00 am		7 30
Lv Atlanta	9 20 pm	8 05 am	12 45 pm
Ar Charlotte	6 40 am	7 00 pm	8 05
Lv Charlotte	6 55 a m	7 45 pm	8 15 pm
Ar Salisbury	8 17	9 15	924
Lv Hot Springs		12 39 pm	
Asheville		2 45	
Statesville		7 47	
Ar Salisbury		8 37	
Lv Salisbury	8 27 am	9 52 pm	9 29 pm
Ar Greensboro	10 10	11 20	10 42
Aiwnsn S'l'm	*11 30 am	†1 00 a m	
Lv. Greensboro	10 20 am	11 35 pm	
Ar Durham	12 11 pm	3 35 am	
Raleigh	1 09	6 00	
Lv Raleigh	1 28 pm	†8 45 am	
Ar Goldsboro	3 05	12 05	
Lv Greensboro	10 20 am	11 35 pm	10 47 pm
Ar Danville	12 01 pm	1 15 am	12 01 am
Keysville	2 45	4 05	4 05
burkeville	3 25	4 51	4 51
Richmond	5 30	7 00	7 00

† Daily except Sunday.

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p. m daily except Sunday; arrive West Point 5 00 and 6 00 p. m.

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Leave Richmond 12 45 p m daily; leave Keysville 3 45 p m; arrive Oxford 6 00 p m, Henderson 9 10 a. m, Durham 7 20 p m. Raleigh 6 00 p m. Selma 10.45 p. m. Returning leave Selma 12 55 p. m. Raleigh 4 40 p m, daily, Durham 6 00 p m Henderson, 6 30 p m Oxford 8 15 p m; arrive Keysville 11 45 p m, Richmond 7 00 p m.

Mixed train leaves Keysville daily except Sunday 30 A. M; arrives Durham 11 55 A. M Leaves Durham 7.45 A. M. daily except Sunday; arrives Oxford 9.20 A M, Keysville 3 00 P. M.

Additional trains leave Oxford daily cept Sunday 4 15 p m; and 12 20 p m, arrive Henderson 5 10 and 1 05 p m. Returni leave Henderson 6 30 p m and 2 30 p m daily except Sunday; arrive Oxford 7 25 p m and 3 15 p m.

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RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 1890.

TRAINS MOVING NORTH.

	No 34. Pass. Daily.	No 38. Pass. and Mail. Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Plns	7 14	1 39
Macon,	7 22	1 46
Arrive Weldon,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m.
Macon,	1 13	7 06
Warren Plns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Frankinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a. m., 2.00 p. m. Arrive at Franklinton at 8 10 a. m, 2.52 p. m. Leave Franklinton at 12.30 p. m., 6 05 p. m. Arrive at Lousburg at 1.05 p. m., 6.40 p. m. JOHN C. WINDER, Gen'l Manager WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R. R.,

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

	No. 41 Pass. & Mail.	No. 45. Freight & Pass.
Leave Raleigh	4 00 p. m.	8 35
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	5 35
Arrive Hamlet,	7 20	8 10 p. m.
Leave "	7 40	
" Ghio	7 40	
Arrive Gibson,	8 15	

GOING NORTH.

	No. 38. Pass. & Mail.	No. 40. Freight & Pass
Leave Gibson,	7 00 a. m.	
" Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron,	9 26	9 31
Sanford,	9 52	10 55
Moncure,	10 16	12 10 p.m.
Merry Oaks	10 36	12 50
Cary,	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsboro Road.

Leave Pittsboro at 9 [illegible] a. m., 4 00 p. m arrive at Moncure at 9.55 a. m, 4.45 p. m Leave Moncure at 10.25 a. m, 5.10 p. m. arrive at Pittsboro at 11.10 a. m. 5.55 p. m

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Those who subscribe for Demorest's Family Magazine for 1893 will possess a gallery of exquisite works of art of great value, besides a Magazine that cannot be equaled by any in the world for its beautiful illustrations and subject matter, that will keep everyone posted on all the topics of the day, and all the fads and different items of interest about the household, besides furnishing interesting reading matter, both grave and gay, for the whole family; and while Demorest's is not a fashion Magazine, its fashion pages are perfect, and we give you, *free of cost*, all the patterns you wish to use during the year, and in any size you choose. Send in your subscription at once, only $2, and you will really get over $25 in value. Address the publisher, W. Jennings Demorest, 15 East 14th St., New York. If you are unacquainted with the Magazine, send 10 cents for a specimen copy.

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Married.

At the residence of the bride's mother, in Randolph Co., N. C., by Rev. J. W. Patton, Mr. L. A. Stafford to Miss Ida Lowe, Dec. 15, '92. Long and happy be their lives.

At the residence of the bride's father, by J. W. Patton Mr. E. M. Siler to Miss Louella M. Nelson, Dec. 22, '92. All of Randolph Co., N. C. May peace and happiness attend them through life.

At Antioch church, Ise of White Co., Va., Dec. 24, 1892 by Rev. J. Pressley Barrett, D. D., assisted by Rev. J. William Barrett, Miss Josephine Barrett, eldest daughter of Deacon Joseph A. Barrett, to Deacon Daniel J. Bowden of Berkley, Va.

At the residence of Mrs. C. Whitehurst, the bride's mother, near Great Bridge, Norfolk Co., Va, Dec. 7, 1892, by Rev. J. Pressley Barrett, D. D., Margaret Elizabeth Whitehurst to William Samuel Dunford.

December 1, 1892, at the residence of the bride's father Mr. Henry N. Beery, Samuel R. Bowman and Hannah R. Beery. A large number of relatives and friends witnessed the marriage and enjoyed the dinner. May life be as bright to them as the day on which they were married by Rev. E. T. Iseley.

December 27, 1891 at the residence of Abram Lincoln, by E. T. Iseley, Mr. Robert W. Bradford and Miss Lucy Lincoln, also under the same ceremony Mr. Thomas J. Orndorff and Miss Almira V. Cline. May life be as happy to them as the occasion on which they were married.

On the 21st of Dec. 1892, at the bride's father's near Franklinton, N. C., by Rev. J. W. Wellons, A. S. Woodlief and Miss Della Lowery.

Wednesday morning, Dec. 28, 1892, at the residence of W. H. Ellis, the brides father, by Rev. J. L. Foster, Mr. John L. Wren, of Baltimore, Md, to Miss Nora J. Ellis. The intimate friends of the bride and groom were present, and joined in hearty congratulations and best wishes for a long, happy and prosperous life to the happy bride and groom. They left on the 11:30 train for Baltimore, their future home.

At residence of Capt. R. L. Heflin, on East Hargett street, Dec. 21, 1892, Mr. Drewry F. Young to Miss Lucy H. Heflin, Rev. J. L. Foster officiating. They left this morning for Petersburg, Va., the home of the groom's father. Their many friends greet them with best wishes for their happiness and success in life.

Sunday, December 25, at 7 p. m at the residence of Rev. J. L. Foster, Mr. Fred F. Brown to Miss Rena Williams, both of this city, by Rev. J. L. Foster. Their many friends wish them a merry Christmas and many long and happy New Years.

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Death.

Died, suddenly, Jan. 4, 1893, at Garner, N., C. Henry Utly, aged about 85 Bro Utly was the oldest member of Hays Chapel and has lived a long and consistent Christian life. The bereaved have the sympathies of many friends.

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The Christian Sun.

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"Looking unto Jesus the Author and Finisher of our faith."

VOLUME XLVI. RALEIGH, N. C., THURSDAY, JANUARY 12, 1893. NUMBER 2.

State Library

The Christian Sun.

The Organ of the General Convention of the Christian Church

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the Old and New Testaments, sufficient rule of faith and practice
4. Christian character, or vital piety the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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Expecting Results.

I believe that the expectation of results has much to do with our success in bringing men to decide for Christ. This applies to ministers and laymen alike. But when you come to resolve it, it goes right back to that much used word faith. I shall never forget a scene in the study of the late C. H. Spurgeon, London. I had an appointment to meet him at the close of the evening service. I accordingly went to his study and found the door ajar. I heard a noise, which I soon discovered was that of Mr. Spurgeon. He was engaged in prayer. I listened, and I remember that he said among other things substantially this, 'Lord, thou knowest that thy servant expects fruit from the services of to night" That petition touched me deeply. It seemed to show me one secret of the great preacher's success, and at the same time the reason so many of us fail to see the fruit of our labors.

I believe that expectation on the part of that man of God took hold of God and brought the fruit as the issue of that night's labor. The question I wish to impress on all Christian workers, but especially on ministers is this: "Is it a fact, or is it not, that we close our Sabbath morning and evening services with this expectation of heart that God will honor His word which has been proclaimed?" This expectation must be in the heart, not only of the preacher, but the people as well. It seems to me that wherever you find an earnest Christian worker you find one who is looking for, and living in the expectation of the fruits of his labor. Let us expect great things from God. We have the right, for He has promised them. Do we trust His promises?—*Baptist.*

Christian Endeavor Anniversary.

In harmony with the request of the United Society of Christian Endeavor that all Endeavor Societies observe the 22d of February as Anniversary Day, and that it be made largely a Missioary Day, each society contributing its offerings for the missionary work of its own denomination, as Secretary and Treasurer of the Missionary and Church Extension Department of the American Christian Convention. I ask all Endeavor Societies connected with the Christian churches of the United States and Canada to contribute their anniversary offerings for the Japan Building Fund, to assist in building a Christian church in Oji, Tokio, Japan.

Send the offerings to J. G. Bishop, Miss. Treas., Dayton, O.; or if in the South, to A Moring, Raleigh, N C.

Picked Up Here and There.

The Panama Canal affair, after causing half a dozen duels, and ruining scores of reputations in France, has at last crossed the Atlantic, and bids fair to become an international scandal of immense proportions. It seems that in 1880 it became evident to the projectors of this enterprise, that the United States Government did not take kindly to the idea of this great water way being owned and controlled by a foreign power. A resolution was introduced into Congress, declaring that the proposed canal should be a United State enterprise. The French projectors took alarm, for in France it was not forgotten how Napoleon's troops had been unceremoniously ordered out of Mexico at the close of our civil war, and French investment became slow when the idea got abroad that the United State would not permit the construction of the canal. The sharpers who were in charge of this gigantic swindle, and who, it appears, designed all along to defraud the investors, and therefore paid De Lesseps for the use of his name, in order the better to carry out their purposes, became uneasy, and sent the great engineer to this country, hoping that his influence might be sufficient to prevent the proposed legislation against the canal.

De Lesseps came, and shortly after his coming President Hayes sent to Congress a message in which he reaffirmed the position assumed in the resolution already mentioned. The message was translated for De Lesseps, but utterly ignoring it, he cabled back to Paris a dispatch, boldly asserting that there was no opposition in the United States to the project.

He then proceeded to form an "American Company," to forward the interest of the canal in this country; and, according to the evidence just made public in Paris, $2,500,000 were sent to this country and expended by the committee. Who got this immense sum of money? is now the question which the American people would like to have answered.—*St. Louis Advocate.*

"The death roll of the past year comprises a number of notable names. Walt. Whitman, Tennyson and Whittier, poets; Revan and Curtis, essayists; Gilmore, the musician; Cyrus W. Field and Jay Gould, the capitalists; Spurgeon, the divine; Noah Porter, the scholar, and Cardinals Lavigerie and Manning are a few of the prominent men who passed away during the last twelve months."

"The popular vote for president has been finally counted, and from the figures, it appears that Cleveland's vote was 5,607,124; the vote of Harrison was 5,282,086; that of Bidwell, 280,894, and that of Weaver, 996,998. The Weaver States were Colorado, Idaho, Kansas and Nevada. The Prohibition candidate, although obtaining a large popular vote, failed to carry a single state."

The prayer meeting should be a council chamber for privates to place their plans together and lay them before the General.

Darwin can't classify the being that deprives his wife and children of necessities while he makes the bar keeper rich.

A balky horse rebels againt his owner and not God; the balky church members rebels against God, and not his pastor.

The fast woman and encouraging man are oarsmen in the boat that's taking the human race to perdition,

The man who won't shake hands with his neighbor is not prepared to shake hands with the saints in Heaven

The Episcopal prayer has "Deliver us from sudden death" and we might add, "from officious D. D's."

A woman will spend her energies in lacing her waist, and is "too feeble" to go on a charity mission.

THE PULPIT.

Sanctification.

REV. JAMES MAPLE, D. D.

For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren. Heb. 2:11.

Sanctification is a deeply interesting, and important subject; but it has been very much mystified, and because of this many Christians are in trouble on this question. The teaching of the Bible on this subject is plain and easy understood. The word sanctified as used by the sacred writers has the following meanings: 1. To separate and appoint anything to a holy use. "God blessed the seventh day, and sanctified it." He set it apart from the other days of the week to be devoted to spiritual things. The temple, the priests, the altar, and the sacrifices were sanctified under the law. 2. To cleanse from polution and filth, and make clean. "Such were some of you: but ye are washed, but ye are sanctified." That is, they were cleansed from the uncleanness of sin. 3. To manifest the glory, and vindicate the honor of God from the blasphemies of the wicked. "I shall sanctify my great name." Ezek. 36:23. The heathens thought and spoke contemptibly and meanly of God; but he sanctified, or cleansed, his name of this reproach by revealing his greatness and goodness in a marvelous manner. "This is the water of Mirabah, because the children of Israel strove with the Lord, and he was sanctified in them." Num. 20:13. He cleared himself from their reproach by demonstrating his omnipotence, varacity, and clemency towards the Israelites; and of his impartial holiness and justice against sin, even in his dealings with his greatest friends and favorites, as Moses was. 4. To free the creature from the curse of sin, and make it fit for holy use. "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer." 1 Tim. 4:4,5 5. To separate, ordain, and appoint. Thus Christ was sanctified by the Father, and sent into the world. John. 10:36.

Christians are said in the Scriptures to be sanctified. "Ye are sanctified: 1 Cor. 6: 11. Sanctification as applied to man in the Bible means, 1. To purify and be in a proper condition to appear before God, and partake of holy things. "And the Lord said unto Moses, go unto the people, and sanctify them today and tomorrow and let them wash their clothes; and be ready against the third to receive the law. And let the priest also come near to the Lord; and sanctify themselves, lest the Lord break forth upon them." Exod. 19:10, 11,22 2. To prepare for the service of God, and to witness the manifestation of his glory and power. "Sanctify yourselves against to-morrow, and ye shall eat flesh." Num. 11:18. "Sanctify yourselves, for to-morrow the Lord will do wonders among you." Josh. 5:5. By meditation and prayer they were to bring themselves into a state of mind, and heart that would prepare them to behold the great work of God with reverence and holy delight. 3. To praise God, to acknowledge his majesty, to endeavor to make him known, adored, praised, and be loved by all those that are capable of it, thus men hallow and sanctify the name of the Lord. "Sanctify the Lord of hosts himself, and let him be your fear. Isa. 8:13. "Hallowed be thy name." Math. 6:9. We are to desire of God that his name may be honored and praised by all the nations of the earth.

The philosophy of sanctification is the following: 1. Man is awakened to a consciousness of his sinfulness and need of salvation. This is so deep and thorough that in breaks the chains of sinful passion and evil habit, and leads him to look to Christ through faith and repentance for pardon and deliverance. Christ pardons him. "For with heart man believeth unto righteousness; and with mouth confession is made unto salvation." Rom. 10:10. 2. When pardoned and saved the penitent believer consecrates himself to the service of Christ. His language is, "Lord, what wilt thou have me do?" Acts 9:6. He is ready to obey the command of Christ; willing to do any thing that is required of him. Thus he separates himself from the world and gives himself to the service of Christ. This is the commencement of the work of sanctification. It is the first step. Now he commences a new life; a life of holiness. Paul says, "Being made free from sin, ye become the servants of righteousness. Now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life." "Therefore if any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new. "The old habits of thought about the world and its sinful pleasures has given place to meditation upon God, his word, his service, heaven and heavenly things. Old loves have been rooted out of the heart, and it is inspired with love for God, and all that is pure, noble, and good. He has been adopted into the family of God, and is now an heir with Christ. "For as many as are led by the Spirit of God, They are the sons of God." "For ye are all the children of God by faith in Christ Jesus."

This great salvation is all the work of grace. Paul says, "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life."

This is sanctification, entire consecration to Christ. Paul expresses it thus: "I am crucified with Christ: neverthless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by faith of the Son of God."

This is not the end, for the work is not yet completed. We have given ourselves to Christ, and our time and talents to his service. Now we are to grow in grace and in the knowledge of Christ: and Paul says, "let us go on unto perfection." How are we to do this? Peter tells us: "God according as his divine power hath given us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, and add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren or unfruitful in the knowledge of the Lord Jesus Christ. "Thus we see that the Christian life is a progressive one—a growth "in grace and a knowledge of our Lord and Saviour Jesus Christ."

We may grow wiser, better, and more useful in the service of our dear master as the years roll away, but absolute perfection can never be reached in this life. We are children of God now, but we are not perfect. Perfection may and will be ultimately reached, and John tells us how and when. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." Then our sanctification will be perfected, but not till then. "As we have born the image of the earthly, we shall also bear the image of the heavenly."

Right at this point many Christians make a mistake, and get into trouble. They have got the idea that complete sanctification is something that is to be given to them in answer to prayer all at once, and that it is an instantaneous work Something handed right down from heaven to them. The Bible says nothing about such a work as this, nor does it promise anything of the kind. Christ tells us how we are to be sanctified in his prayer for his disciples. "I pray not that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth" How is it that we are sanctified through the truth? Peter answers, "Seeing that ye have purified your souls in obeying the truth through the Spirit." Obedience brings the blessing. "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed." Peter tells us how the Christian is elected and sanctified. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ"

We are to seek for complete sanctification as Paul did. Hear him: "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ: for whom I have suffered the loss of all things, and do count them as refuse, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his suffering, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, neither were already perfect: but I follow after, if that I may apprehend that for which also I was apprehended of Christ Jesus. Brethren, I count not myself apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus." This is the way Paul expected to reach complete sanctification, and if we ever attain it, it must be in the same way. Paul says. "But we all with open face beholding as in a glass the glory of the

Lord, are changed into the same image from glory to glory, won as by the Spirit of the Lord."

God desired to deliver man from the guilt and power of sin, and to make him "perfect even as he is perfect. (Matt. 5:48.) To accomplish this desirable end he sanctified, and sent his only begotten Son into the world to redeem and sanctify man. That is, to make him holy, and consecrate him to the service of God. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Christ willingly accepted this mission, left his home in heaven, "took upon him the form of a servant, and was made in the likeness of men" He was sanctified for this great work, and made himself one with those who were to be sanctified. He owns them as his brethren, and they shall all Be glorified with him in the great day of eternity. He is not ashamed of his disciples. What a glorious fact! when we look at our own imperfections, and how far we have come from living up to our glorious privileges, we are ashamed of ourselves, and would cover our faces in humility; but Christ knows all about us, all our infirmities, and what we have to contend with. "For he knoweth our frame; he remembereth that we are dust." What a tender loving Savior we have, and we should trust him with implicit confidence Fear not the power of darkness Christian soldiers, for your Redeemer is mighty to save.

Sanctification is not something to get, but something to be and do. Some talk about getting sanctification as though it was something handed down from heaven outside of and apart from themselves. The Bible never talks about getting sanctification. Christ sanctified himself. He said speaking of his diciples. "For their sake I sanctify myself, that they might be sanctified through the truth." Christ consecrated himself without reserve to the great work of redemption, and nothing could turn him from it. He said, "My meat is to do the will of him that sent me, and to finish his work." That is complete sanctification, and he desired that his diciples might come into the same state of mind by turning from all sin, and consecrating themselve wholly to the servive of God. Men are led to do this through the truth. "Sanctify them through the truth." The Lord says, "wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well." What we need is spiritual strength to control the impulses and habits of our animal, moral, and intellectual nature; and hold them in obedience to conscience and God. This is what we should pray for, and strive to attain. Paul says, "Put off concerning the former conversation the old man, which is corrupt according to the deceitful lust; and be renewed in the spirit of your mind, and that ye put on the new man, which after God is created in righteousness." This is a work that we must do through divine help. "Work out your own salvatioin with fear and trembling: for it is God which worketh both to will and to do of his good pleasure." God works in man by his Spirit and word. Hence Peter said, "Being born again, not of corruptible seed, but of incorruptible, by the word of God." "The law of of the Lord is perfect concerning the soul." Paul says, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." If we do not hold the truth in unrighteousness," but obey it, it will lead us on toward perfection. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be presented blameless unto the coming of our Lord Jesus Christ."

Baptism.

Dear Brethren:—There is quite a division upon the subject of water baptism. Some think it essential to salvation, some think it not. Some think it a strict commandment, while others think it not. "What is the cause of all this? Is it because the people don't yet understand the scriptures? As brethren are differing on this one thought, I beg leave for a few thoughts on the subject. When John the Baptist was on the earth, he baptised with water unto repentance, which baptism was only temporal token to introduce, or to represent Christ's spiritual, Holy Ghost baptism. To prove John's baptism temporal, he (John) says of Christ he must increase and I must decrease. That means John and his baptism must fade away, and be practiced no more. Then came the one (Christ) of whom John had been preaching and said, I come not to destroy the law and the prophets but to fulfill them. Now John was a prophet. And Christ was the Lord from heaven. John's works were fulfilled when he baptized Christ. Christ did not mean to destroy John nor his baptism He was as far from that as he would have been from destroying Moses in offering his temporal object on a pole in the wilderness for the cure of the serpent bite.

What we want in the worship of Christ is to worship him in Spirit and in truth. Forgetting all temporal things. The first offering ever known on earth, were temporal objects or tokens of Christ being offered up for sin Now Christ has come and fulfilled all temporal offerings and signs by offering himself for sin. Doubtless Christ appeared to others as a temporal being while on earth, but he was the Lord from heaven. Now as John was a prophet, and Christ was the Lord from heaven, whose examples must we follow? Shall we follow a fulfilled example? Think on this. What we want is to understand Christ's teachings and no one else. Christ's way of saving all mankind is the way to accept. It is true Christ said to Nicodemus 3 ch. 5 v. verily, verily, I say unto thee, except a man be born of water and of the spirit, he can not enter into the kingdom of God. What do we understand by this scripture. Can a man be born unto God with a temporal thing? "We say not." Christ using this language to Nicodemus meant that the water was to represent the spirit of regeneration. As we learn in John 4 ch.10 v. what Christ says to the Samaritan woman at Jacob's well, he (Christ) says if thou knowest the gift of God, and who it is that saith to thee. Give me to drink; thou wouldst have asked of him, and he would have given thee living water.

In this last scripture clearly proves that Christ in speaking of water meant to introduce his loving spirit. And this woman then and there was baptized by the spiritual waters of life in Christ. If all this be true then water baptism is not essential in any case. "Why do we use water." We use water as an outward sign, showing that our inward work has been performed, or rather an answer to a good conscience. If that is all that is derived from water, then we should be the more careful to observe that that is given us in commandments. This article is to spring ideas for our own spiritual good. We learn in John 4 ch. 2 v. that Christ baptized "not himself," but his desciples did. And we find inJohn 4 ch. 1v. that Jesus made and baptized more disciples than John. What shall we do with this scripture If "Jesus baptised them with the Holy Ghost" was it not sufficient? Would we think that after Jesus has baptized a soul with the Holy Ghost that one of his disciples would come after him and baptize him with water? We think not, for the Holy Ghost is sufficent. No man can complete Christ's babtism by applying a temporal water.

J. W. Fuquay.

Varina, N. C., Nov. 29, '92.

When the Devil can get you to believe you are the smartest man in the community he scores one.

Selections.

This One Thing.

BY THEODORE L. CUYLER.

The men who have achieved the greatest results in this world have been those who were actuated by some master-passion. Their souls were occupied by some *"one thing"* which subordinated everything else to itself. They were, in a certain sense, men of one idea. For tho their minds have contained many ideas, yet a single purpose directed and animated them all. The master-passion with Sir Isaac Newton was science. His days and nights were given to his diagrams, his mathematical tables and his telescopes. He often stopped, when half dressed in the morning, to solve some problem that was agitating his mind, and his servant was obliged to rouse him from his reverie in order to induce him to partake of his meals. An American vessel once halted on the the coast of California to lay in a supply of hides, and when the first mate landed he found one of his countrymen roaming about alone on the sea beach. It was a Harvard University naturalist, who was there searching for rare shells to adorn his cabinet. With Jay Gould the master-passion was to make money; with Lloyd Garrison to secure freedom for the slave; with Theobald Matthew and John B. Gough to rescue their fellow-men from the dominion of strong drink.

Now in the very place where Newton put his love of science, and Jay Gould his love of money, and, Garrison, Gough, Shaftesbury and other philanthropists put their love for their fellow-creatures, Paul put his love for his crucified Master. "This *one thing* I do," he exclaims, "I press toward the goal for the prize of the high calling of God in Christ Jesus." He made the service of Jesus Christ to be the sovereign purpose of his soul. "Go a little deeper," said one of Napoleon's soldiers to the surgeon who was probing his left side for the bullet, "and you will see the emperor" So Paul might have said, go deeper, go to the very core of my heart and there you will find my Saviour. Other affections lie on the surface, but this one lives in the innermost depths. Other feeling I am possessed of, but this one possesses me. *For me to live is Christ!*

There is a prodigious power in this singleness of heart, this enthroning of one ruling affection in the regener-

ated soul. Even a man or woman of ordinary talents and endowments becomes a leading character when Jesus Christ owns and controls him. Here is the secret of the power of that heroic old missionary, John G. Paton. He is a man of one idea; but it is an idea large enough to make a king out of a poor Scotch peasant boy. We often see in our churches a plain man of moderate education and social rank who attains to a commanding influence. It is not brain-power; it is not purse-power; it is pure heart-power. The man follows Jesus so throughly and so projectively that he carries other people with him by the sheer momentum of his godliness. So it comes about that godliness often outstrips genius in the pulpit, and the minister whose sole purpose is to glorify his Master and to save souls, achieves a success that is denied to another man of higher culture and intellectual ability. Thorough-going uncompromising, whole-souled piety is really the highest requisite in the pulpit, in the Sunday school, and in every official position of the church; having that "one thing needful," then every increment of talent, money, culture, etc., is a positive addition to that person's usefulness.

But what was the "one thing" which Paul set before himself? He tells us that, "forgetting things which are behind and reaching forth unto those things which are before," he pressed on toward the shining goal. The "things behind," his past experiences since the day of his conversion, did not satisfy him. He was not willing to sit down contented with his present attainments, as so many professed Christians do in our days. Upward and onward was his motto. Every achievemet was only a stimulus to further progress. Paul was no "perfectionist"; that is very clear; but he had a holy ambition to reach the very highest mark possible this side of Heaven.

Just what the great Apostle aimed at ought to be the aim of every Christian who reads these lines. It is a good time, at the close of an old year and the beginning of a new year, to take a long step in advance. God have mercy on the Christian who is satisfied with his present attainments! How little any of us know in regard to our Bibles or in regard to ourselves in comparison with what we might know! We are right by an exhaustless ocean, and too seldom put down our tiny vessels for a draft. How little we know of the wants and the woes of a dying world! There are thousands of Christians who spend more time over the paltry gossip of the town in which they dwell than they spend in studying their Bibles, or in watching for opportunities for service of their Master, or even in trying to save immortal souls. The red hot zeal of Wall Street and the Produce Exchange ought to shame our coldness. The accumulations that men are making in scientific knowlege, in art and in wealth ought to make us blush that we are not striving to become richer in faith and good works.

The place for us to put in the probe is in the core of our own hearts The wounded French soldier on the battle-field found his Emperor there; do we find our Lord and Master there? Are we giving *him* the central throne there, and on all doubtful questions giving to him the casting vote? Are we fighting resolutely with the sins that easily beset us? Are our lusts relaxing their hold, instead of binding us into a closer bondage? Do we grow more self-denying, more humble, more fearless for the truth, more patient under crosses. more thoughtful of other people and less of our own comfort, and more ready to put self under our feet that we may exalt Jesus? Is our faith getting stronger, our hope becoming brighter, and our love becoming more pure, more ardent and more ready to "bear the burdens of others and so fulfill the law of Christ"? Are we catching more of the spirit of Heaven as we draw nearer to it?

Such questions as these are crucial tests, to be applied to our selves in order that we may know whether we are really advancing toward the shining goal set before us. Oh, for the spirit of him who first rang out the clarion call to "press forward for that mark of the prize"! On our own responsibility must we push forward, but not in our own strength. They that wait on the Lord shall mount up with wings as eagles; they shall run and not be weary: they shall walk and not faint. When we are weak in the humility of self-knowledge, then are we strong. When we fling off the incumbering weights we can skim the surface like the roe. Fix your eye, brother, on the beckoning Jesus and the flashing crown; and as you listen to the New Year bell resolve before God—"this *one thing* will I do: I will reach forth toward the prize of my high calling in Christ Jesus!"—*Independent.*

The Selfish Side of Grief.

The removal from a family of one of its dearly beloved members, whether that member be a little child or a man in his prime, alters for a time the whole course of feeling, and takes color and flavor out of every incident in the daily life. Zest is gone. If it be a parent, whose counsel and power to comfort and sooth are missed in the experiences which fall day by day into every lot, the younger people walk, as it were, with heads bared to the storm; a bulwark that stood between them and the buffets of adversity is removed. They stand face to face in the front rank with eternity; the generation that preceeded them and kept chill wind away has passed into the great silence The sense of orphanhood is sorely felt by many a middle-aged man and woman when a gray-haired and tottering parent is taken home; felt as keenly and sharply as ever by a child, whose helplessness and immaturity are left undefended at the time of a parent's loss.

If the wife and husband are separated, the two that were one sundered, the broken half of a union that was well-nigh perfect remaining with rough and jagged edges, sensitive to each rude touch, and aching day and night, the grief is beyond human aid for a while. Into that sanctuary no profane foot may enter. The heart knoweth its own bitterness, with which a stranger intermedleth not. That such wounds are healed by time, and that in time new associations and companionships may take the place of those that death destroyed, argues nothing against the poignancy of the first desolation. I question whether any new relation ever establishes itself in the precise place of the old. The heart has its locked doors, inscribed "In Memoriam," though so wise and tender is God, and so elastic and many-sided humanity, that grief wears itself out by degrees, and they who thought to spend their years in the house of mourning do, at last, find themselves again in the house of feasting.

The most difficult stroke to bear is often the loss of a child. Infinite possibilities are bound up in the baby's little bundle of life. So much of hope, so much of joy, so much of investment, is in the nature of things included in our love for sons and daughters that we go heavily for long, long days, and water with our tears the mound that covers our lost darlings. One never grows used to the loss of the little creature, who was so vital, so essential, to the home happiness, so truly a part of the daily round; for whom the father worked and planned, and the mother cared with a constant self-denial that knew no cessation, and was its own full reward. One wakens in the night at the thought of the baby's call, and breaks one's heart all day at the sight of the empty crib, and the pathetic, unused toys and picture books. I never see the white ribbon on the door bell, or the little stone cemetery, without a throb of sympathy with the stab of anguish that some heart has felt whenit kept its vigil beside the dying bed of a child.

But, dear friends in the shadow, beware of the selfish side of grief. After the first interval when tears must have their way, it behooves you to be up and doing, lest your brooding over loss and loneliness make your home and your presence a torture chamber to those who remain to love you, a sphere to be avoided by the young and the happy, who derive from your absorption in regrets and your morbid selfpity a wholly wrong conception of the power of the Christian religion to uplift and console in hours of darkness. I have seen a mother's grief drive a youthful son into haunts of temptation in one instance, and in another have known it to work almost fatal injury to the health of a delicate daughter. Indeed, there are those who always mourn in such fashion that their tones, looks, and words—their whole behavior—reproach the living as well as lament the dead. Always we need to guard against this subtle form of selfishness. To gather up the fragments, and go on with what is left of life, bravely, trustfully, thankfully, may be a weary task, and full of sadness, but it is God-appointed to every grieving heart, and God himself assists him or her who attempts it in faith and with prayer.

All is seldom taken at once. We owe duties, we have responsibilities, to those who are still with us, and the only noble way, the only Christian way of meeting and bearing grief is, with God's help, to do this cheerfully. Pillow the aching head on the thought, "God knows." Rest the tired eyes on his starry words of promise. Gird up your loins, take the staff in hand, and go forward; for ever beside thee, poor, sorrowing one, even in the hottest fire of pain, if thou love and trust him, I see a form like unto the Son of God. There is the scar of the wounds in his hands, in his feet, and he who strengthens thee to-day was once nailed to the cross.

Another reason against a selfish indulgence in grief, the sort of indulgence that, by and by half insensibly finds itself an enjoyment and an occupation, is that this kind of grief is pagan. If we accept our Lord's positive statement that "in my Father's house are many mansions," and if we expect to meet our dear ones in the Father's house, in the Father's own good time, can we not wait with patient hope for the hour of reunion? We can spare our children for a journey across the Atlantic, or for a long period at college; we can give them in marriage to those with whom they go to dwell in other lands and other homes. Is heaven the only spot which seems to our hearts an abode of exile? Is the Lord's bright angel, who beckons them to immortality, the only messenger whom we cannot receive with faith when he comes in the Lord's name? Dearly beloved, we are to blame if we cultivate the selfishness of grief.—*Mrs. Margaret E. Sangster.*

FROM PASTORS AND FIELD.

Gleaning.

The Southeastern Michigan Christian Conference recently met at South Fairfield church. H. C. Pratt, Pres., and Jas. R. Smith, Sec.

Rev. Wm. B. Flanders of New England, has been unanimously called to the pastorate of the Christan church of the Evangel in Brooklyn, N. Y.

Rev. J. W. Webster pastor of the Christian church in Newport, Maine, has been unanimously elected again, for the fifth year.

Rev. Abner Hall a Christian minister, died in Concord, N. H., Dec 13th, 1892, ged nearly 90 years He had been a minister of great usefulness, and known throughout New England as a revivalist.

Rev F. Marion Lambert reports a grand revival meeting going on at Jewett, Illinois.

Rev J. E Everingham has accepted a call to the pastorate of the Christian church in Somerset, Massachusetts, and is prospering in his field.

Rev. P. W. McReynolds has just closed a protracted meeting at Berkley, Ohio, with 30 having started in the Christian life.

Rev. J. S. Masters reports a revival in the Indian Territory south of Cofferville resulting in 10 or 12 conversions.

Rev. G. W. Draper reports a revival at Mt. Pleasant, Ill., with 5 additions, and one at Danville, same state, with 18 additions.

The Christian house of worship at Leaf River, Ogle Co., Ill. was dedicated Dec. 18th, 1892. The house is 30 by 50 and elegantly finished and furnished.

The Center Grove Christian church, Ind., was dedicated Dec. 18th, 1892. The house is 36 by 46, costing $1,300 Dedicatory sermon by Rev. F. Stovenour.

Rev D. M. Helfinstine reports the dedication of Union Chapel, Dall s Co., Iowa, Nov. 6. A collection was taken which cleared the house of debt, with $60 over. He also reports the continuation of the revival at Linden, Iowa, with 7 other additions.

Rev. Joseph Barney has just closed a revival meeting at Taterville, Penn. Two confessions and two baptized.

The North Missouri Christian Conference met at Bethlehem church, Carroll Co., Sept 22nd, 1892. Fourteen churches and about the same number of preachers were represented.

The Franklin, N. H., Christian church, Rev. T. J. Moses pastor, has just purchased a new bell, weighing 1800 lbs. The old bell has been calling the congregation together 53 years.

R. H. Holland.

Elon College Notes.

The holidays are over and we are all hard at work. Some of us are busy trying to get our lessons, while others are busy trying to keep from it. How amusing it is to mark and observe the many wiles which some students will practice in order to "beat" the teacher. But we feel thankful that not many such have taken up their abode in this part of the country, though a few are thus inclined. The college is holding its own very well since the re-opening. Two or three old students have fallen out of ranks, but several new ones have come in to take their places. Everything connected with us now bids fair for a good 5 months' work The weather is wintry in the extreme, but the air is pure, and nearly all the students are enjoying good health and high spirits.

A little recreation after a term of hard work is always refreshing and beneficial. Judging from appearances we have all enjoyed ourselves exceedingly well during the good old Christmas time and we feel like throwing ourselves into the work with more vigor than ever.

The past year has been a year of wonderful events in many particulars. Leaving out the strong political animosites existing during the last campaign, many strides forward have been taken in science, sociology, art, and industry. It has been a year of great activity in the manual and mental spheres of life What this year holds in store for us we cannot tell. It is best that we cannot. But there is one fact of which we are reminded on every New Year's day, and that is, we are one mile-post nearer to the end of life's journey. It is necessary, therefore, that we examine ourselves, and consider what improvements we can make over our last year's work. Have we made good use of our opportunities should be our question to ourselves. Have we used profitably all the little odds and ends of time which were at our command? If not, then let us right about and do better in the future. It is almost remarkable how much a man can do in a year, if he will but employ his time profitably. Every morning should behold us beginning some task which will earn for us our food and clothing, and bring to us that sweet peace of mind, and clearness of conscience which honest living alone affords. Industry, honesty, and piety are the qualities which bring success to all people.

Jan. 7, 1892. H.

District Meeting.

Place:—Christian Light Harnet Co., N. C.

Time:—Saturday, an l. January 29th, 30th, 1893, Saturday.

10:30 a m. Religious exercises.

11:00 a. m. Organization.

11:30 a. m. Can we succeed in our church work this year, and how, by Revs. W. G. Clements, J. L. Foster, J. W. Fuquay, and Bros. A. Moring, Jesse Langston, and others.

12:00 m. Dinner.

1:00 p. m. Home and Foreign Missions, and their demands, by Bros. Milton Banks, R. C. Rollins, and Revs. C. H. Rolland, L. W. Mangum, and others.

1:30 p m. The importance of religous literature, by Revs. J. L. Foster. J. W Fuquay, W. G. Clements, and Bros. L. S. Mann, Willie F. Jones and others.

1:00 p. m Are the the Christian people of the various denominations responsible for the existence of the liquor taffic, and how, Revs. W. G. Clements, J. L. Foster, Bros. J. E. Langston, J. L. Banks and others.

3:00 p. m. Would it be advisable for the next General Convention to divide the North Carolina and Va., Conference, and why, by Revs. J. W. Fuquay, C. H. Rowland and others.

3:30 p. m. Miscellaneous.

4:00 p. m. Adjourned.

Sunday.

10:30 a. m. Sunday school mass meeting, conducted by J. Milton Banks.

11:30 preaching by W G. Clements.

Now let all the minsters be present, with good speeches, and the lay brethren also, and all churches represented. Where the churches have failed to appoint delegates, let them have called meeting and appointed delegates at once. Brethren see to this at once. Let this meeting be a success.

J. A. Jones, President.

District Meeting Program.

Place: Shiloh, Randolph Co., N. C

Time: Last Saturday and Sabbath in January, 1893.

SATURDAY.

10:00 a. m. Meet and organize.

10:30 What can be done to make our Counsel meetings more interesting to all? Revs. J. A. Webster, W. W. Lawrence, and D. R. Stinson.

11:15 What are the best means of getting the members of our church more interested in building up Christian work? Revs. J. W. Patton, J. H. Wright, and others.

12:00 Intermission of one hour

1:00 p m How can we best supply our Home Missionary work? Revs. W. W. Hayworth, H. T. Moffitt, and J. S. Lawrence.

2:00 Why should pastors be diligent in pressing the various enterprises of the church upon their congregations? Bro L. E Brady, Revs. E. H. Jarrell, H. A. Albright, M A. Baldwin, W. R. Julian, and others.

SABBATH.

10:00 a. m. Mass Meeting

11:00 Preaching.

A full representation is greatly desired. Brethren, if your names are not found in the Program, you can select your own subject and be prepared to speak.

H. A. Albright.
J. A. Webster.
Committee.

Dec 31, 1892.

Holland.

Dear Sun:—We had a very nice time at Holland on Sunday. It was the celebration of the birth of Christ and at the same time we celebrated his death by holding our regular communion service.

It was a very solemn service for us to think that Jesus was born to suffer for us and we were permitted to hold services to remind us of his death on his birth day.

Bro. Richard Keen our senior deacon is very sick, we trust God will see fit to restore him to health again, but if not he is ready for the transfer over the river.

It was very cold but we had a very enjoyable time at Holland.

Deacon Doughtrey and family had the pleasure of having with them their son from Roanoke who has not been home in two years so they had a Merry Christmas.

Trusting God will bless us at Holland next year as much as he has this past year. I will close wishing You and all your readers a Happy New Year.

Union.

Dear Sun:—We had our Christmas tree at Union on the 26th and although very cold we had a large turnout of people, the children especially enjoying the service we had some singing, a short address by the writer, and Santa Claus came in with his pack to distribute the presents.

The pastor was remembered by the school in a box of fruit and boquet of flowers and some kind friend placed on the tree a silk handkerchief. I do not know who it was but I appreciate it all the same.

We had a very pleasant time and I trust God will bless the dear people at Union and bless our labors together this year.

R. D. H. Demarest.

The Christian Sun.

THURSDAY, JANUARY 12, 1893.

REV. W. G. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER

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THE CHRISTIAN SUN,
RALEIGH, N. C.

EDITORIAL NOTES.

We expected to have the SUN full size this week, but owing to unavoidable circumstances we found it was impossible.

Capt. James A. Turrentine gave the SUN office a pleasant call last week. Hope he will come again. He will always find a hearty welcome.

The editor of this paper expects to start to Eastern Va. next week, and will possibly remain until after the first Sunday in February.

Rev. J. D. Wicker and family have moved to Youngsville, N. C., and in the futrue the above named place will be his post office address.

THE WONDERFUL COUNSELOR, by Rev. Henry B. Mead, A. M., price 50 cents., Anson D F. Randolph & Co., New York. This is a rich book and one that we can heartily comment to all.

Southern Churchman comes to us now in a new dress, new head and eight pages. It is one of the best exchanges that comes to this office; and we are glad to see it thus improved.

The Christian Statesman, published at Pittsburg, Pa., at $2.00 per year. Wilbur F. Crafts and Rev. J. T. McCror, D. D, editors, is a paper that every body should have. It is alive to all the doings of the day and an active and very aggressive agent for the suppresion of vice of all kinds. It is a noble advocate for Sunday closing of the World's Fair and the prohition of liquor selling on the premises. May our great Ruler prosper it in its noble mission.

According to the provisions of the International Copyright Law, which went into effect July 1, 1891, any country may, by complying with certain easy conditions, receive the benefits of the law. The German Empire has just become one of the group of nations enjoying the international copyright system, the other ones being the United States, Great Britain, France, Belgium and Switzerland. The first copyright in this country of a German work has just been obtained by Robert Bonner's Sons. The work is a novel entitled "Miss Mischief," is by the most popular German novelist of the day, Heimburg, and will run serially in the New York *Ledger*.

BAPTISTS—IN THE SECOND CENTURY BY REV. J. J. BURROUS, D. D. On taking up The Central Baptist of January 5, our eyes fell on the above caption. Immediately a thought passed through the mind, something new; for we had long been of the opinion that there were no Baptists in the Second Century.

The article was read with much interest, expecting to find something said about the Baptists of the Second Century; but, to our disappointment, in all the history quoted and all that was said nothing was said about Baptists. Christians, and Christian church, however seemed to stand prominent all the way through the article. It appeared to us after a careful reading that his heading must have been a mistake.

There is probably not a single human parent who has not found it necessary to conceal from his child certain things which might have been communicated if the knowledge of them would have been for the child's good. A wise father keeps back from his child the knowledge of many things until the mind of the child is prepared to receive them. There are some things which God sees it would be most unwise to communicate. We must submit to the Divine wisdom, and believe that, if anything further were needful to our intellectual, moral, or spiritual improvement, God would have revealed it to us.

The above taken from *The Baptist* is suggestive of much religious thought. Hidden things belong to God; revealed things to man. If God should let us know everything in this life we would have nothing to learn when we get to heaven.

Truth Held in Unrighteousness.

Barren knowledge is useless without its practical fruits. What advantage comes to one through a knowledge of law, who takes no interest in it, and receives no income from it? A knowledge of medicine proves a blessing only to those to whom it is applied.

In politics, science, theology and all public questions, it is of the greatest importance to have truth as the foundation stone; for in all these, uncertainties may prove a source of weakness and even death to their advocates; but standing on truth with a sure knowledge of it gives a power that looks an opponent in the face without fear or trembling. Peter preached bravely on the day of Pentecost, right in the faces of the enemies of Christ without consulting flesh and blood, because he knew that he was on the side of truth. It was Felix that feared and trembled, when Paul reasoned of righteousness and judgment, because the discourse was the exponent of truth. Truth makes a man brave; but falsehood makes him a coward.

Truth, however, is worth nothing to the world without its practical development. A mere abstract truth brings no one any good. Paul speaks of certain ones holding the truth in ungodliness and unrighteousness. Many wicked men believe the doctrine of Christanity; but their lives are wicked, holding the truth in unrighteousness, and the truth will under the directing hand of justice punish them. Truth held in unrighteousness never saves.

It is when truth is developed into its practical fruits that the world is made better. A political party may have truth as a base in its published platforms, but if its laws made, should be the fruits of demagogism, a curse, rather than a blessing, is the result. Sciences demonstrated to be true, bring great good to the world only when their practical fruits are turned on the active developing forces of the world's machinery. An abstract truth without its legitimate fruits is like faith without works; and as the body is dead without the spirit, so is faith without works.

The Outlook.

Many readers of the CHRISTIAN SUN are always anxious for the prosperity of the Christian church, and read with much interest everything that gives any light upon that subject.

We can say to this anxious friend, judging from our standpoint, we never saw a brighter day for the Christian church than now. Her educational interest is in a better condition than ever before. The missionary work has grown in popularity almost beyond the expectation of its best friends.

All that is necessary for a grand success this year is a humble spirit, and earnest prayer, a loving trust in God and the best possible effort put forth. This done and you will see the Christian church rising in the strength of her beaty.

Running About.

The week before Christmas, we spent two days and one night in the neighborhood of Garner and Auburn, N. C. We met many of our old friends whom we had not seen in a long time. Among them brethren Henry Utley, W. L. Moring, Nash Smith, G. O. Barbee, Paul Johnson J. J. Flowers, J. A. Smith, James Sandford, Jesse Langston, Sister Lucy Murray and others whose names we do not remember.

Last week we took a tramp around O'Kellys Chapel, meeting and talking with many old acquaintances, among them brethren J. S. Harward, Wm. Brown's family, A. M. Parish, M. L. Harward, Josiah Atkins, W. H. Parish, J. F. O'Kelly, Dr. J. M. O'Kelly, C. S. Holleman and others.

It is quite a pleasure to move from place to place meeting there dear friends, though sometimes we feel very much like we were a way worn traveler.

The Legislature.

The Legislature of N. C. met in the city of Raleigh on the 4 in t In appearence it is a very intelligent looking body of men. Rather above the average May God so direct that his name may be glorified.

Now let all the churches in the state petition the Legislature immediately to either pass a law prohibiting the sale of intoxicating liquors in the state or submit the question to a vote of the people next August. Let the petitions pour in fast.

At Youngsville.

Last Saturday in company with Bro. P. T. Klapp, we went to the appointment at Youngsville, N. C. After taking dinner with Bro. Klapp, services were held at the church, which were pleasant.

Whilst there we had the pleasure of visiting the families of brethren, J. D. Wicker. P. T. Klapp, S. B. Klapp, Matt. Winston, A. L. Allen and Harris. It is quite a pleasure to be in these Christian families. We also met the Rev. Mr. Moore the new Methodist preacher at Youngsville this year. He is an excellent spirited man, and will, we think, do a good work.

Notwithstanding the inclement weather, our trip was a delightful one.

Deacon Henry Utley.

As has already been announced, Henry Utley, one of the deacons of the Christian church at Hayes' Chapel died suddenly at his home at Garner, Wake county, N. C. on the fourth inst.

He was a son of Rev. Little John Utley, a minister of great popularity in the Christian church.

We have known Bro. Henry Utley intimately, for twenty-three years, and can say that he was one of the best men to be found anywhere.

It was always a pleasure to talk with him about ministers of his earlier days. We feel that he has met in glory many of the ministers who used to visit his father's home in his boyhood day.

He leaves to mourn their loss one son and four daughters. May the Lord bless them.

Putting off.

A thousand times some people have heard the sentence, never put off until to-morrow that which ought to be done to-day, but many have failed to learn the lesson. Work which could and ought to be done to-day, is put off from time to time until finally all opportunities are gone, and loss thereby brought to some are, either temporally or spiritually or both.

Many whose subscriptions are out to the SUN think, well, I will renew in a few days or weeks, but it is put off again and again thinking the money is not needed at the office. But we want to tell you brethren we need the money and you need the paper.

Our Protest.

WHEREAS, God's Holy laws require his people to keep the Sabbath day holy, and,

WHEREAS, No man, nor men, have any moral right to repeal Gods holy and divine laws or to teach men to disobey them, for the law says, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Ex. 20: 8, 9, 10. And,

WHEREAS, The church would be guilty, by consent of the violation of said Sabbath law, if she did not record her protest against it, therefore be it—

RESOLVED, That the Christian churches at Pleasant Grove, Halifax Co., Va., Damascus, Orange Co., N. C., and Mt. Auburn, Warren Co., N. C., record their solemn protest against the opening of the World's Fair, or the selling of liquors on the grounds, on the blessed Lord's Holy Sabbath day.

That these churches beg that all appropriations made by congress and the legislatures throughout the United States, be withdrawn, unless God's Holy Sabbath is observed.

That these churches now and forever condemn the running of trains on Sunday and the riding thereon.

That the pastor of these churches and members do all in their power to prevent their members attending the World's Fair if opened on the Holy Sabbath, and from riding on Sunday trains.

That we ask all God's people in this country to unite with us in our protest.

That a copy of these resolutions be recorded in the church books and published in the CHRISTIAN SUN, and copied by the *Herald of Gospel Liberty*, and all other papers that will. Signed by the deacons of the above churches, and pastor.

Deacons: J. H. Boyd, T. S. Thompson, J. J Russell, R. D. Thompson, C. D. S. Farmer, I. W. Pritchard, W. D. Nevil, M. J. W. McCauley, S. P. Read, T. J. Haskins, W. D Newman, G W. Ellington. P. T. KLAPP, pastor.

Youngsville, N. C.

Notes From Harvard.

Well, one of us is lost! I hardly know which, and don't suppose he does; but according to promise one of us was to write the notes this week, so 'amid the silent stillness of somber solitude,' I assume the task, having, perhaps, the most spare time of the two, notwithstanding the fact that I was never busier in my life. My holidays have almost entirely been spent in trying to dig to the bottom of about 3,000 anglo-saxon 'roots.' Compare the pleasures of this kind of amusement(?) with a return to the family fire-side, where nothing but the ring of cheery voices greets your ear from morning till night, where the warm grasp of a friend's hand meets you at every turn; think of the difference between holiday chocolate cake and turkey, and a ten days *menu* of 'saxon roots,' and you may form some idea of a man's first Christmas away from home, at a distance of 800 miles, surrounded by thousands of strange faces, there being only *one* of him, with a natural southern temperature trying to adapt itself to a New England climate, and you may form *some* idea the writer's experiences of the past few days

This has truly been called 'the land of the lingering snow,' for during the past two months the ground has seldom been visible, though the snow has been only a few inches deep; but somehow or other it has a way of staying here after it comes. For the most part buggies, wagons and carts have given way to the soft running sleighs; and 'from early morn till dewy (or rather snowy) eve' the merry jingle of sleigh-bells is heard along the streets of this beautiful city. Under the effect of snow and electric lights truly Cambridge to-night presents a fairy-like scene. No wonder New England has been the nurse of American poetry. The panorama of beauty that stretches before me as I gaze silently from the window of a cozy little room, causes poetic sentiments to rise within even me, but before I can pen them down, the thoughts of having to get up to-morrow morning and walk several blocks to breakfast, with the themometer standing at Zero, nips all my poetry in the bud and converts it into prosiest prose.

All but about a hundred or two of the students have gone to their homes (or to some-one else's home) to spend the holidays, so it is indeed a lonely place around here. When we enter 'memorial' (our dining hall) we can fully appreciate the feelings of the man who said, 'I feel like one who treads alone some banquet hall deserted.' Only a ragged remnant frequents the haunts so recently resounding with the tread of 3,000 students. The few who are left here, most of them at least, find relief from their loneliness on the ice-ponds, in sleighs, or in the various haunts of the great Boston. My only recreation was a very pleasant day off at Fall River, and a nine miles 'tramp' to historic old Lexington. In company with a friend I spent a few hours roaming over the old battle-field, only a few years ago resounding with the clash of arms, and reddening with the flow of blood that was to be the ceal of American liberties. And I thought, what a change! Now silent and still as in the hush of death, a sad reminder of the face of the brave old farmers who sleep beneath its sod. One stone monument and a few humble slabs, with here and there an old tree, are the only visible marks of days gone by. How little that brave band of heroes ever dreamed of what a nation was to crown the sacrifices that they were that day making in behalf of their liberties, and the liberties of those who were to follow after them. But that battle has been fought. We are what we are under God's mercies, and we will be what we will be with the same God the judge of our just deserts.

Well, the time of old broken resolutions having just passed. I suppose the world is pretty busy making new ones—many of them only to suffer the same fate of those of all the years since we can remember. How many a 'close place' will soon make a man wish he hadn't 'sworn off' lying! How many a tumble on the winter snow and ice will make him wish he had waited a few days to 'swear off' swearing! How many a sparkling cup will tempt him to say, 'well I won't count just this time!'-and how many will have the courage to go through the coming year, and have fewer new resolutions to form in 1894? I didn't intend to get off on this subject, but by way of parenthesis I may say, as for my part, I am resolved to spend no more Christmases as I have this one—if I can help it.

I am getting very anxious for the return of my fellow-companion, and anyone in his travels seeing anything of him, will confer a favor by returning him to the owner,

E. L MOFFITT.

Cambridge, Jan. 1st, 1893.

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Public Road Congress.

To be held in Raleigh, January 19, 1893, 10 A. M. Governor Holt has issued a proclamation calling together a State Public Road Congress in Raleigh, Jan. 19, 1893. This action was taken upon the presentation to him of the views of fully two hundred citizens embracing Editors, Chairmen of the Board of County Commissioners, Mayors of towns, members of the legislature, farmers, business men, and others, saying the time and place was opportuned for the discussion of matters pertaining to the improvement of the public roads of the State. The various Boards of County Commissioners of the State have met and appointed delegates, and as many as 39 counties have already reported names of delegates to the committee of arrangements in Raleigh. Everything points to a meeting of great magnitude and important results are expected from their deliberations.

The inauguration ceremonies of the Governor elect will be held Jan. 18, the day before the meeting of the Road Congress, and very low railroad rates are promised.

The CHRISTIAN SUN urges a very full attendance.

Let us have good roads.

Poisoned Eyes.

There is a story of a painter who had bitterly offended a woman, so that she determined to take a cruel revenge. He was about to paint a picture for exhibition at a famous gallery, where he hoped to gain the first prize. The woman resolved to spoil that picture, and she went about the work very cunningly. She did not meddle with the picture itself; all she did was to give the painter every day a cup of coffee, into which she put a small white powder. What harm could that do, you want to know. Wait awhile, and the story will tell. The painter labored diligently and was well satisfied with his work, He was so confident that he should succeed in carrying off the prize, that when his picture was hung in the gallery, he placed a curtain before it, which he did not mean to take down until the last moment before the judges gave their award. The other pictures seemed to him very badly colored; the trees in them were all yellowish, their flesh-color more like leather than flesh, and the tint of their seas like that of boiled greens. He felt sure that his picture far excelled such sorry daubing. When he drew aside the curtain from his picture he was gratified to see that a crowd quickly gathered round it; but the crowd did not admire. On the contrary, every one burst out laughing, and people called to their friends to come and look at this droll thing. His picture was entirely blue!

What he had meant for flesh-color was violet in shadow; what he had meant for emerald green was like blue ink; and his trees were of the tint of blue serge. Of course he could not see that it was so, but his friends assured him of the fact. His enemy had poisoned his eyes with the powder, so that he saw everything as if through yellow spectacles. In a few days—taking no more of the powder—his sight was restored, and he saw how ridiculous was the picture he had painted.

The story may or may not be true, but it is quite possible, and I tell it you because, as a parable, it is entirely true. We are all painters at work upon a picture, and the picture is our life and character. And our picture may be utterly spoiled if we take much of a certain powder. It will be more or less spoiled even if we take a little of it, and I am afraid that most of us take some. The powder is selfishness. How can we tell whether we have taken a good deal? If we have, we shall be like the painter in the story.

We shall think that our neighbors paint extremely ill. A very selfish boy (or man) has a bad opinion of most other folk He thinks that this one is greedy, and that one is a coward; that this one is mean, and that one is quarrelsome. He sees faults and vices in everybody, except those who flatter him. An unselfish person is known by the respect he has for others. He may not think them perfect, but he believes that there are some better than himself. A selfish person thinks in his heart that there is nobody, with whom he has to do, who is so fine a fellow as himself The story of the painter is a perfect parable in making him with poisoned eyes regard every other's work as mean and poor.

It is a perfect parable in another respect. The painter did not know what a miserable daub his picture was until the time of judgment. It is possible that we may not know what our life and character really are until the great Judge pronounces sentence. Our Lord has told us that there will be much surprise in the day of Judgment. People who have imagined that they were good and religious will find themselves terribly mistaken. Others will be astonished to find that they have the approval of the Judge.

In one particular the story is not a perfect parable. An enemy gave the painter the poison. In real life it is our friends, or those who think themselves our friends, who give it to us. They magnify our worth, they excuse our faults, they overpraise our doings, they flatter our weakness; and, though they do so in kindness, they often do us harm. It seems nice to have such friends, but they are our worst enemies. "A spoiled child" too often becomes a madly selfish man or woman. If you have a friend or a teacher who points out your faults, you will be wise to listen to him or her, for when that is wisely and gently done it is the greatest kindness that can be shown to us.—*Ex.*

THE CHILDREN'S CORNER

My Dear Children:—

New Year's Greeting to you all and may you have many happy returns of the season I suppose every one of you have had a merry Christmas. If you have had as pleasant a Christmas as I have it has been a pleasant time indeed. It is true the weather was rather cold for the little boys and girls of the South but then the nice fires could be enjoyed all the better. I will not have time to write each a separate note to day for I am very busy indeed. Thanks to those who have expressed kind wishes. Welcome to our new writer. To Mary we will say that Aunt Myrtle is the wife of Rev. J. L. Foster, pastor of the Raleigh Christian church. She is a devoted Christian and deeply interested in the little folks.

With the new year will you not strive earnestly to be a better Christian than you were last year. You are older and know more and can be better and do more for Jesus than ever before if you only will. Now will you? Let each one pray that God may help her or him to be a bold, brave workman for the cause of Christ this year. May God be with and help each one is my earnest wish for the Band of Cousins.

Cordially yours,
Uncle Tangle.

Weyers Cave, Va., Dec. 24, 1892.

Dear Uncle Tangle:—I will write you and the cousins. for the first time. I go to school. I am ten years old and I love to read the Children's Corner. We have cold weather now. It is almost Christmas now. Our teacher lets us have a little over a week for holidays As I hardly know what to write I will now close for this time.

Your niece,
Ivie D. Andes.

Dec. 18th 1892.

Dear Uncle Tangle:—I feel that it is my duty to drop you a few lines. I was sorry to see no letters fron the cousins in the last Sun, but hope there will be just lots of nice letters in the next paper. As my question has not been answered yet I will answer it. (how nany generations are there from Abraham to David.) There are fourteen generations found in Matthew 1-17th verse.

Enclosed find one dime for the mission band.

Your nephew,
Alfred W. Andes.

Whaleyville, Va., Jan. 3rd 1893

Dear Uncle Tangle:—I begin again with the New Year, and will try to be more prompt than before. Well Christmas has gone I would have enjoyed it more, if the snow had not kept me in doors all the time. Santa Claus came, and you know he was gladly welcomed by us all School began again yesterday after two weeks holiday. I wish I could have sent you a bridal present, but I did not know you anticipated marriage until it was too late. But you have my best wishes for a long and happy life. I will close now, will write soon.

With many congratulations and and wishes for a happy New Year.

Lida Doughtie.

Chapel Hill, N. C., Jan. 1, 1893.

Dear Uncle Tangle:—I will write again, as my question has not been answered, and I will tell the answer to it. Joseph was the favorite son of his father. I will ask another, what became of Joseph. I will answer Willie Staley's question, Jacob left his home to go down in Egypt to see Joseph. Gen. 45 chapt. 19 verse, and also Ora Winston's question: Diciples were first called Christians at Antioch. Acts. 11 chapt. 26 verse, and Allie Gibson's question: Aaron had bells of gold and pomegranites around the hem of his garment. Ex 28 chapt. 34 verse. I will close find half dime for the Band.

Your little niece,
Bessie Grey McCauley.

Chapel Hill, N. C., Jan 1, 1893.

Dear Uncle Tangle:—I was very much surprised last week when I saw your marriage in the Sun, I thought you were an old married man and Aunt Myrtle was your wife. And now I want to know who Aunt Myrtle is? Hope all the cousins had a pleasant Christmas. Now cousins this is the beginning of a New Year and lets try and see how good we can be and show by writing that we have an interest in our Corner, Our school was out last Friday night and had a very nice time we had dialogues, songs and speeches. Old Santa Claus came and treated us and we had talks from some of the men which were enjoyed very much by us pupils and older ones. Our school will commence tomorrow and I will be busy with my studdies but will try and not forget to write, and I don't want you to forget to write, I love to read Uncle Tangle's letters and all the cousins.

I will answer some of the cousins questions:

Abraham was a decendant of of Shem eldest son of Noah.

"Dogs" are mentioned first in the New Testament Matt. 15:27.

Saul was eager to have Stephen killed. Am I correct. I will ask a question:

What woman was beautiful and well favored?

I will close wishing you all a Happy New Year. I send ten cents hoping it will do much good.

I remain your niece,
Mary E. McCauley.

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"Don't Scold Me."

We mothers often speak in harsh tones of reprimand; sometimes we are so nervous and fretful that we pitch our voices at a high key, very unpleasant to hear. And we often speak in an exaggerated way of our children's faults. "You are the very worst child I ever saw!" "I never knew a boy so noisy and disagreeable as you are?" "You tease me so much that I am only happy and quiet when you are out of my sight".

The manner and the tone of voice these words are said in provoke a child to anger very quickly. Children get irritated and discouraged much more than we think, when they are continually being found fault with It is much better to give reprimands in a pleasant tone of voice, and with a smile even on the face of reproof.

"Don't, Tommy, don't do that," said a mother. "You know it makes my head ache."

"Does it make your head ache, mother?" asked the child curiously, and with a pitying tone in his voice, and came creeping up to his mother's side, and looking at her as if in doubt whether he would be repulsed or not.

"Sometimes it does, my son," replied Mrs. Lyon kindly, "and it is always unpleasant. Won't you try to play without making so much noise?"

"Yes, mother, I'll try" answered the little fellow cheerfully, "but I forget sometimes." He looked earnestly at his mother, as it something more was in his thoughts.

"Well, dear, what else?" she said encouragingly.

"When I forget you'll tell me, won't you?"

"Yes, love."

"And then I'll stop. But don't scold me, mother, for then I can't stop."

Mrs. Lyon's heart was touched. She caught her breath and bent her head down, to conceal its expression, until it rested on the silken hair of her child. "Be a good boy, Tommy, and mother will never scold you any more," she murmured gently in his ears.

His arms stole upwards, and as they were twined closely about her neck, he pressed his lips tightly against her cheek, thus sealing his part of the contract with a kiss.

How sweet to a mother's taste were these first fruits of a self-control! In the effort to govern herself, what a power had she acquired! Only first fruits were these. In all her after days did that mother strive with herself ere she entered into a contest with the inherited evils of her children. And just so far as she was able to overcome evil in herself, did she overcome evil in them. Often, very often, did she fall back into the old state, and often, very often, was self resistence only a slight effort, but the feeble influence for good that flowed from her words or actions whenever this was so, warned her of error and prompted a more vigorous self-control. Need it be said that she had an abundant reward? Words spoken in anger are sure to bring regret.—*Exchange.*

Poor Girls.

There is a wealth that is in the person and not in the pocket, in the head and not in the purse. There is a wealth which cannot be taken from us, and which lasts when earthly treasures are liable to vanish away.

The wealth which may be swept away by the breaking of a bank, the wrecking of a railway, or the stealing of a treasure, is too precarious to be depended upon. What we need is wealth of mind, wealth of body, wealth of health, wealth of skill, intelligence and power. Says a sensible writer: "The poorest girls in the world are *those not taught to work.* There are thousands of them.

Rich parents have petted them, and they have been taught to despise labor, and depend upon others for a living, until they are perfectly helpless. The most forlorn women belong to this class. When reverses come what can they do?

"It is the duty of parents to protect their daughters from this deplorable condition. They do them a great wrong if they neglect it.

Every daughter should be taught to *earn her own living*, and save her own earnings, and make a shilling buy a shilling's worth of something needfull and valuable.

"The rich as well as the poor require this training. The wheel of fortune rolls swiftly round—the rich are likely to become poor, and the poor rich. Skill added to labor is no disadvantage to the rich, and is indispensable to the poor. Well-to-do parents must *educate* their daughters to *work*; no reform is more imperative than this."

Many a widow, left penniless, is brought to dependence and distress because she has never learned the dignity of labor, or been taught the method of a useful life; and many a girl, cast unsheltered upon the world, has gone down to unfathomable depths of sin and shame because she was never trained to care for her health, make herself useful, and by honest industry earn an honest living.—*Selected.*

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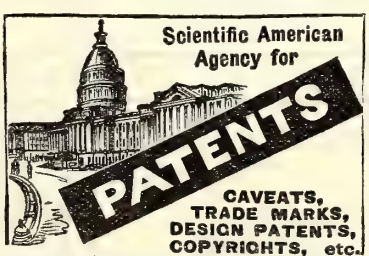

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The man who will trade you a wind-broken horse as a sound one will dust out your family meal barrel.

One of the Devil's most taking advertisements is: "Oysters and ice cream for church purposes."

The Lord abominates a false witness that speaketh lies, and he that soweth discord among brethren.

The angels are more exercised about the man without friends than the rich man rolling in his gold.

Company D is composed of privates Doubt, Dismal, Dismay, Despair, Destruction, Damnation, with the Devil as captain.

The preacher who exhausts his instruction in the pulpit and has none for the highway and hedges needs to learn the rules of division.

Whenever you have a mind to do wrong repeat the commandment bearing on that and think over the example God has made of such sinners, and watch the effect.

An event of no little importance to the people of the Sandwich Islands is the eruption of Mauna Loa, the greatest volcano in the world, which for 12 years has been comparatively quiet. The eruption was preceded by severe earthquakes and was attended by bursts of fire, smoke and streams of lava which lighted up the sea and islands for 60 miles. Mauna Loa is the most interesting mountain of the whole group of volcanic mountains of Hawaii, from the fact of its still being an active volcano. Its central terminal carter, 8,000 feet in diameter, quite perfect with nearly vertical walls from 500 to 600 feet high on the inner side, and the bottom between the numerous cones is usually covered with solid lava, from the fissures of which issue steam and sulphurous vapors; but its features change with every eruption. There is no record of any eruption from Mauna Loa before 1832, when lava flowed from the summit crater on several sides.—*Ex.*

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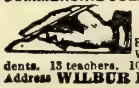

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In Effect Nov. 27, 1892.

SOUTHBOUND	No. 9.	DAILY. No. 11	No. 37
Lv Richmond	12 45 p.m		12 50 am
Burkeville	2 51		2 40
Keysville	3 35		3 18
Ar Danville	5 55	7 25 am	5 35
Greensboro	8 00	9 20	6 54
Lv Goldsboro	2 35 pm	†7 45 pm	
Ar Raleigh	155	11 10	
Lv Raleigh	4 40 pm	6 15 am	
Durham	5 37	7 15	
Ar Greensboro	4 30	9 15	
Lv Win-n S'l'm	†6 40 p m	*8 00 a m	
Lv Greensboro	8 10 pm	9 30 am	659 am
Ar Salisbury	9 50	11 04	812 am
Ar Statesville		12 03 pm	
Asheville		4 25	
Hot Springs		5 57	
Lv Salisbury	9 55 pm	11 14 am	8 17 am
Ar Charlotte	11 10	12 40	9 25
Spartanburg	1 56 am	3 36	11 37
Greenville	3 07	4 24	12 28
Atlanta	9 00	71 00	4 55
Lv Charlotte	11 30 p m		9 35 am
Ar Columbia	6 00 am		1 20 pm
Augusta	10 00		4 25

NORTHBOUND	No 10	DAILY. No 12.	No 38
Lv Augusta	6 00 pm		12 30 pm
Columbia	10 50		3 50
Ar Charlotte	6 00 am		7 30
Lv Atlanta	9 20 pm	8 05 am	12 45 pm
Ar Charlotte	6 40 am	7 00 pm	8 05
Lv Charlotte	6 55 a m	7 45 pm	8 15 pm
Ar Salisbury	8 17	9 15	9 24
Lv Hot Springs		12 09 pm	
Asheville		2 45	
Statesville		7 47	
Ar Salisbury		8 37	
Lv Salisbury	8 27 am	9 52 pm	9 29 pm
Ar Greensboro	10 10	11 20	10 42
Arwnsn S'l'm	*11 30 am	†1 00 a m	
Lv. Greensboro	10 20 am	11 35 pm	
Ar Durham	12 11 pm	3 35 am	
Raleigh	1 09	6 00	
Lv Raleigh	1 28 pm	†8 45 am	
Ar Goldsboro	3 05	12 05	
Lv Grensboro	10 20 am	11 35 pm	10 47 pm
Ar Danville	12 01 pm	1 15 am	12 01 am
Keysville	2 45	4 05	4 05
burkeville	3 25	4 51	4 51
Richmond	5 30	7 00	7 00

† Daily except Sunday.

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p. m daily except Sunday; arrive West Point 5 00 and 6 00 p. m.

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 12 45 p m daily; leave Keysville 3 45 p m; arrive Oxford 6 00 p m, Henderson 9 10 a. m, Durham 7 20 p m Raleigh 6 00 p m. Selma 10.45 p. m. Returning leave Selma 12 55 p. m. Raleigh 4 40 p m, daily, Durham 6 00 p m Henderson, 6 30 p m Oxford 8 15 p m; arrive Keysville 11 45 p m, Richmond 7 00 p m.

Mixed train leaves Keysville daily except Sunbay 3 30 A. M.; arrives Durham 11 55 A. M Leaves Durham 7.45 A. M, daily except Sunday; arrives Oxford 9. 20 A M, Keysville 3 00 P. M.

Additional trains leave Oxford daily except Sunday 4 15 p m; and 12 20 p m, arrive Henderson 5 10 and 1 05 p m. Returning leave Henderson 6 30 p m and 2 30 p m daily except Sunday; arrive Oxford 7 25 p m and 3 15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 1890.

TRAINS MOVING NORTH.

	No. 34. Pass. Daily.	No 38. Pass. and Mail. Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Pl'ns	7 14	1 39
Macon,	7 22	1 46
Arrive We'don,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m.
Macon,	1 13	7 06
Warren Pl'ns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a. m., 2.00 p. m. Arrive at Franklinton at 8 10 a. m, 2,52 p. m. Leave Franklinton at 12 30 p. m., 6.05 p. m. Arrive at Lousburg at 1.05 p. m., 6.40 p. m. JOHN C. WINDER, Gen'l Manager WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R. R.,

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

	No. 41 Pass. & Mail.	No. 45. Freight & Pass.
Leave Raleigh	4 00 p. m.	8 35
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	3 35
Arrive Hamlet,	7 20	8 10 p. m.
Leave "	7 40	
" Ghio	7 40	
Arrive Gibson,	8 15	

GOING NORTH.

	No. 38. Pass. & Mail.	No. 40. Freight & Pass.
Leave Gibson,	7 00 a. m.	
" Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron.	9 26	9 31
Sanford,	9 52	10 55
Moncure.	10 16	12 10 p. m.
Merry Oaks	10 26	12 50
Cary.	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsborro Road.

Leave Pittsboro at 9.10 a. m, 4 00 p. m arrive at Moncure at 9.55 a. m. 4.45 p. m

Leave Moncure at 10.25 a. m, 5.10 p. m. arrive at Pittsboro at 11.10 a. m. 5.55 p. m

Married.

At the home of the bride in Alamance Co., N. C., by Rev. P. H. Fleming, Mr. Jas. P Harden, and Miss Mary S. Guthrie were united in marriage, Dec. 22, 1892. Their many friends and relatives extend congratulations, and bespeak for them a prosperous and happy life.

At Nurneysville Dec. 28, 1892, Charles O Holland of Fentress, Ga., and Miss Debbie P. Sumner. The bridal presents were many and handsome. After partaking of a most sumptuous repast the bride and groom left on the S. & R. R. R. for Fentress, Ga. The benediction of many friends follow them. They are both members of Holy Neck.

N. G Newman.

Died.

At Oregon, Rockingham county, N. C., Dec. 30th, 1892, Mrs. Margaret E. Foster, wife of Capt. J. W. Foster in the 60th year of her age. Sister Foster was converted under the preaching of Rev. Isaac N. Walter, baptized and received into church at Union, Alamance county, by him in 1850. She has lived a consistent Christian life since that time. Funeral and burial services at Happy Home church where she was a member at the time of her death. A good Christian wife and mother now rests from her labors. May God comfort the bereaved friends.

Jeremiah W. Holt.

Mrs. Susan J. Jones, died Dec. 10, 1892. She was about 67 years old, had been a very consistent member of the church for a number of years. Her husband and one child had gone to the spirit land. She leaves eight children and a number of dear friends to mourn their loss. After a lingering illness of about 1 month from typhoid fever she quietly passed away to her future home. She was fully resigned to the Lord's will, saying, that she was ready to die at any time the good Lord should call. She told her daughter, sister Sue Norwood that she would never get up any more; and requested sister Fannie Coghill to do all she could for her and her dear children, as she would be with them but a short time. And so it was. She requested that they sing at the grave: "Amazing grace—how sweet the sound," with chorus; "we shall meet, beyond the river." Also, "At the cross." She was buired at Big Rock, her old home to await resurrection from the dead. We believe she was a true, earnest model Christian lady. We extend a brother's sympathy to all the bereaved ones. May they all meet in heaven, where partings will be no more.

S. B. Klapp.

It is with extreme sadness that we chronicle the sad death of an esteemed friend, schoolmate and neighbor. Mr. Ottis W. Roney the only and devoted son of Mr. and Mrs. A. K. Roney. He was employed by W. Duke Sons & Co. as book-keeper and had won a noble reputation in Durham. To know him was to like him. He had lots of friends where ever he went. He was taken sick with typhoid fever several days ago and was moved from his boarding place to his Uncle's Mr. Washington Duke. Where he lingered for a few days growing worse all the while, until his Master's voice called him to come up higher. He was just blooming into manhood. Had he lived until Christmas day he would have been twenty years old He was coming up to take dinner at his old home. But Alas! the cruel hand of death came and blighted their fond hopes and that much loved voice was hushed and still when Christmas came. We know not at what hour we may be called away. The great thing that should concern us is to be ready. His fond parents weep not as some, for they have the blessed hope of meeting him by and by. He had been a member of Trinity Methodist church for about one year. He was called away ere his character was spotted with sin. His remains were brought up in a special car from Durham and interred in the cemetery at Haw River. A host of friends from his old neighborhood and several friends and relatives from Durham went to pay their last sad tribute of respect to him. His father and mother loses a noble and devoted son, and his sister a noble and loving brother, and Alamance loses one of her noblest and purest young men. They have the sympathy of a large host of friends in their sad bereavement.

The funeral services were conducted by his pastor, which were very sad.

Minnie King.

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VOLUME XLVI | RALEIGH, N. C., THURSDAY, JANUARY 19, 1893. | NUMBER 3.

State Library

The Christian Sun.

The Organ of the General Convention of the Christian Church

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice
4. Christian character, or vital piety the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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Berkley, Va.

DEAR SUN, AND DEAR SISTER CHURCHES:—Pray for us for indeed we need your prayers. Again the Berkley Christian Church lays in ashes.

Last night at about twelve o'clock the police found the church in flames; by the time he blew his call the roof fell in and there was no way to save anything—all is gone not even one book was saved, so again we are without even a house to worship in.

There is no idea as to how it started, as it was so far gone before any one saw it they do not know from whence it came. As it is so early yet we do not know what we will do, so will tell more next week.

Your sister in Christ,
VIOLA C. DEMAREST.

Jan. 16, 1892.

Durham, N. C.

DEAR SUN:—We are having such continued bad weather and snow we cannot do very much in our church work. Congregations are small and Sunday school not so well attended. We had a little treat last night for the Sunday school that was very well attended. The pastor of the First Baptist church was present and gave us a nice little talk suited to the occasion. The pastor and others made short talks, then the Superintendent was made a present of a beautiful Teacher's Bible, after which the hearts of the children were made glad with a nice tree of apples, oranges, nuts, candies etc., and there was an ample supply to treat the entire congregation. Everybody seemed to enjoy the occasion and all remained to receive the benediction. Mr. T. J. Winston who took an active part in all the exercises before leaving placed a beautiful scarf over the book board of the pulpit. Mr. S. H. Peace received a beautiful present through the Superintendent with instructions not to look at it until he got home How many can guess what it was?

J. W. WELLONS.

Jan. 10, 1893.

Pitiable Mothers.

Of all classes of people to be pitied in this world it is the mother who has a wayward daughter. As a general rule, such a calamity falls to the lot of a meek little womn, a diffident creature, who would suffer any amount of torture rather than face a scene with her unruly daughter, and thus the girl comes out victorious in every word-scrimmage with the tired, patient mother. Mothers must meet unflinchingly the duties God has placed upon them, and remember that in their hands lies the future of their families for weal or woe. It is expected that they love their children dearly, but that should not be an impediment to their correcting them when they stand in need of it. In their infancy all they have to do is to cry for what they want, and the weak mother granting it will plant the first seeds of the evil which is to bear such bitter fruit. In girlhood the daughter soon learns that her mother's will is a matter of very little consequence; a little teasing, and the point is gained. And when she arrives at womanhood, ah! then your trials begin. You begin to learn the truth of the old adage that "when your children are little they tread on your lap, but when they grow older they tread on your heart."—*Selected.*

The Nation has been loud in praise of the New Jersey judge who sent the thirty-two ballot-box stuffers to prison; but Governor Abbett, in recognition of the fact that they stuffed the boxes for himself and his friends, has pardoned them all and sent them home to share the blessings of Christmas with their families. Such pardons are scoundrelism in high office, and intended premiums on knavery. Abbet has disgraced his name and and his State. Who can respect the man or his act that has any regard for honor or government? The privileges of the ballot have been the glory of the Nation, and the ballot as cast and counted, the people had the utmost faith in; but that day has largely go by. Even the final official count can not safely be depended on. Honor in politics was never so slow in our Land before, and in many instances the voice of the polls has ceased to be the voice of the people. We wish we could see this guilt wholly in one party, then we should have larger hope, but the subversion of the will of the people at the polls and in the official declarations is a crime not to be fastened on one party alone. Official positions, legislatures and States, are stolen, if we may believe the mutual accusations of the two old parties. It is high time that honest men ruled. —*Herald.*

We are like-minded with the *Presbyterian Observer* in that American Church History needs a chronicler. We have separate denominational histories, but even they are deficient in many respects. No one, however, has attempted to take up Church life in this country, and present it in its different aspects and relations, from the planting of the Cross on the island of San Salvador to the present time, especially as a development of the distinctive principle of a "Free Church in a Free State." Here Christianity has been developed largely upon the idea of the separation and independence of Church and State, neither interfering with the other. The Church has been supported by voluntary contributions, and the results have not only been most satisfactory, but even wonderful. It has shown a power, growth and spirituality unknown to State-supported Churches. In a recent article in the *Independent*, Prof. Phillip Schaff, who is regarded as an authority upon ecclesiastical history, suggests the need of establishing, in all the theological seminaries of the land, a Chair for the teaching of American Church History. The suggestion is worthy of careful consideration. In this way valuable information could be collected and conveyed. The lectures in the course of study would be published in due time, and given to the public, and would lay the basis for an elaborate and authentic history of the Christian church from the discovery of America to this day, when its influence extends far and near.

"I believe" instead of, "The Bible says," is one way for a preacher to freeze a church.

THE PULPIT.

Profaning the Temple.

REV. JAMES MAPLE D. D.

And he said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise. John 2:16.

This occured at the commencement simular to it near its close The history of our text reveals the profound reverence of the Saviour for his Father's house, and also the deep depravity of man. The love of money, when fully developed, has no regard for the rights of humanity, nor reverence for God. It blinds a man's reason, prevents his judgment, hardens his heart, and brutlizes him. It leads to the most shameful cruelty.

To understand our text we must take into consideration the condition of things, and the surrounding circumstances. The place where this transaction occured was not in the temple itself, but the outer court of the court of the Gentiles. This was esteemed the least saved part of the temple, and the Jews did not consider it profanation to appropriate this to any business in any way connected with the temple service. The things which were bought and sold were at first those pertaining to the sacrifices. It is probable that in course of time the traffic extended to all kinds of merchandise. This caused much confusion, noise, fraud, contention, and was exceedingly improper in God's house.

The law of God required every Jew to pay a tribute to the service of the sanctuary of half a shekel. Moses was commanded to number the people, and every man, "and they shall give every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary." Exodus. 30: 11-16. This was a Jewish coin, and the tribute was required to be paid in that coin. In the days of our Saviour the Jews were in subjection to the Romans. The money in current use was the Romain coin, and it was some what difficult for the Jews when they came up to Jerusalem to worship to get their own coin to pay the annual tribute. To meet this emergency a table of exchange was established in the outer court of the court of the Gentiles where the Roman coin could be exchanged for the Jewish half shekel. Of course the money exchanges would demand a small sum for the exchanges. There was nothing wrong in this business in itself. It was necessary to meet the wants of the people that could not so well be met in any other way. This business was profitable when honestly conducted, for many thousands of people had to have their money exchanged. The profitableness of the exchange attracted the attention of the covetuous, and unprincipled who took it into their own hands. There was an opportunity for fraud and oppression, and the buiness had become outrageously wicked. Those who were conducting it were seeking their own personal interests, and had no regard for God nor his laws. The sin was not in the business itself, but in the manner of conducting it. They had made the temple "a den of thieves."

There were others beside the money exchanges who were engaged in selling doves God is merciful and just, and his laws are suited to the condition and wants of man. He required various offerings to be made by the Jews, but only such as they were able to make. He required nothing beyond their ability. Some of the offerings were expensive, and many of the people were too poor to make them. God made provision to meet this condition of things. Those who could not bring a lamb were allowed to offer "two turtle-doves, or two young pigeons." Lev. 14: 21-22. The people coming a long distance could not bring the birds with them, and had to get them at Jerusalem. Thus it was necessary for some one to have the birds at the temple for sale, and this was an extensive and profitable business. Like the money exchange this attracted the attention of covetuous and unprincipled men, and they took advantage of the people and robbed them. Selling doves in the outer court of the Gentiles was not sinful in itself, but in the manner in which it was done.

The men engaged in this business did not confine their traffic to those things which were required in the service of the temple, but sold many other things. They cared but little for the house of God, and its solemn services. They were supremely selfish, and sought to make all the money that they could out of the people who came up to the temple to worship. The sinfulness consisted in this, and not in the business itself. They made the temple a place of gain; they cheated and defrauded; they took advantage of the poor, and by their being under the necessity of purchasing these articles for sacrifice, they robbed them by selling what they had to have at enormous and unjust prices. When Christ came into the court of the gentiles, and saw the wickedness and cruelty of the money exchangers and those who were selling doves, his righteous indignation was awakened; and making himself "a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen; and poured out the changers money, and overthrew the tables; and said unto them which sold these things; Take these things hence; make not my Father's house an house of merchandise." This whip was an emblem of authority, and not an instrument of cruelty; for there is no evidence that he used any violence to any of the men engaged in this business They fled from his presence not from the fear of physical punishment; but for other reasons. There was a strong conviction in the minds of the Jewish people that the holy prophets had a divine right to change, regulate, and order the various affairs relating to the external worship of the temple. Many of the people believed Christ to be the promised Messiah, and others were deeply impressed that he was a prophet. Even the most wicked felt this to some extent, and it was this feeling that made the cruel traffickers in the temple tremble and flee from his presence. They were overawed by this sense of authority, and struck with the consciousness that he had a right to command. There was a majesty in the personal presence and bearing of Christ that awed and overwhelmed the wicked. We have a remarkable illustration of this in experience of those who went out to arrest Christ, and bring him before the authorities that he might be put to death. When they encountered Christ he "said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon as he had said unto them, I am he, they went backward, and fell to the ground." The majesty of his mein, the frank, open, fearless manner of declaring himself convinced them of his innocence, quickened their consciences, and made them realize the awful wickedness of their conduct. This paralized them with fear, and they fell as dead men. There was a wonderful power in a quickened consciens, and men have died under it. Richard Crowninshield was a hardened, strong minded remorsless villain. He was guilty of murder, and had been arrested and shut up in prison on suspicion; but he felt confident that his crime was so completely hidden that he could not be proven guilty. He was cheerful and self-confident even in prison. There were accessories to his crime, not one of whom he thought was suspected. At length an intercepted letter in the post office led to the arrest of one of his accomplices, who was locked up at midnight. Next morning the sheriff went into his cell, and found him standing calmly at the foot of his trundle bed. "Well said the sheriff," did you hear the noise last night?" "Noise? no. What noise? I slept well" "Why did you not know that they had arrested Frank Knapp, and brought him here last night at midnight?" The strong guilty man put his hand to the wall to steady himself, but unable to conceal his feelings, or to recover from the shock, fell back senseless on the bed. The recoil, the scorpion sting, had reached him at last, his sin had found him out; the sword had pierced through the rocky casement around the conscience of the desperate animal, and was grinding in his soul. Thus it was with the sinful traffickers in the court of the temple. The solemn earnestness of Christ, the majesty of his mien, the testimony of their own consciences, unarmed them; and they fled in dismay from his presence. It needed no instument of torture to drive them out of the court of the temple, for their own consciences were as whips of scorpions lashing their naked souls. This awful experience will come sooner or later to every impenitent sinner There is no escape only through the pardoning mercy of God as revealed in Christ.

As we have seen the event described in the commencement of Christ's ministry, and at its close he found men engaged in the same wicked business. From this we learn how soon men forget the most solemn reproofs, and return to their evil practices. Christ had shown how wicked this business was, and made those who were engaged in it tremble under his burning reproof which came from his great heart of love. The man nature is the same now that it was in the days of Christ, and men are just as hard hearted, careless, and indifferent now as then. God reproves men, and warns them of the danger of sin, by his word, spirit, and providence Sometimes they feel it, and are greatly moved; but soon forget the solemn warning, and rush on in sinfulness. The day of judgment came to the wicked Jews, and they reaped the reward of their own wrong doing. Thus it will be with all who disregard the warnings of God. "He that bring often reproved hardeneth his neck shall suddenly be destroyed, and that without remedy."

The temple was the house of God, and he manifested his presence there in a peculiar manner. He designed that his house should be kept saved, and that all evil things should be shut out of it. Now the temple of God is the heart of the Christian, and he dwells in it by his truth, love, and spirit. The Jews polluted the temple, and God withdrew from it. The Christian sometimes permits

wicked thoughts, unholy desires, and sinful ambitions to creep into his mind and heart and defile them. God will not dwell in such a heart. It must be pure to ensure his presence. Christ cleansed the temple in Jerusalem, and he alone can cleanse, and purify our hearts. If we find our hearts unclean let us go to God with the prayer of David in our hearts, and upon our tongues: "Create in me a clean heart, O God; and renew a right spirit within me."

Christ changes the heart by his truth and spirit. He holds the same power over all our sins that he did over the traffickers in the temple. He drove those sinful tradesmen out of the temple, and at his command all our evil thoughts and desires will flee, and our sinful passions will be held in subjection to his spirit and law. We can go to him in every hour of need in humble confidence assured that he will render all needed help, but we must not wait in sin for him to come unasked and purify our hearts. We must take our hearts to him, and ask him to have mercy and cleanse them. He will do it. He will drive out the strong man armed, take his armour from him, and take command himself in the palace of our heart. He will give all needed strength, keep the fire of devotion and love burning on the altar of our hearts; and enable us to rejoice in hope of the glory of God. What a blessed Saviour we have. How we should love, praise, and adore him, with what devotion we should serve him.

The Old Year.

How swiftly time flies away Another year has passed by never to return. Its fortunes, its happiness, its prosperity have all been enjoyed and numbered with the things of the past. Adversity and misfortunes, no doubt, have darkened the pathway of many. The dark-winged angel death has visited many a family, carried away some loved one to the unseen world beyond. It may have been a dear infant that stayed long enough to be loved and dandled by a fond mother, to be the delight of a father, and joy of the whole household. The little clothes are put away and are kept in remembrance of the dear little boy or girl that has gone to the good Master who says, "Suffer little children to come unto me, and forbid them not." Or a mother or father has been called to leave and bid farewell to a dear family and kind friends. How many vacancies has death made in 1892! How many precious souls have been saved in that bright celestial world of peace and happiness since the beginning of this year! How many have gone into eternity unprepared for death! They rejected the offers of mercy and pardon, notwithstanding the light of the Son of Righteousness fell all around them, and the Holy Spirit moved upon their hearts. But these are things now of the past and cannot be changed.

It is for the living to improve from the history of the past, Readers, let us look back into the Old Year and see, if we can, where we failed to do all that we could for the cause of Christ. No doubt we have made failures and have not been as cautious as we should have been, and we feel to regret now that we did not do more and better. Though we have many regrets to trouble us, yet we know that the good Master did bless us abundantly as we labored faithfully for Him. And we have been permitted to enjoy many rich blessings and glorious privileges from Him. We have seen many precious souls converted from sin and death unto life and peace by the grace of God our Saviour

Our opportunities for work and doing good for our blessed Master lie before us. Let us commence to use these opportunities in the beginning of the New Year, and let us do more for the salvation of souls than we have done in the past. Let us work harder for the building up of our cause, and for the various enterprises of the church. If we do our whole duty, trusting in the Lord, He will surely grant us much prosperity. We must plant and water and God will give the increase The genial ray from the Son of Righteousness and the refreshing shower of grace divine will descend and cause the seed to germinate and be brought forth to perfection. St. Paul says, "Work out your own salvation with fear and trembling: For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:12-13. Our salvation is nearer than when we first believed. Let us take fresh courage and march steadily on forgetting the things behind and looking unto Jesus the author and finisher of our faith."

H. A. Albright.

Japanese Oddities.

The Japanese being on the other side of the world, and the day beginning there sooner than in the West, they have gotten ahead of the West in some things.

In the West the carpenter shoves his plain, in Japan he pulls it. His saw cuts as he pulls it to him, not when he pushes it. In the West the carpenter stands up and raises his timber on trestles to ease his back; in Japan he stoops over to get down to his board. The suppleness of the Japanese back—it seems to be as elastic as whale bone.

The Japanese women wonder at the foolishness of women of the West because they carry their babies on their breasts "How much better to have the baby strapped to your back and out of the way when you wish to work?" Even the little tots are taught thus to care for the youngest member of the family. And the girls are to be seen with their dolls strapped to their backs parading about with them just like the old folks. Once I saw a little girl carrying a baby about as big as herself, the baby fast asleep and the little girl crying as if her heart would break.

And in Japan the color of the mourning garments is white; in the West, black. And the books in Japan begin at the end, at the upper right hand corner, and read down. And in entering the house they take off their shoes, and their hats, if they have any. One sees about as many Japanese without hats as with them.

And the women —*mirabile dictu*— wear their bustles on the outside of their *kimono*, and they consider no woman's costume complete without one.

And the weather-boarding of their houses is put on inside the studding, and not on the outside. And paint on the houses? It is about as rare as grasshoppers in winter. And do they have doors to their houses? A Simon pure Japanese house has neither doors, windows, chimneys, chairs Instead of a door they have a slide. As a rule, all the partitions in the house consist of slides, Sometimes a house is made, a fashionable one, with three sets of slides along two sides of it. An inner slide, a passage-way, a second series of slides, and then an outer series of slides. These slides can all be shoved and packed away, exposing the whole interior of the house to the weather. These slides—the inner ones—are covered with paper; rarely they are provided with panes of glass. Of course, into these houses the cold slides wonderfully.

There is no way of fastening up a Japanese house. The lock is on the gateway leading to the premises. Any one can run the slides of the house from the outside as well as from within. And about the chairs? They do not need them. The proper way to sit is on the floor with your legs doubled under you. It was very amusing to see two American women, named Penrod and Woodworth, take their first lesson in the Japanese fashion of taking off their shoes—the button kind—and sitting on the floor. The Queen of Sheba might have been envious, they looked so dignified, It is perhaps hardly worth mentioning that both ladies caught cold that same evening. If it wouldn't spoil this story I would add I caught one about that time myself.

And the Japanese stove? This consists of a square box, varying in size, filled two-thirds full of ashes and suited to a charcoal fire They call their stove a *hibachi*. The whole family sit about it and warm their hands and—smoke. They all smoke. About as many women smoke as men in Japan. And their pipes? These are very small, holding about two or three whiffs only Every Japanese that can afford it has his little brass pipe, brass bowl, and mouth-piece, and his wallet of tobacco, and whenever the opportunity is offered he smokes. He goes to the store to buy goods. The *hibachi* is set out so he can light his pipe. No one hurries in Japan except riksha man. The second time I went to church in Japan we arrived, Mr. Otho and myself, a little before the time of meeting, and the family who had charge of the premises set out tea for us and the *hibachi* for a smoke. We drank the tea as a matter of course, but somehow I did feel like smoking *just then*.

And Japanese tobacco? It is not like our American weed, but as mild as the weed we use to call pennyroyal, and which I remember attempting to smoke in my boyhood days by means of a cob-pipe of my own manufacture. Neither are the pipes of the loud-smelling, sickening American sort. Neither do the people spit all over the floors. I have yet to see a tobaco chewer in Japan, or a man smoking a cigar, unless he happened to be just fresh from America and brought all his bad manners with him.

And the Japanese, when they say good-night, say "*Oyasuminasai*," which means, "May you rest well." And so say I. But I find myself forgetting that our friends in the States are just beginning to get up when we go to bed. So I suppose I ought to say to them, "Good morning to you all." *Minasan Kounichi wa.*

A. D. Woodworth.

Selections.

Concerning Cards.

We are asked to give our ideas of card-playing at home—progressive euchre and the card-playing mania in general—and purpose doing so in a frank and familiar manner.

The first thought that comes to our mind is what Edison said to us when we went to see him at Menio Park some time ago, to get his personal testimony on the total abstinence question. We asked him if he had ever

used intoxicants, with a disdainful smile he answered, "No." We asked him why, and still smiling he answered, "I had a better use for my head." His philosophic mind recognized, even when he was but a little fellow living the life of a [illegible] on the train, that alcholic stimulants make the brain less clear and powerful in [illegible] reasoning. If asked why we do not know one card from another we might say it is because we had a better use for our heads. Our mother was a woman of sufficient ingenuity to put us early on the track of doing something worth while. She taught us that ourselves, plus time, was all the capital we had in life; that if we put ourselves into time to the best advantage, we should come to something by useful, helpful reaction on the world about us, either large or small, according to our powers. We determined that cards would get nothing of our time because they had nothing to give back. We put our heads into books, thoughts, work; for they had something to give back.

Repeatedly on the great trunk railway lines, as we have been busy with our work on the Pullman cars, persons would come to us and ask if we would be kind enough to make up such and such a game of cards; we have never uttered more solid words of satisfaction than these: "You'll excuse me. I do not know one card from another. I never did." To see men who on the scales would weigh anywhere from 200 to 300 pounds, spending their time between the smoking car and a pack of cards, has always been one of the most disgusting sights that we were called upon to [illegible] men with [illegible], but lacking only [illegible] to set them afloat in the symbolism of tottering over some combination or other of these pasteboards, has fatigued us for our [illegible]. Sometimes, when we have said this, the answer has been made: "Why do you mind it? Under the law of the survival of the fittest those people are going under: that is the best thing they can do." We have heard that same answer made when we bemoaned the loss that comes from drink; "Those people are fitted only for subsoiling; let them go under: that is where they belong." We know that scientific articles have been written by learned specialists to prove that this is the only way out; this is the inevitable law. But while we see a great deal in the hypothesis of evolution that helps to explain the wonders of the world about us, we believe the gospel law seeks to work not so much the survival of the fittest as the survival of the most. And we believe that these brothers and sisters of ourselves who lose their lives instead of finding them are really more sinned against than sinning, after all. The environment of heredity, the lack of the regnancy of a splendid will power perhaps as much as anything else, and more, the lack of a good mother, has put them where they are—among the parasites of the earth rather than among the vital growth, has classified them with the drones instead of the workers in the great life of humanity. Our hope is, that the forces being set in motion under the law of our Christian civilization will yet teach them the happiness of use and the true use of happiness, so that in the future ages these idiotic methods of "killing time" will be told as the mark of a great semi barbaric period when people knew no better. We know that the Indian races are taught the cards, dice, and all sorts of games; the putting on of ornaments of every kind to the tripping of the light fantastic toe; and we believe that these things shall be put away "when the race out of childhood has grown."—*Union Signal.*

She Died and Made no Sign.

Two sweet but sad faced women met beneath a huge chestnut tree that overshadowed the quiet street. They stood for a moment in silence, gazing into each other's eyes. Then one spoke in a low tone: "So it is all over! Did she die without making restitution?"

"Yes," was the reply, "and she made no sign of regret for anything she had done." (To understand this, the reader should know that she who had just breathed her last, was a woman of strong character, but cold and hard, and who, while professing to be orthodox to the last degree, and to follow the strict letter of the law in everything, had been very cruel towards some of her kindred in wronging them out of their property.) And yet, the speaker went on: "She lay calm and seemingly at peace, leaving messages of kindness to this one and that, and as long as she could speak, she exhorted all who came near her to make no delay in seeking the Lord! She spoke as if she were dying in the triumphs of faith."

"What do you make of such things? This is the third death of the kind that I've known of late, and I am bewildered by them." This was said with an expression of face which showed that she was indeed bewildered and distressed.

"I hardly dare say what I make of them," answered her companion; "for it would seem too much like judging. But the Bible tells us that there are those whom God will give over 'to believe a lie' because they take pleasure (a selfish, grasping and cruel pleasure) in unrighteousness. And surely it was not right to take the property of the fatherless, nor to do many other things in which she seemed to take intense satisfaction. The Bible speaks of 'holding the truth in unrighteousness,' that is, in unrightness. Mrs.—— did certainly 'hold the truth.' I never knew any one more stout and steadfast in maintaining her belief in the Bible and observing the ordinances."

"This is true," said the other, "but the moment you applied any particular passage to her own conduct, she would argue it all away."

"Yes, I often remarked this. Her son one day charged her with disobedience to her husband. Poor man! what a life she led him! But she defended herself by saying that he was required to obey *her* as much as she was required to obey *him*. 'We are commanded to be subject to each other,' said she, 'and of course it means that the one who has the right of a thing should rule the other.' Of course *she* was always in the right, and therefore the one who should rule. And rule she did, and ruined too! But at last she is conquered!"

"And she has gone with all her unjust gains to be accounted for to God! Gone, with no word of sorrow for the mischief and the spite she sowed broadcast through many years; gone, leaving to her children that which belongs to her sister's child, yet gone in apparent peace with all the world and with her God! What can it, *can* it mean?"

As there was no reply Mrs. T—— went on: "I used to suppose that professed Christians who lived as she lived, would be brought to repentance at last, or be exposed as hypocrits. But these three deaths, in which the dying made no sign, have shown me that we can, in our own minds, turn white to black and black to white, right to wrong and wrong to right, and wrest the Scriptures to our own destruction, even while we are making long prayers, and living, in our own esteem, in the very odor of sanctity. We see others do this, and appear not to know it; how can we be sure that we are not doing the same thing?" The gentle lady who spoke looked into the noble face of her friend with troubled eyes.

"I know, my dear friend," replied her companion solemnly, "of but one way to keep ourselves from self-deception, for 'the heart is deceitful above all things, and desperately wicked.' I am so afraid of it, that every day I go to the blessed guide-book, and on my knees pray God to lead me by that unerring standard. And though to my sorrow and shame, I find that I come far short of the mark I aim at, yet I am pressing toward it, instead of trying to drag it down to me." She wiped away the tears which filled her beautiful eyes as she spoke.

"No one, my dear," answered her friend, "ever doubts that *you* are a Christian through and through. As for me, I hope my life bears some fruit. But I fear that I neglect the study of God's word, and the measuring of myself by it, which is such a help to you. I thank you for the lesson you have taught me, and will try to follow your example."—*Augusta Moore, in Evangelist.*

Agassiz's Belief in the Immortality of Animals.

It would be idle to multiply instances of the thorough humanity and geniality of Agassiz. Everybody who knew him can tell hundreds of anecdotes illustrative of his sympathy with all forms of life, whether in the jelly-fish, the human child, the developing boy or girl, the mature man or woman. Still his conviction of immateriality and personality of mind was something wonderful in so austere a naturalist. We happened to please him by defining a jelly-fish as organized water. "Now look at it through the microscope," he said. "But, Agassiz, the play of organization is so wonderful that it seems to me that nothing but mind can account for it."

"You are right," was his answer; "in some comprehensible way God Almighty has created these beings, and I cannot doubt of their immortality any more than I doubt of my own."—*Boston Globe.*

The Lord knows how to harness all things to his chariot. Even false teaching, which is so rife in the religious world, has to yield its services to the cause of truth in an important sense. The mission of error, providentially overruled for good, is to call forth the clearest and fullest statements of truth. The opposition of the Judaizers to Paul's Gospel was the occasion of some of his matchless statements of truth in his epistles. Some of his most glorious teachings as to the person of Christ were struck from his intellect by the keen edge of the sword of error. The Christians of the early centuries did not fully grasp or set in array the evidences of Christ's divinity until that divinity was denied. The revolving centuries since the ascension of Christ have brought one form of error after another into collision with the truth. Thus the false and the perishable elements that have attached themselves to it have been cut away by the keen edge of opposition. Thus the perfect diamond of God's truth one fact at a time has been emerging into rounded and perfect beauty. And so it will continue to be until the end, when it shall be found that no one jot or tittle of the word of God has failed.—*The Baptist.*

Notes from Harvard.

Talk about cold weather! Well I guess it is, my "partner" says so at least—Ergo it is bound to be so! Really I am getting so sorry for the thermometer, the thing has to pull itself so close together along now you know and it must be very monotonous to have us and down there below zero so long. "She" went down to six degrees the other morning, but she is looking a little more lively and cheerful now and may be she will reappear from her low estate in a few days But my! they do make it so cheerful and merry here in this "benighted land of the lingering snow" along now A vehicle here on wheels now looks rather old the rare exception and not the rule Everything, baby carriages, coal carts, street cabs livery hacks, milk-wagons, coaches of two and four, all are sleighs now, and to every moving specimen of them is attached from one to a thousand (more or less) rattling bells and jingling contrivances of every conceivable type from the baby rattle species to the veritablest old cow bells that ever clattered their eternal clangings as requiems to the departed day, whether in the lone woodland glades of N C. or any other state, or to put it in short, if you want to hear more bells and such stuff, than you have ever dreamed of, come a five minutes walk with us, you will possibly decide this is "Bell-ton" and not "Boston." But I doubt if, on the whole, the people suffer as much here from the cold as we do south. The weather indeed is much colder, but then they know it is coming and hence make every provision for it, and close tight houses with continually heated furnaces soften the temperature indoors at least, considerably.

But they got a little too much fire on hand the other day all of a sudden. It was over in Boston however and did not last very long, long enough tho to destroy $1,000,000 worth of property or more. Ex't.

But Mr. Editor, if you will allow me I want to introduce to you and to the SUN'S readers a friend and class mate of mine. I know you would all like him if you knew him. He is an excellent fellow withal pleasant, congenial, good natured, jolly enough, speaks good English now and is a close student. His name is Stoyan K. Vatralsky and he comes from across the sea. His native country is Bulgaria, but is here at Harvard now as a student. He expects to go back to the "old country" before many years tho to labor as a teacher and writer among his own people. As for my part I shall always be glad that I met Mr. Vatralsky. It is true that I had read a great history several years ago telling me something of Bulgaria and how the Turks served her in 1876, but now I have many things first hand that I could never have learned from history. And besides, Mr. Vatralsky has one of the richest and most beautifully pathetic religious experiences I have ever heard related. I feel like I can appreciate my own beloved country more, enjoy my own native religion better and sympathize more thoroughly and sincerely with the heathen now since I have known Mr. Vatralsky and heard him talk. I am sure that I cannot portray for you the experience of this friend, but in my next letter, I am going to relate, as best I can, much of his religious experience as he gave it to me. My next letter will therefore necessarily be a long one, not near as long as I would like to make it however, but I sincerely hope that every reader of the SUN will read it, not that I am to write it, but as the experience of one whom I certainly believe to be a Christian, and, one too who was beaten in streets, driven from country, home and loved ones. simply because he professed a belief in Christianity But as he tells me his story, I will try to tell it you in my next

J. O. ATKINSON.

Jan. 13, 1893.

Availing and Unavailing Prayer.

One of our trials as Christians arises from the fact that our prayers are not so frequently or so readily answered as we hoped, and that our efforts are more successful. We are conscious that we have prayed earnestly and often for various objects, and we have felt sure the objects were good and such as we could properly pray and labor for; and yet no adequate results have seemed to follow. We have felt disappointed and often deeply discouraged, and wondered why it should be so. No doubt this is a sore trial, and our faith wavers and staggers under it. We make one or two suggestions which may help to explain the difficulty.

The first is: Prayer is more frequently answered than we imagine.

But it is answered in a manner and at a time least expected. In our own minds we had formed some particular plan or mode by which God would accomplish the desired end—forgetting that a divine love and wisdom knew better how to do it than we did. Afterwards we see and know that our prayers have been answered, not as we had expected, but in a far better way than we had planned and anticipated.

Our next suggestion is: In our prayer and efforts we may depend too much on our own strength or the strength of others. The great Apostle says: "I can do all through Christ which strengtheneth me" The Apostle had had a wonderful experience, and this experience led him to look more and more to his Lord for wisdom and strength to help him and lead to himself than others. We may pray and pray earnestly for all good objects, and may labor for them, but we must always remember that a divine help must go with our prayers and efforts.—*Parish Visitor.*

Pray and Pump.

In a seaman's prayer-meeting in New York one of the speakers thanked God that he had been a sailor. He had been in some tight place at sea, but he never hid his religion or lost his confidence in God. He had learned to call on God in trouble, and had not been disappointed. But then, faith must be joined with practice, praying only, without using effort is not enough.

"We were once," said he, driven to great straits in a gale. The wind blew a perfect hurricane, and our ship sprung aleak. It seemed as if we must go to the bottom in a few minutes. Our men worked hard at the pumps. The water gained on us. Death stared us in the face. I ran down below, and on my knees asked Jesus to save us, and give me a token. I opened my Bible, lying before me, and Isaiah xli. 10 met my eyes. The words, the first I saw, were these, "Fear not thou, for I am with thee. Be not thou dismayed, for I am thy God. I will strengthen thee: yea I will help thee; yea I will uphold thee with the right hand of my righteousness."

That was enough. I ran on deck and told the men. I said: Men, we are going somewhere, but we are not going down: I reported to them what I had asked of the Lord, and how he had answered me. Now said I, men, pump and pray, and pray and pump! And they did it with a will, and we pumped and prayed our vessel into Cork, as I believe, in answer to prayer and promise.

But what is the use of praying, with a leak in the ship, without pumping! It must ever be work and pray, and pray and work, and the best workers are those who pray most fervently.—*Selected.*

The Neglected Letter

The importance of present hours and present opportunities is often but little felt. "To-morrow shall be as this day, and more abundant,"is the fond dream of the idle, the indifferent, and the pleasure seeking soul. But how often sad surprises break in upon our mirth and ease, and blast our cherished hopes.

Many years ago, a Greek nobleman made a feast for his friends. In the midst of the festivities, a messenger entered in great haste with a letter.

It was from a distance, and was sent to inform him that a plot had been formed by his enemies to *kill him that night*

"My Lord," said the messenger, "my master desired me to say, that you must *read the letter without delay;* for it is about serious things."

"Serious things to-morrow," said the nobleman, as he threw the letter aside, and took up his cup of wine.

The delay was fatal. Before the feast was at an end, his enemies rushed into the hall and slew him.

He neglected his last chance, and perished through his folly. And are there not thousands who to-day are neglecting opportunites and disregarding warnings, who will mourn at last, when they are lost beyond remedy?

To-day God sends his message to us. Oh, *read the letter to-day*, for "How shall we escape if we neglect so great salvation?"—*Selected.*

A Remarkable Literary Announcement.

Doubtless the most surprising, and perhaps the most important literary announcement ever made to American book-buyers is Alden's edition of the Encyclopedia Britannica, for $20.00. It is the genuine, unabridged, cloth-bound work, in large type, including over 20,500 pages and more than 10,000 illustrations, and 200 maps. The full set is now ready for delivery. And even this is not all: If you can't spare $20.00 at one time, by paying only $1.00 extra you may, through the Encyclopedia Britannica Cooperative Club, get the work on installment payments of only five cents a day. Surely, these most extraordinary terms ought to place this greatest of Encyclopedias (a library in itself means something when applied to it) in every home. You can get specimen pages, with full particulars, free, or a 128-page Catalogue of choice books in every department of literature, besides, for a 2-cent stamp, by addressing JOHN B. ALDEN, Publisher, 57 Rose St., New York.

Notice to Pastors.

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REV. J. L. FOSTER,
RALEIGH, N. C.

The Christian Sun.

THURSDAY, JANUARY 19, 1893.

REV. W. C. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER

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THE CHRISTIAN SUN,
RALEIGH, N. C.

EDITORIAL NOTES.

Send your boys and girls to Elon College.

Rev. J. Pressley Barrett's present address is 810 Lovitt Ave. Norfolk, Va.

Rev. M. L. Winston gave us a pleasant call last week, come again, brother.

A. Iseley of Burlington N. C. was in the city last week, attending the Grand Lodge of masons.

We extend a brother's sympathy to Rev. J. J. Copeland of Goshen, Ind., in the death of his wife which occurred the 10th, inst.

The Wilmington Messenger (daily) appears in a new dress. This is an excellent paper and we are pleased to know that prosperity is smiling upon it

We are glad to learn that Prof. A. P. Fuquay is well enough to be at his post again at the New Hope High School, and the school is in a flourishing condition.

Rev. C. J. Jones, D. D., of the Union Christian church, Highland Terrace, has gone to New York to conduct a series of meetings. He will be there two weeks.

In the death of Deacon Wilson Pritchard of Damascus church, the church and community have lost, on earth a strong friend. He was one of the best men we ever saw.

The Berkley Christian church was burned down Sunday night after services. This church has had several set backs. May God help this dear people to renew their courage.

Rev. P. H. Fleming, President of the N. C. and Va. Christian Conference expects to have out soon the annual address delivered before that body at Wake Chapel, N. C. When out every member in the Christian church ought to read it.

The family and friends of Deacon L. W. Hatch of Hank's Chapel have the prayers and sympathies of the SUN in their loss sustained in his death. A good man has gone We do not know the particulars

Demorest's Family Magazine for February has been received by us and we must say that for a family magazine at $2.00 there are none better. W. Jennings Demorest, 153. 14th St., New York, Publisher.

We have received a few words of complaint on account of the absence of the four pages missing. Some think it is done for economy. It is not done for economy but of necessity, and will be remedied just as soon as possible.

Rev. W. T. Herndon, the Financial Agent of Elon requested us to announce that Rev. E. T. Iseley is an authorized agent to receive money when due the College and receipt for same. Friends will bear this in mind and hand him the money and take a receipt.

There is a man going about over the country representing himself to be a son of one of our prominent preachers and borrowing money on the srength of the name. The *Herald* has repeatedly denounced him as a fraud. Let our readers be on their guard.

Daily Help, Spurgeon, compiled by E. F. W., and published by R. H. Woodward & Co., Baltimore, Md. This is composed of nice and suitable selections for each day of the year, selected from Rev. C H. Spurgeon's writings Price 75 cents of the Publisher, or from us.

We have had complaint occasionally from parties at three post offices that the SUNS are not received regular One of them is in the Va. Valley, one in N. C. and one in Eastern Va. The papers are mailed to the parties complianing, regular, and we think the fault must be at the office to which the papers go.

The emptiest thing in the world, truly says the *Nashville Christian Advocate*, is what is technically called "Society." As things go in this country, the only conditions of entrance which it imposes are that the applicant should have a purse big enough to stand the expense of its sinful frivolities, and a mind little enough to be satisfied with puerile amusements. For high breeding, intellectual cultivation, noble character, it makes no demands. In its poisonous atmosphere, Christian faith at once sickens and dies; and under the thin veneering of its artificial good manners, there is often found a moral rettenness that would disgrace a Hottentot and amaze a Sioux Indian.

Governor Holt's Message.

We have read with much interest the message of Gov. Holt of N. C. All papers of such character given to the public are open for criticism or approval, or both. Of this message, it shows much work, and by its length demonstrates very clearly that the Gov. is a man of great energy and perseverance. There are many very good things in it, but some, as might be expected, which do not meet the approbation of all people. We would think its general tone a little too far from economy to suit the close run farmer of these hard times.

We wish the University of N. C. the highest degree of prosperity. But we doubt very much the wisdom of establishing a chair of Normal Instruction at the University for the training of male teachers.

The public schools of the state are co-educational. Girls and boys attend them with equal privileges. Then it does seem that a teacher coming from a co-educational school would make a better public school teacher than one coming from either a male or female college. A gentleman educated with gentlemen is not apt to have as much of the sympathizing spirit as is needed among little girls. And a lady educated with ladies will not be likely to know how to manage little boys.

Open the doors of the Normal and Industral school at Greensboro to both male and female teachers. Teach the gentlemen and ladies there together; and then when they come out they will know how to manage girls and boys together in the same public school room.

Don't think about making a public school out of the University. Make it a University in deed and in truth. Don't keep it down on a level with the colleges of the religious denominations.

We do hope that, if any appropriation is made to the Columbian Exposition by the legislature, it will be done on the condition that the Exposition shall not be open on the Sabbath day. We think it would be a disgrace and a shame to tax Christian people to make an appropriation to something by which the Sabbath shall be desecrated.

We hope that the legislature in the face of the hard times, will not make appropriations in keeping with what seems to be indicated in the governor's message.

How the Change Comes.

Changes some times take place in men so great that they look like miraculous power must have been used. How often do we see the young man turn about and go in an opposite direction with any seen power acting to influence him? This change may sometimes come from some word, thought or circumstances that was unnoticed by the world, but under God's touch moved powerfully on the emotions of the soul.

A chapter read, in the Bible, some times so fires the soul with a love for God's word, that in all future life, the scriptures are made the principle literary studies. Just how these changes come no one can tell, only it is the result of God's power.

But unfortunately sometimes the change is in the wrong direction. However a change towards sin is not suddenly, but gradually. We go away from God step by step.

The Love of Christ Constraineth Us.

Paul, knowing the terror of the Lord, put forth great efforts to persuade men to change their lives by faith in Christ. His zeal being so great, the thought of insanity was possibly taking hold of some minds; for he says, whether we be beside ourselves or sober it is for your cause. Then he says, "For the love of Christ constraineth us."

Constraineth literally means, to urge on by force. And this is what the love of Christ does, not in a physical sense, but in the sense of strong desire, from a consciousness of love to Christ, and for the conversion of those who are in the broad road to ruin.

This constraining power is the first qualification of all Christian workers. Every other qualification that may be possible from a human touch will not take the place of Christ constraining love. Oratory may attract, science entertain, and logic convince, but it is the love of Christ bubbling out of a soul that draws men and women to Christianity.

The University and the Denominational.

Every state of the wealth and number of inhabitants of N. C. ought to have a strong University to which graduates of other colleges may go and take a higher course than can be taken at any of the denominational colleges.

This higher course should not appear merely in the catalogue, but should be carried out in the examinations. It ought to require at a university at least five years for a boy of good mind to graduate, if he entered the fresh class the first year. And the fresh class of a university ought to be much higher than it is in denominational colleges. There can be no trouble between universities and denominational colleges, if the university will keep out of the way.

A Fraud, Beware!

A man is going about the country who is "working" preachers and obtaining money from them by borrowing or otherwise. He will register at a hotel and then approach a minister with letters of introduction, etc., and inform him that some rich party has died and left a sum of money to the church and as executor will draw a check on some bank. In some instances the swindler will inform the preacher that his share of the expense of settling is so much and collects it.

The check is always returned unpaid and the minister is out the amount paid or loaned the swindler We give this warning that our preachers and church trustees may be on their guard.

I Want to be Better.

I want to be a better girl, woman, boy or man often floats out through the night, known to none but God and the burdened soul, from which it came. There is much more longing for improvement in a better life than we are disposed to believe.

Men and women pass on in apparent carelessness to the better life, showing but little besides the hard side of life, made rough by sins ways. But from these weather beaten ones may go up to God an occasional desire for a better heart. The Christian's desire is to grow better day by day and night by night.

Wake Chapel, N. C.

Last Saturday and Sunday were the appointments at Wake Chapel, N. C. The weather was so very cold and snowy, that the people kept very close in their homes; but we had the pleasure of visiting the families of Dr. B. S. Utley, Sister Margaret Rowland, Brethren L. H. Smith, W. W. Johnson, J. L. Johnson, and W. M Ballentine. We hope some good was done, and that the Lord may bless the visits, if they were made in the snow. In fact this is one of the winters that visits here must be made in the snow if made at all for it is snow all the time.

Elon College Notes.

O the snow, the beautiful snow! "How beautiful was the snow; falling all day long, all night long; on the roof of the living, on the grass of the dead?' But tho it was so beautiful, it did not feel so comfortable. It threw us all into dumb chills, and hard-shaking agues, without the least particle of fever. And still it lingers, waiting, we suppose, for company, before it takes its departure for other climes How pure and white it is! Stainless, sparkling, glittering, radiant! What a beautiful type! Could we all be as pure and spotless as the snow, how different this world would be. No sorrows, no cares, no heartaches, no drunken men and women, but all peace and harmony and love.

New students continue to come in, and our number is larger than before Christmas This, of course, is very gratifying to us, and to our friends. It seems to me that we should feel especially thankful for our continued prosperiety; for, while other colleges have been affected to some degree by the short crops last year, Elon holds its own.

Among the visitors here during the holiday, were Deacon A. Moring, and his little grand-daughter, Maggie; guests of Mr. and Mrs. J. D. Edwards. We were very glad to have them with us, and hope they will honor us with another visit, when convenient.

We all felt very sorry for Prof. Moffitt when we read his notes in last weeks SUN, and are glad that he has decided to take Christmas the next time he gets a chance. Let him come back to the good Old North State, where he can find people with warm hearts and sympathic feeling to welcome him. In the mean time, if he has not yet found his partner, we'll look around and see if we can't find his partner's spirit hovering about these snow-covered domiciles of ours.

Some of the students went out skating the other evening, and two of them had the misfortune to crack their skulls. Their injury, however, is not fatal, and we hope to see them well and lively as ever in a few days. He who on the ice would slide, must keep his heels below his eyes.

Rev. P. T. Klapp gave us a call this week, and kindly preached for us on Sunday. His sermon was edifying and enjoyable. We understand that Bro. Klapp is making arrangements to move here.

The Sophomore Class will give us an entertainment with orations and essays the last Friday evening in this month. The public are invited to attend, and partake of the treat which is in store for us. The Sophs are hard to beat.

There is some activity among the Y. M C A. boys now, in forming classes for the study of the Bible Several class have been organized, and are well under way in their studies. These classes meet every Saturday evening, and spend one hour in the study of the priceless truths. We commend the same course to the students of all other institutions. H.

Jan. 16, 1893.

Suffolk Letter.

Winter has asserted its claims by unusual severity for the last three weeks. The unsheltered and unfed have suffered, and the necessity of preparation for the future has a practical demonstration in real experience. But the fleecy mantle that has covered the earth and human habitations, and loaded treetops with its spotless treasures, has gladdened many youthful hearts with the glorious landscapes all clothed with purity. Lakes and rivers frozen over for miles and weeks have been the scenes of excitement and merriment as hundreds have glided over their glassy bosoms on the shining steel runners. Shouts and laughter have filled the air while indescribable motions and figures have been formed by the gayest skaters. In the midst of this artic pleasure, in some sections, the glassy floors have given way under the load of human pressure, and the swift-running pilgrim has found a grave in the icy waters. The path along which we are all moving is just as uncertain. We know not what a day may bring forth, nor hour any day's journey may terminate. This we know, that, "there is no work, nor device, nor knowledge, nor wisdom, in the grave," whither we are going "Life is the time to serve the Lord," and the great concern should be preparation. So far this year our congregations and Sunday school attendance have been small, but we have not missed a single vice. In the country and smaller towns it has been even more unfavorable. But the health of Suffolk is unusually good, as it is also in the surrounding country. This saves pastors from dangerous exposure during this hard weather.

The Elon College students from Eastern Va. who came down to spend Christmas returned promptly to their duties.

Rev. Z. A. Post, who is now in Norfolk, spent a short time in Suffolk during Christmas week, and many were glad to welcome him to his old home after an absence of seven years.

It is really too cold to write this morning. My thoughts seem to freeze before they reach the paper. It may be that my pen is not a good one; or the ink may be damaged by freezing, or my mind may be weary from trying to overcome the cold and the absence of a good congregation yesterday, or the cold snap may have cut off the current of information that usually furnishes matter for these letters. The market in everything is short now, except in skates and fuel.

Rev. J. T. Kitchen was in Suffolk last night and attended our services. Mr. W. A. King and family have moved from Cypress Chapel to Suffolk. Also L. H. Whitley and family have moved their country home near Isle of Wright Court House and now occupy a house on Main street. We welcome these good families.

When the weather and I get warmer there may possibly be an improvement in these letters: if not I hope some one will move a discontinuance of them.

W. W. STALEY.

Jan. 16, 1893.

OUR PREMIUMS.

—:o:—

To the one sending us the largest number of yearly subscribers, above fifteen, with the cash in advance between now and April 1st, 1893, we will give one Singer Sewing Machine, manufactured by the National Sewing Machine Company.

To the one sending us the second largest number of yearly subscribers, above seven, with cash in advance, we will give one Davis Swing Churn.

To the one sending us the third largest number of yearly subscribers, above four, with the cash in advance, we will give a Teacher's Bible.

New subscribers and renewals will both be counted.

☞Remember that nothing less than 16 subscribers with $32 in advance will take the Sewing Machine.

☞Nothing less then 8 subscribers with $16 in advance will take the Churn.

☞Nothing less than 5 subscribers with $10 in advance will take the Bible.

Two six months subscribers will be counted for one yearly subscriber.

Send name and money as soon as received and be sure to state that you are working for the premium. We will keep a record of the number sent us.

☞Remember that this proposition is open till April 1st, 1893, and no longer.

Send money by Registered Letter, P. O. Money Order, or Check.

CLEMENTS & MOOD,
RALEIGH, N. C.

THE CHILDREN'S CORNER.

My Dear Children:—

Hope that you all have nice comfortable homes and warm fires these cold days, for I am told this is the coldest weather seen in this part of the country for a long, long time. The sad part about this cold weather is that there are so many poor people suffering, and many freezing.

Christmas is past now and I am expecting to get many more letters and lots of nickels and dimes for the Band. Are you going to disappoint me now, or will you come nobly to the front with your sweet little letters and little round missionaries? Will wait and see. So far this year you have done nicely. Waiting for your letters, I am

Cordially yours,

Uncle Tangle.

Youngsville, N. C., Jan 11, 1893.

Dear Uncle Tangle:—It has been quite a long time since you have heard from me and I want to remind you that since you have an Aunt Tangle for us, we are still your little friends, and you need not think that you are going to get rid of us by getting married, for we intend to still trouble you with our little letters. Bring Aunt Tangle down to see us and let us see if she is pretty. I send a half-dime for the Band. Happy New Years to you and Aunt Tangle.

Your little neice,

Myrtie Klapp.

My dear Myrtie, I assure you it is a pleasure to me to get letters from the cousins, and I am very much disappointed when none come. I love the cousins and I love the cause for which the dimes are intended. When you move to Elon you must stop and see Mrs. Mood and I as you pass through Raleigh.

Youngsville, N. C., Jan. 12th, 1893.

Dear Uncle Tangle:—While I'm housed in by the snow I will write you a short letter. The weather is very disagreeable and I can't get out much. Well I have enjoyed Christmas very well and hope you have also. Mamma prepared for us a beautiful Christmas tree Christmas eve in our parlor, we invited our playmates in, and on Monday night after Christmas day we had a Christmas tree at the Christian church. I am not going to school now for papa is thinking of moving to Elon College very soon. I will ask the cousins a question. At what age did the law incapacitate the Jewish priest from altar service. I will give you the name of the book it is in: Numbers. I will close with love to you, aunt Tangle and the dear cousins. Enclosed please find half dime.

Yours truly,

Minnie Klapp.

Here is Minnie again, and glad we are to hear from you. I know Minnie, that you are a very busy girl but think you might get time to write a little oftener than you do; suppose you try

---

New Hope, Ala., Jan. 10, 1893.

Dear Uncle Tangle:—I guess you and the cousins have had a nice Christmas. I have, and have started to school again, and am glad to say that Prof. A. P. Fuquay is able to be in his school again. He keeps us very busy with our studies, he has about sixty-five scholars now, and we hope that he will do much good in the community. I think that if we had a few more such men as A. P. Fuquay in the community we would be better off than we are. We have dispensed with Sunday school for a while, but aim to renew in a short time. We want you all to pray for us that we may make it a success. I will ask a question: Where is dog first mentioned in the Bible? Enclosed find one dime for the Band. I will close for this time, with much love for you and the cousins.

D. T. Stephenson.

We are glad indeed to get your excellent letter and to learn that Prof. Fuquay is able to be at work again. But your letter makes us sad, for you say the Sunday school has been discontinued. That is sad for Sunday school ought to be carried on all the year. May it soon be started again and then be an evergreen Sunday school.

Providence, Va., Jan. 9th, 1893.

Dear Uncle Tangle:—Holiday is over and it is time for us all to go to work so I will write again to the Corner. I hope you and the cousins have had a Merry Christmas, and hope this "New Year" may be one of happines to us all. I hope the cousins will go to work in earnest this year and keep our Corner filled with nice letters and send in all the dimes they can. I thank you very much for your kind encouraging letters. I think all of us appreciate the interest you have taken in us, the patience you have had and hope we will show you we do by writing oftener. I had a very pleasant Christmas but didn't get a single sleigh ride with all the snow but I enjoyed snowballing. I haven't but five cents to send to the Band this time I have some other good cause to give my money to. Wishing you and your bride much prosperity and happiness. I remain your little niece.

Allie Gibson.

Yes, thank you, Allie, I believe all have had a Merry Chrisrtmas, and if each one will try to make others happy there is no doubt but all will be happy this year. Mrs. Mood and I return thanks for kind wishes.

Youngsville, N. C., Jan. 11, 1893.

Dear Uncle Tangle:—As I am not going to school and have no lessons to study, I will write a little to the Childrens Corner. Christmas has gone, the New Year is here, and time for work has come. I am not going to school now because papa is thinking of moving to Elon College soon. Mama had a little Christmas tree in our parlor for us children, and the Sunday school had one at the church, off of these two trees I received several nice presents. Sister Minnie and I went to Mill Brook to see grandpa Bland and we had a nice time. I expect you received a present that you think a great deal more of than I could of mine. Maybe I will send you my first composition for the next week's paper. I wrote it for the last day of the fall term of school. A Happy New Year to you, Aunt Tangle and the little cousins. Enclosed half-dime for the Band. Much love to you and the little cousins

Your little neice,

Maud Klapp.

Now here is my little friend Maud, and glad am I to hear from you again. I think your Christmas must have been pleasant indeed. Yes Maud, I did get a very nice Christmas present.

Patmos, N. C. Jan. 2, 1893.

Dear Uncle Tangle:—I am a girl fourteen years old, and wish to join the Corner. I have four brothers and two sisters. I hope all the little cousins enjoyed Christmas and kept it as they ought. I live two miles from New Elam church, I go to Sunday school every Sunday unless I am sick or it is bad weather. I love to go very much. I certainly enjoy reading the Sun especially the cousins letters. We have preaching at New Elam every first Sunday by Rev. C. C. Peel. Well cousins yesterday was New Year's Day. Let us try to write often and try to make this year the happiest year of our lives. I will ask the cousins a question. Who was crucified after the same manner of Jesus? I wish I had some money to send but havn't any this time. I will try to send some next time. Hope the Corner will be full of letters next week. I will close as this is my first letter and I am afraid it will find its way to the waste basket, if it does I will try to do better next time. Much love to you and the cousins.

Your niece,

Maud V. Gunter.

Maud we welcome you most heartily to the Corner and hope you will be a constant writer. Hope you will always love the Sunday school and its work.

Johnnys' Composition—The Cat.

The cat is a very interesting animal. He is a small fur dog that meows, and has whiskers and several other things. He has four paws—two fore paws and two behind ones—and a tail. He has been known for many years, two of him having been said to be on the Ark, where he must have been tied up, or what would have become of the rats? Cats don't get to be cats until they are a year old, when they stop being kittens, which they are born as. It takes a kitten several days to get his eyes open, if he doesn't get drownded before that time, and he scratches when he is mad. My father says camels used to be cats, but got their backs up one day and couldn't get them down again, and so they became camels. I never heard a camel meow, but I suppose they can, because they can do most anything, having seven stomachs, and going many days without water.

The dictionary says a cat is a carnivorous quadruped, but that does not sound like a cat. The old Egyptians used to be very fond of the cat, treating him like a member of their own family, and making mummies out of him when he died. Some of these mummies still live. They used to hang people for killing cats in Egypt, because the cat was supposed to be a sacred animal, being a sign of the moon, probably because they are generally out all night. We have a cat named Tom, and he has six kittens, which he washes their face every day just like me.

Cats never fall out of anything without landing on their feet, which is why their feet are so soft; and they have to be killed nine times before they die, and sometimes they don't then. They eat milk when tame, and when wild they cry like a baby until somebody comes to see what is the matter, and then they eat him, which is fatal and teaches people to mind their own business, and not go seeing what other people's children are crying for.—*Harper's Young People.*

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Highly endorsed by press and people. A sixteen page journal for city and country, farm and fireside, factory and counting room. Sample copy free. Six months on trial for twenty-five cents. Address The Eclectic, Raleigh, N. C.

The Prodigal.

BY D. E. MILLARD.

O! Where is he who our fond hearts gladden'd,
Who was the light of our paternal home?
In darkness we remain—with feelings sadden'd,
Since we know not where his feet may roam.

Could we but know where now his steps are tending,
Although perchance in some dark dreary way,
'Twould comfort us, amid our sad repining,
And with firm Christian faith we still Could pray.

Alas! we know not where he is—where living—
If yet he lives at all, this side the grave.
Our kindly help, in want he may be needing—
While striving hard life's bitter ills to brave.

O, Father, 'round him place Thine arm protecting,
This dear one save—if yet on earth he stays;
Forbid that he, thy loving care neglecting,
Shall lose himself in sin's bewild'ring Maze!

Portland, Mich. Dec. 5, 1862.

Memory.

Under the snow the dear form lies
Hidden away from mortal eyes,
The pale white lips forever still,
And the dear clasped hands cold and chill.

We miss him from his accustomed place;
And the smile that beamed on his happy face,
No longer greet us by the home fireside,
And our hearts are sad at this Christmas tide.

He was with us a year ago to-day,
So well and strong, light-hearted and gay,
And his voice joined in with all our glee
There was none so happy and joyous as he.

Now under the snow he lies at rest,
His spirit gone to the home of the blest;
There's a vacant place at the home fireside,
And our hearts are sad at this Christmas-tide.

A. M.

Dec. 27th, 92.

The Home and Foreign Mission Work.

DEAR BRO. CLEMENTS:—Realizing the importance of a stronger effort in mission work, I wish to speak to some of our people through the columns of the SUN. A failure to take hold of this important work has long since been seen in a good number of our people and especially in the Deep River Conference. While the heathens have been bowing to gods made by their own hands, a good number of our people have been slumbering and sleeping. Forgetting that Christ would have the gospel preached to every creature and that a soul in South America, in Europe, in Asia, in Africa, in Australia is of as much importance as any one that can be found in North America. Christ died that all men through him might be saved. How long can we, living in the light of the gospel, be contented to let our brethren suffer on the account of sin in darkness. Knowing that there is a pool of Saloam that can wash away their sins and give them light which is to be prized more than all earthly store? Some may think that they are too poor and if so remember the widow's mite and that the Lord requires something of us. The man or the woman who tries to hold all the world in his or her hand will find that it will be too big to go through the gate into the home of the blest. And not only are some of us sleeping and slumbering while the heathen cries, but while some of our own people are calling for help as well. I know of some churches which were organized and started off pretty well but died simply on the account of a lack of a little help. Taking the whole of the matter into consideration, I must say that it is a shame. I just now thought of an expression that was used not long since which was this; "We use to have four churches to a preacher but now we have four preachers to a church." One great cause of this the church reports will tell, i. e., a lack of contributions to the Home Mission fund. I call to memory just now three thrifty towns where we have a number of members of our own church who have no preaching, that is by our ministers. A brother informs me of some places in the country where we could organize some churches. But here comes in that little word *if* that ruins so many pretty things—if we had means to send some one there. If our lamps have been burning, pray tell me what has been going with the light? The church that doesn't want to hear its pastor talk missions, doesn't want preaching. The minister that is afraid to talk missions to his churches would be afraid to say seat if the devil was to come into his congregation and take it away by the car load. The freedom which we boast of and enjoy did not spring up in our midst like the flower in the valley nor the grass on the mountain side but like the grain that is garnered by the earnest laborer, yes it not only cost hard labor, but the blood of many a hero as well. Man is not to live for himself alone but also for his fellow man and his soul. Now, if we will do as we would be done by, let all, ministers and laity, go to work at the beginning of a New Year that when conference shall have arrived we may claim a grand victory, and flesh shall fail us that there may be a mighty crowning of the saints.

Fraternally,
J. R. COWEN.

Rise, N. C. Jan. 9, 1893.

Threshing EVery Day.

In their occasional trips to town, farmers' sons are very apt to receive the impression that young men in cities not only have a less monotonous life than they, but work neither as hard nor as many hours.

One who had very decided opinions in this respect came to town in August, and secured a position in the fruit department of an extensive dealer in "family supplies." During the unprecedented rush of the next few weeks, when fifteen hours constituted an ordinary day's work and two or three additional ones were not unusual, he evidently did considerable thinking before he sail to the proprietor, one day:

"Well, Mr. A——, I have concluded to quit next Saturday night."

"You have? What's the matter? Anything gone wrong?" asked Mr. A——, in his sharp, direct way.

"Oh, no! I suppose it's all right but I ain,t used to it. When I was at home, father always hired a steam threshing machine for two or three days every year, and just about worked the life out of everybody. Now, I've been here seven weeks and you've *threshed every day*, and I've got enough of it."—*Selected.*

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at correspondingly low prices. Remember when these goods are gone I cannot purchase any more at the prices I offer them now.

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None Had Spoken.

A casket containing the body of a maiden of seventeen years was carried over the door step of a mansion a few weeks ago and conveyed to the cemetery. The distance was short, and all who had filled the spacious house, whose inmates now number but two—for she was an only child—walked slowly and sadly after the carriages which contained the relatives. From the gate the casket was borne by six young men to the side of the open grave, where it was reverently placed.

It was the saddest of funerals, she was the most blithesome of girls, and as brilliant as gay. She had been ill four days, and delirious from the first seizure till within three hours of her death, when she becomes unconscious. The hymn, the prayer, even the benediction, were all mournful as the sound of winds on dark nights at sea. The people stood silent while the grave was slowly filled, and then turned to pass away.

Suddenly, the teacher of her, whose body had been lowered into the damp earth, broke forth into almost hysterical weeping. The pastor perceiving her grief went at once to her home to comfort her "Why," said he, "did you manifest such unusual sorrow?"

She answered: "A month ago I felt impressed to speak to her of her soul, and of her duty to her Savior; but I postponed it, and now she is gone."

Then, turning to her pastor, she said: "I hope you have spoken to her."

He was silent, and after awhile said: "I, too must confess my sin. When I saw how thoughtless she was becoming how much more interested in frivolous things, I also was impressed to speak to her of the things of the Spirit; but I postponed it, and she is gone." They prayed together for forgiveness.

Taking leave of her, went at once to the house of mourning. There he tenderly asked the parents if they had ever conversed with her about yielding her heart to God. The answer was: "On her last birthday we remembered that she was not in the kingdom, and said we must speak to her; but other things came up and now she is gone!"

Yes gone to witness against her parents, her pastor, and her teacher.—*N. Y. Advocate.*

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Maybe you think this is a new business, sending [illegible] on application; it has been [illegible] but never have those [illegible] original sample as [illegible] you will exclaim, "Well I [illegible] I never saw!" This little black and white engraving can give you but a faint idea of the exquisite original,

"I'M A DARLING."

which we propose to send to you, transportation paid. The little darling rests against a pillow, and is in the act of drawing off its pink sock, the mate of which has been pulled off and flung aside with a triumphant coo. The flesh tints are perfect, and the eyes follow you, no matter where you stand. The exquisite reproductions of this greatest painting of Ida Waugh the most celebrated of modern painters of baby life are to be given to those who subscribe to Demorest's Family Magazine for 1893. The reproductions cannot be told from the original, which cost $400, and are the same size (17x22 inches). The baby is life size, and absolutely lifelike. We have also in preparation, to present to our subscribers during 1893, other great pictures by such artists as Percy Moran, Maud Humphrey, Louis Deschamps, and others of world-wide renown. Take only two examples of what we did during the past year, "A Yard of Pansies," and "A White House Orchid" by the wife of President Harrison, and you will see what our promises mean.

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CONDENSED SCHEDULE.

In Effect Nov. 27, 1892.

SOUTHBOUND	No. 9.	DAILY. No. 11	No 37
Lv Richmond	12 45 p m		12 50 am
Burkeville	2 51		2 40
Keysville	3 35		3 18
Ar Danville	5 55	7 25 am	5 35
Greensboro	8 00	9 20	6 4
Lv Goldsboro	2 35 pm	†7 45 pm	
Ar Raleigh	4 50	11 10	
Lv Raleigh	4 40 pm	6 15 am	
Durham	5 37	7 15	
Ar Greensboro	4 30	9 15	
Lv Winston S'l'm	†6 40 p m	*8 00 a m	
Lv Greensboro	8 10 pm	9 30 am	659 am
Ar Salisbury	9 50	11 04	812 am
Ar Statesville		12 03 pm	
Asheville		4 25	
Hot Springs		5 57	
Lv Salisbury	9 55 pm	11 14 am	8 17 am
Ar Charlotte	11 10	12 40	9 25
Spartanburg	1 56 am	3 36	11 37
Greenville	3 07	4 24	12 28
Atlanta	9 00	11 00	4 55
Lv Charlotte	11 30 p m		9 35 am
Ar Columbia	6 00 am		1 20 pm
Augusta	10 00		4 55

NORTHBOUND	No 10	DAILY. No 12.	No 38
Lv Augusta	6 00 pm		12 30 pm
Columbia	10 50		3 50
Ar Charlotte	6 00 am		7 30
Lv Atlanta	9 20 pm	8 05 am	12 45 pm
Ar Charlotte	6 40 am	7 00 pm	8 05
Lv Charlotte	6 55 a m	7 45 pm	8 15 pm
Ar Salisbury	8 17	9 15	9 24
Lv Hot Springs		12 [illegible] pm	
Asheville		2 45	
Statesville		7 47	
Ar Salisbury		8 37	
Lv Salisbury	8 27 am	9 52 pm	9 29 pm
Ar Greensboro	10 10	11 20	10 42
Winston S'l'm	*11 30 am	†1 00 a m	
Lv. Greensboro	10 20 am	11 35 pm	
Ar Durham	12 11 pm	3 35 am	
Raleigh	1 09	6 00	
Lv Raleigh	1 28 pm	†8 45 am	
Ar Goldsboro	3 05	12 05	
Lv Greensboro	10 20 am	11 35 pm	10 47 pm
Ar Danville	12 01 pm	1 15 am	12 01 am
Keysville	2 45	4 05	4 05
Burkeville	3 25	4 51	4 51
Richmond	5 30	7 00	7 00

† Daily except Sunday.

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p. m daily except Sunday; arrive West Point 5 00 and 6 00 p. m.

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 12 45 p m daily; leave Keysville 3 45 p m; arrive Oxford 6 00 p m, Henderson 9 10 a. m, Durham 7 20 p m Raleigh 6 00 p m. Selma 10.45 p. m. Returning leave Selma 12 55 p. m Raleigh 4 40 p m, daily, Durham 6 00 p m Henderson, 6 30 p m Oxford 8 15 p m; arrive Keysville 11 45 p m, Richmond 7 00 p m.

Mixed train leaves Keysville daily except Sunday 3 30 A. M; arrives Durham 11 55 A. M Leaves Durham 7.45 A. M. daily except Sunday; arrives Oxford 9.20 A M, Keysville 3 00 P. M.

Additional trains leave Oxford daily except Sunday 4 15 p m; and 12 20 p m, arrive Henderson 5 10 and 1 05 p m Returning leave Henderson 6 30 p m and 2 30 p m daily except Sunday; arrive Oxford 7 25 p m and 3 15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 1890.

TRAINS MOVING NORTH.

	No. 34. Pass. Daily	No 38. Pass. and Mail. Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell.	6 19	12 44
Henderson,	6 36	1 00
Warren Pl'ns	7 04	1 39
Macon,	7 22	1 46
Arrive Weldon,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m.
Macon,	1 13	7 06
Warren Pl'ns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a. m, 2.00 p. m Arrive at Franklinton at 8 10 a. m, 2,52 p. m. Leave Franklinton at 12 30 p. m., 6 05 p. m Arrive at Lousburg at 1 05 p. m., 6 40 p. m. JOHN C. WINDER, Gen'l Manager WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R R.,

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

	No. 41 Pass. & Mail.	No. 45. Freight & Pass.
Leave Raleigh	4 00 p. m.	8 35
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	35
Arrive Hamlet,	7 20	8 10 p. m.
Leave "	7 40	
" Ghio	7 40	
Arrive Gibson,	8 15	

GOING NORTH.

	No. 38. Pass. & Mail.	No. 40. Freight & Pass.
Leave Gibson,	7 00 a. m.	
" Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron.	9 26	9 31
Sanford,	9 52	10 55
Moncure.	10 16	12 10 p. m.
Merry Oaks	10 26	12 50
Cary.	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsboro Road.

Leave Pittsboro at 9 10 a. m, 4 00 p. m arrive at Moncure at 9.55 a. m. 4.45 p. m

Leave Moncure at 10 25 a. m, 5.10 p m arrive at Pittsboro at 11.10 a. m 5.55 p m

Marriages.

At Bro W T. Truetts on Sycamore St., Suffolk, Va., on Thursday Dec. 22, Mr. Robert L. Baker and Miss Sarah A. Spivey, Rev. H. H. Butler officiating.

At the Bride's Father, Mr. Benjaman Archer's, Nansemond Co., Va., Dec. 22, by Rev. H. H Butler, Mr. Willie Lee Chutchin and Miss Lulie Archer. May their lives be long and happy.

At the Bride's Father, Gates Co., N. C., Dec. 18th, by Rev. H. H. Butler, Mr. Parley Baker and Miss Minnie Russell. May their days be long and happy.

At the Bride's Father, Nansemond Co., Va. Jan. 5th, Mr. T. J. Thompson and Miss Minnie E. Butler. May they live long and happy together.

Near Nurneysville Nansemond, Co., Va., Dec. 29th, 1892, at the Bride's fathers, Capt. Charlie E. Savage and Miss Alberta A. Bridgeman were united, by Rev. H. H Butler in the presence of a few friends in the holy bonds of matrimony After the marriage ceremoney the minister on behalf of the groom presented to the Bride a very handsome gold watch, which was a very suitable pledge given and received as a token of love, which should not only last through this life, but should be continued through eternity. There was also a very sumptuous dinner served, and all enjoyed the occasion very much. May their lives be long and happy.

H. H. B.

At a regular meeting of Holly Springs, Lodge No. 115, the following tribute in memory of our deceased brother, Elias Langston, was unanimously adopted:

WHEREAS, It has pleased Almighty God to remove from our Lodge and midst our aged and most highly esteemed brother, Elias Langston, who was for many years connected with this lodge, and was a faithful member of the Christian church, a kind father, good neighbor and loyal citizen, therefore

RESOLVED, That while we miss our fallen brother, we submissively bow to our Heavenly father's righteous will, believing that our brother is taken up higher to join his praises with the Celestial Lodge above, by Him whose will is supreme, and whose providences "all work together for good to them that love the Lord"

That we extend our sympathies to the children who have been bereft of their kind and affectionate father.

That we strive to emulate the Christian character and noble deeds of our highly esteemed brother especcially his amiable disposition, his inflexible fidelity to his trust, and in his unfeigned piety to God; that we like him shall be prepared, when the final summons shall come to bid the messenger of death a hearty welcome sent simply to translate us from this unfriendly world of trials and troubles to the eternal home of God "where the wicked cease from troubling and the weary are at rest."

That a copy of the above be spread on our minutes and also a copy be sent to the family and also one to the CHRISTIN SUN for publication.

C. H. UTLEY,
C. H. ROWLAND,
F. L. STEPHENSON,
Committee.

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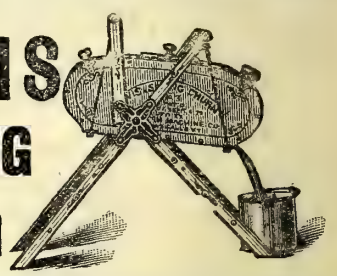

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Naiwaiwai New Zealand, August 8, 1888.

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1893

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THE CHRISTIAN SUN.

IN ESSENTIALS, UNITY — HOLY BIBLE — IN ALL THINGS, CHARITY
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"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH."

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State Library

The Christian Sun.

The Organ of the General Convention of the Christian Church

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice
4. Christian character, or vital piety the only test of fellowship or membership
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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Gleanings.

The general evangelist of the Christian church, Rev. C. L. Jackson, continues to be blessed in his labors. He recently closed a revival of great power at Schuylerville, N. Y. Sixty-two souls were brought into the kingdom, and 41 united with the Christian church of that place. Eight of the converts were Catholics or children of Catholic parents. Last heard from the evangelist, Jackson, was at Merom Union Christian College, Ind., in the midst of a glorious work of grace. Forty persons had taken a stand for Christ, and still the revival not closed. He goes from Merom to Marion, Ind.

Rev. T H. Wade and George McKinney reports their work at Mt. Gilead, Ill., a success. Thirteen conversions, and the church much revived. They also report 11 conversions at Brockville, same state, as the result of their labors.

Rev. G. W. Draper reports a visitation of the Holy Spirit at Portersville, Ill. Six accessions to the church.

Rev. J T. Phelps has just closed a revival of God's grace at New Liberty, Ind. Eleven conversions and seven accesions.

Rev. F. P. Trotter reports 12 additions to Center Grove church, Ind., and church strengthened, result of a revival.

The Christian church in Eastport, Maine, is undergoing repairs. The *Eastport Sentinel* speaks of it as "the First Christian church, a fine old stucture."

Newark Christian church, N. Y., has been revived. Two members received to fellowship.

The Belmont Christian church, New Hampshire rejeices in a gracious revival. Forty-six were added to the church.

Rev. G. W. Morrow has had a successful pastorate with the West Randolph Christian church, Vermont Twenty additions the past year and the Sunday school numbers 142, as average attendance.

Sister C. A. Tucker gives the result of the revival at Richfield Christian church, Ohio, as 14 additions

Rev. E. C. Fry of New Bedford, Massachusetts, who has been ill with typhoid fever, is so far recovered as to go to Woodstock, Vermont, where he assumes the pastorate of the Christian church.

Rev. H. J. Duckworth, Mt. Sterling, Ohio, reports 36 conversions and 26 additions, to the Five Point, Ohio, church. He was assisted in the meeting by E. C. Luck of Covington, Ohio.

Rev.T. S. Weeks says two young people united with his church last Sunday at Wolforo, New Hampshire.

R H. HOLLAND.

Berkley, Va.

DEAR BRO. CLEMENTS:—This is the first time I have written upon any news regarding the Berkley church and now when I do so, it is to report our sad condition. It has pleased the Lord to see fit to deprive us of our sanctuary, and now, by reason of a terrible conflagration, which happened late last Sunday night, we are homeless. Yes, thank God, we have the Higher Temple in which, though with saddened hearts, we can find consolation.

Never, so long as I retrain my memory, shall I forget the midnight of Sunday, January 15th, 1893. About 12:30 I was aroused from sleep, and on raising my window, Bro. Mercer cried out "the Christian church is on fire," and in almost less time than it takes to write it, I beheld our Zion in flames, roof and windows gone.

Her beauty is become a thing of the past, nothing remaining but ruins. The Lord deals with His children sometimes in strange ways, yet out of the darkest night He brings forth the glorious light of day, in which things are revealed. And we, bowing ourselves before His wise providence, believe that this additional trial, but refines the faith of our valiant few, and the light of His presence compells us to say, "It is well"

This is another bitter tonic for the Berkley church, yet it is ministered by a wise physician, and will indeed restore our spirit.

The trials of our brethren in Berkley have not been few, it appears that along the race track, on which they have been running in the contest for the prize, they have met with many weights which have beset them, and yet they are determined to run on still, until in the courts above they reach the goal and receive the prize. I think never before could their faith have been greater than to-day.

As a church we wish to tell our brethren in the Eastern Va. Conference we are still wearing our mourning garments, for whilst our faith is great, yet we are like a bruised lily, the stem almost snapped in twain, but pray for us, that our Father's reviving breath may fan us new life. He has promised "that the bruised reed He will not break," and relying on His word we have resolved to rebuild, as soon as possible our sanctuary.

We are deeply indebted to Bro. Bowden, for the brightness of our future prospects, we had an insurance policy for $3.000, and he feeling this to be be very small got out a new policy of $2,000 on the building and $1,100 on the furniture, paid the premium and presented the church with the same.

We purpose building a more modern edifice as soon as we can, and resolve to open it, if possible free from debt

But yet I pray that whilst we may have a modern church, yet may we have an ancient faith. Taking for our example the good men of old who esteemed their possessions not their own but God's, returning to Him of that which they had received with desiring any return.

I feel that the curse of the church today is in depending too much on secular means for its support. Permitting concerts, festivals, theatricals and a host of other things to take the place of consecrated giving. We shall not have much in hand when all our creditors are satisfied, but I feel assured that if our plans are laid and sanctioned with the Divine approval, even the few dollars shall then become like the loaves and fishes in the hand of Jesus, and we may, even after our church is rebuilt, have a few fragments for future purposes.

The various churches have been kind in offering us their sanctuaries but we have engaged the old Presbyterian church for our meeting and on Sunday we will take our harp from the willow tree and may the Divine magican return the stirngs, and then we will play forth music for His glory.

ROGER CHARNOCK.

Jan. 18, 1893.

The Pulpit.

The Obligations and Duties of the American Citizen.

BY REV. JAMES MAPLE, D. D.

Blessed is the nations whose God is the Lord; and the people whom he hath chosen for his own inhabitants. Psalms 33:12.

God is the creator and ruler of the universe. He made and he governs it. "By the word of the Lord the heavens were made; and all the host of them by the breath of his mouth. He gatherd the waters of the sea together as a heap; he layeth up the depth in store houses. Let all the earth fear the Lord, let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast. The Lord bringeth the counsel of the heathen to naught: he maketh the devices of the people of none effect. The counsel of the Lord standeth forever, the thoughts of his heart to all generations." Men and nations are accountable to God and subject to his law. They may disregard, and trample upon it for a time; but in the end they reap the reward of their wrong doing, for God punishes nations as well as individuals. The teachings of the Bible and the history of nations confirm this doctrine. Hence David said, "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inhabitants." Such a people he will protect and bless. Wicked nations may prosper for a time, but they perish in the end. Where are the great empires and kingdoms of the past that were founded by the sword, and enriched by bloodshed and cruelty? They live only on the dusty page of history or in the poets song. "Righteousness exalteth a nation: but sin is a reproach to any people." The nations of the earth are slowly learning this lesson, and as they learn it and obey God they advance in Christian civilization.

Looking at individuals, families, and nations from this stand point, the obligations and duties of the citizen becomes a question of supreme interest; and demands our profoundest consideration. Bringing this home to ourselves, I ask: "What are the obligations and duties of the American citizen? Obligations are of two kinds moral and legal. A man obligates himself when he enters into a personal contract to do a certain thing. For instance he enters into an agreement to erect a house on a certain lot of ground and within a certain time. This places him under a legal obligation. In this sense a man obligates himself only by his own personal act. This renders him liable to coercion or punishment neglecting to fulfill his contract.

There are what we call moral obligations. These bind men without promise or contract. Man is under obligation to reverence, love, and obey God without any contract or promise of his own. This obligation grows out of the relation that he sustains to God as a dependent creature. He is dependent upon him for his existence, and for all that renders life desirable and happy. "Every good gift is from above, and cometh down from the Father of light." Our obligations to God are not created by any personal act of our own, but grow out of our relation to him; and await us when we are born into existence. We cannot throw off these obligations, and escape from them; for they are immutable, and we must obey them or suffer the consequences. "God is not mocked: for whatsoever a man soweth that shall he also reap" The only choice in moral obligation is whether we will obey them or not We can disobey them if we will, but we cannot free ourselves from the consequences of disobedience.

We are sometimes brought under obligation to a friend by his act of kindness toward us. For this reason we are under obligations to God, for the blessings of life come from him. David said to him, "Thou openest thine hand, and satisfiest the desire of every living thing." We are under obligation to God for our existence, and the capabilities of body, mind and heart that we possess. "Have we not all one father? hath not one God created us?" We are indebted to him for the beautiful world in which we live, and the wise and bountiful provisions it contains to meet all our wants. The manifestations of God's infinite love for us, and his fatherly care over us should lead us all to reverence, love and obey him.

There are special obligations resting on the American citizen, for he enjoys blessings that are peculiar to this country. No other people enjoy the same. We have one of the loveliest and richest countries of earth. Its variety of climate, productions, and mineral wealth are unequaled. No country is so rich in its resources. We have the best government that God in his good providence has ever given to man. All our rights as men and children of God are secured to us as they are to no other people. In no other country are the people so prosperous and happy. Our people are better clothed, better fed, and have better homes than any other nation. This fact lays the American citizen under special obligations to God and humanity.

Every American citizen should bow to the authority of Christ, and live a Christian life. This is essential to his own personal wellbeing in time and eternity, and also to the highest interests of the family and nation. We cannot have a prosperous and happy nation without clean individuals, pure and religious homes. The purity of the individual, the cleanness of the home, is the fountain of national prosperity. The Christian people, and the religious homes of our country, are the life and the strength of the nation. The individual must be kept clean, and our homes pure or we will decay and die. Read the history of France, and in the awful and appalling scenes of the revolution you will see the dreadful results of personal uncleanness and corrupt homes The nations of the earth stood aghast at the terrible sight, and even at this distance of time it makes the blood run back cold upon the heart to read its history. Fellow citizen, if you would have our homes what they aught to be, and our nation prosperous and happy you must be a Christian. What are the essential elements of a prosperous nation? Personal purity, love of justice, benevolence, intelligence, industry, and economy. What is best adapted to promote these virtues among the people? The religion of Jesus Christ. It teaches a pure morality, and inforces it with the strongest of all possible motives, accountability, and the certainty of the punishment of all sin. It shows man his true relation to his fellow man, and his duty to work for the good of all. It broadens his views of his relations and duties. It inspires him with a spirit of benevolence, and quickens his conscience No other system of religion or philosophy ever given to man is so pure in its teaching as the gospel of Christ. It lifts men and nations out of the darkness and cruelty of ignorance and heathenism. It has made America what she is to day, and all that is needed to banish all crime from our land is to lead all men to become Christians. This is an unquestioned fact Therefore it is the imperative duty of all American citizens to become Christians.

It is the duty of the citizen to assist in all lawful and just efforts to remove all that is pernicious to evil society. Evils have and still exist in our country that are distructive and ruinous. They paralize our industries, waste our wealth, ruin our homes, corrupt our morals, and destroy men's soul and body. Some of these evils are imbeded in our social customs and our commercial interests, and are therefore hard to remove. To fight them we have to encounter man's love of money, and his carnal lusts. This is no child's play. The greatest evil that exists in our country today is the traffic in intoxicating drinks. We are so familiar with this that we do not realize its enormity, nor its greatness. The evil of intemperance is a terrible one. The organized liquor power is tremendous, and though drinking habits have changed in outward seeming, and things are not as bad as they were one hundred years ago; yet as a matter of fact excessive drinking and the abuse of opium and other pernicious drugs is worse than everbefore in human history and increasing at frightful ratio

"You know this danger, but I wonder if you realize what it really amounts to. According to an estimate that recently appeared in a magazine the amount of capital invested in the liquor interests of this country amounts to $1,000,000,000. The annual liquor bill of the nation amounts to about $900,000,000. It has been persistently remarked that so great wealth in the hands of one class having common interests and a common purpose is a mighty power.

"The United States Brewers' Association was organized in 1862. The object is stated in the constitution to be that the owners of breweries separately are unable to exercise a proper influence in the interest of the craft in the Legislature and public administration. At the breweries' congress at Buffalo in 1868 the president, referring to the state of New York, recounted the methods by which rates were secured and only such candidates supported as bound themselves to work for the repeal of the exercise law and thereby check the exertions of the temperance party, and he boasted that by such means the former minority in the Legislature was changed to a majorty in their favor."

"In 1870 it was boldly declared at the congress at Davenport, 'unity is necessary and we must form an organization that not only controls a capital of $200,000,000, but which also commands thousands of votes politically through which our legislators will discern our power.' In repeated instances it has been shown that bribery and corrupt influences have been used, not only among our legislators, but among our executive officers and the police. So that it is not to much to say that we have here one of the gravest weaknesses that can exist in any nation.

In the city of Chicago there are 5,600 saloons. Place them in a single line and they would make a street

ten miles long. They take in for the year $80,000,000. In our great nation there are 190,000 saloons, and in 1891 200,090 were arrested for drunkenness and crimes growing out of it. Not more than one out of five of the intemperate men in our country are ever arrested for this crime. This makes one million of drunkards in our nation. What an awful fact. How many crushed hearts, ruined homes, ragged children, and blighted lives does these terrible figures represent. If angels can weep they shed tears of unutterable sorrow over this dreadful scene.

Every American citizen should give all his influence, and use all the means in his power to put an end to this terrible business of drunkard making. He should be a temperate man himself. If all our citizens would stop drinking and live sober this would end the business at once; but all will not do this, and we cannot stop the dreadful work in this way. Some other method must be adopted, and what this shall be has been the question of ages. It is difficult, and almost impossible to reform the thousands of confirmed inebriates who are staggering in the downward path whose steps take hold on hell. This evil can only be removed by educating the young, and turning their feet into the path of sobriety. This can, and must be done. The evil effects of alcohol on the physical man should be taught in all our schools. It is in many of our states now, and we must agitate the question till it is taught in every school in our land. It is our only salvation from this blighting curse. We must save the young from becoming drunkards. This can be done through proper education, and leading them to Christ. I have but little hope in anything else, but I know there is saving power in the gospel of Christ. The Bible in the homes of our land, and the preaching of the gospel of Christ from the pulpits of our churches, have made us what we are to-day as a nation. An African prince was sent on an embassay to the court of Queen Victoria, when he asked her to tell him the secret of England's greatness The Queen handing him a beautifully bound Bible, said, "Tell the prince that this is the secret of England's greatness."

One of the dangers that we have to meet and overcome is the concentration of such vast multitudes in our cities, and the evils growing out of it. This presents a grave problem to the patriotic American citizen.

"The city is a problem all by itself It has an interesting history, extending into the remote past. The civilization of the ancient world was largely one of cities. Cities have marked out many of the greatest changes that have affected mankind and one of the most notable characteristics of the nineteenth century, has been the rapid growth of great cities. London has to-day a population equal to that of all England at the beginning of the century. Paris, Berlin, Vienna, are creations of a few years in the sense of metropolitan greatness.

"Our own cities have grown even more rapidly than those of the Old World. In 1790 one-thirtieth of the population of the infant nation lived in cities of 8000 inhabitant and over; in 1888 nearly one-fourth. From 1790 to 1880 the whole population increased twelve fold; the urban population eighty-six fold, showing a vastly greater ratio of increase than that of the whole century. In 1800 there were only six cities with a population over 8000. Now we have over 300 such cities while our metropolitan centers have begun to cross the million line of population.

"One of our greatest national weaknesses is to be found in our city governments. Cities hold the bulk of our foreign population with all the weakness, political, social, moral that that means. Sixty-eight per cent of the population of Boston is foreign, 88 per cent of that of New York, 91 per cent of that of Chicago. Every problem of the nineteenth century is intensified in the cities! all the hope, the aspiration, the power, the pride, the glory of our great cities all the squalor, the misery, the vice and crime, the anguish and human despair!

"Yet here is the place to touch the evil and change it to good. Here is where to solve the problems, not in word or theory as lovely ideal, but in deeds of Christly uplifting Here in the cities is the place to face nineteenth century problems and to face them not as dreamers but in manly, practical fashion."

It is the imperative duty of the American citizen to invite Christ into his heart and home, and thus keep both clean and pure. The child's invironments in his home molds his character, and determines his destiny.

"Many boys and girls who have gone astray, many criminals in our prisons could reveal the fact of a drunken father and a dissolute mother and a home unblessed by religious faith. What the next century of the republic is to be will depend upon the homes of the boys and girls of this and the succeeding generations.

We have just passed through a national bereavement in the sickness and death of Mrs. Harrison. She was a noble Christian woman, and was respected as such by the people. Her death, in the deep feeling it awakened, and the expression of sympathy and reverence it called forth, evinces the profound reverence of the American people for God and his word We are not a nation of infidels.

"This event of the nations' bereavement has called forth the best qualities of the people. Expressions of sympathy and appreciation have poured in upon the afflicted President from all political parties and all religious denominations. Political rivalries have been forgotten. Discordant voices have been hushed One touch of nature has made all akin.

"No one can fail to have been impressed by the universal and reverent recognition of God in this time of the nation's sorrow. 'God over all,' has chastened and subdued all hearts. During these weary and anxious months the minister of God has knelt side by side with the suffering family beseeching help and grace for the dying comfort for the 'troubled in heart.' In the East Room at the White House, on the day of the funeral, the blessed, comforting words of 'Holy Writ' and the tender, entreating accents of prayer alone broke the stillness of the scene. With the voice of prayer and song she was committed to her long rest. Her life and her death are a benediction to the Nation. 'Her own works praise her in the gates.' "

God reveals himself in his written word, in his providence, and in Christ who is the image of the invisible. The history of our country is a revelation of God in his gracious purposes concerning it. The time when this continent was discovered, the character of the people who settled it, the nature of the civil institutions they established, the successful struggle of the colonies for their independence, and the upward and onward march of the nation clearly reveals the guiding hand of God. The history of our country is a prophecy of the glory that is in reservation for it All these things point to the future of commercial, intellectual, civil, and religious development Great opportunities bring great obligations, and the American citizen should walk worthy of his rich inheritance. and of the glorious future God has opened to him.

If an honest man is the noblest work of God, it seems that few volumes are now extant.

The man who will steal your ballot on election day, will steal your dollar any other day.

Every preacher should have a mowing blade attachment to clean off the old "moss back."

The long standing creditors shunned speak louder than the solemn amen from the front pew.

Eternal life is not for sale, but to give to those who show by their life that they desire it.

CONTRIBUTIONS.

Notes from Harvard.

As I stated in my last letter, I bring before you my friend, Mr. Vatralsky and I will try in as few words as I can to tell his own story, his own experience in fact, as I have heard him relate it. And here it would be interesting to relate some Bulgarian history, how it flourished as a nation in the 9th century, but how later it fell a prey to Turkish sway and the sad story of its oppression during the five centuries of Turkish supremacy. But what unspeakable wrong and outrageous oppression she endured during that time I leave the reader to learn from history. But we all remember how the Turks crowned their rule in this oppressed country in 1876, when by a general massacre 12,000 Bulgarian women and children were butchered and how Russia came to her rescue and thus Bulgaria was resurrected and freed. And religiously you know Bulgaria belongs to the orthodox Greek church. Now as a member of this church Mr. Vatralsky's religious experience began. As our friend happened to be born a Bulgarian, so he happened to be born a Christian. Why a Christian do you ask? Well because he was a Bulgarian——Bulgarian and Christian being synonymous terms in his country. And besides this he had been baptized, could make the sign of the cross, had fasted and was neither a Jew nor a Turk——hence he was a Christian. "It is the custom there" says Mr. V. "to baptize children by triple immersion on the eighth day after birth——sooner if necessary. I was baptized on the first day as I was a puny little fellow and they feared I would not live until I got eight days old. (And when I consider that I was dipped three times in cold water on the first day of my earthly existence the wonder to me is that I did live——a cold reception that, giving a man coming into the world). So I joined the church on the day of my birth. And as for fasting, why we all in Bulgaria, both young and old, healthy and sick fast on Wednesday and Friday all the year round—besides other regular "fast" seasons. And as soon as I obtained control over my right hand I was taught the sign of the cross. What is the sign of the cross do you ask? Why it is the most essential part of our religion over there—in fact all the religion many have. They make the sign of the cross when they start to church, make a journey, undertake any kind of work, as they sit down to or rise

up from their meals and some even every time they drink water. Furthermore it serves two important ends: First it protects him who crosses himself from the devils. The Bulgarian devil – by the way is an interesting creature. He is thus pictured: he has one leg, short black horns and a long tail to the end of which is attached a small bell. This is his ideal form tho he may appear in any guise, so they say. Now when people travel in Bulgaria at night, unless they make the sign of the cross they may meet the devil and their fate may be even worse than annihilation. As for me, I never had the honor of meeting one of our devils, but my grand father did – he said so at least. So the first use of the sign of the cross is to keep off the devil. Besides this, he who makes this sign is proven beyond the shadow a doubt to be a Christian. This magic sign is an infallible test of the worth of man in Bulgaria. We thought the only reason why the Jews and Turks did not make the sign of the cross was to prove their loyalty to the devil. Other very vivid experiences as I recall them are my confessions to the priests and the annual sacrifices: a lamb to St. George: a sheep to St. Demeter: a fish to St. Nicholas. As for going to church, why we always went before breakfast – worship with a hungry breast, as the Bulgarians put it. In church the congregation neither understands nor tries to understand any of the hymns and fragments of scripture used in the service – in fact it is not apparently intended that they should. Often two or three hymns are sung at the same time; or several parts of the liturgy read simultaneously. And not only is the language used ancient and dead, but it is chanted or read in such a sing-song tone as to make it unintelligible. During the service people come in and go out, talk, laugh and even quarrel. Watch one of the devout worshippers, making first the sign of the cross, repeatedly bowing before one of the many pictures around; then kissing it, he lights his wax candle as an offering to the saint represented in the picture. Thus he goes from one picture to another and the lower he bows the better it is, therefore the more pious and those needing special mercy you will see prostrating themselves on the cold stony pavement. Such the church worship – a church of which the hull is there but the kernel is gone and tho alive in form and shape the Greek church is not only dead, but dead to such a degree that one who has not seen it can hardly believe the possibility of it. But however absurd these things seem to you and to me too now I believed in them then. Just what I believed I could hardly tell you. I questioned nothing however. I doubted nothing in regard to my religion. And if you Americans had believed that "where ignorance is bliss 'tis folly to be wise," you should never have sent us a missionary. But you did send him and with his coming came my doubt."

Now here I would like to tell how the first influences were brought to bear upon Mr. Vatralsky which led to his conversion. It is suggestive, touching and pathetic, but too much in detail to relate in this article. Suffice it to say that it was no power of great teachers or eloquence of D. D. preachers that taught him the first lessons in Christianity. It was on the other hand a little 14 year old girl whom God used as an instrument in throwing light upon this life. This little girl told him one day of the "despised" protestants – she told him they were the best people she had ever seen that they were Christians indeed and not in form as Bulgarians were. She told him where he could find a protestant family and how that family worshiped. She pleaded with him faithfully and the result was he determined to investigate. He secretly attended some protestant meetings, he then got some tracts and then obtained a Bible and the more he read the more he doubted and then for the first time he began to pray secretly. And then it was the light began to come. He commenced to tell others about it – yes out of the abundance of the heart the mouth speaketh. – And "the more I told the more I wanted to tell. then I told every body I had a chance to speak with – not that I had got religion, as you say, but that religion had got me." "This took place in the villiage where I had been at school I went home and began to spread the glad messages there but here the crisis came. The priest in public denounced me as a dangerous man. Heretofore I had been a favorite at home – being the only one from my village who had any schooling to speak of. Now the attitude toward me was changed. As the people of my village had never seen a protestant they were anxious to know what I looked like – they wanted to see just how many horns I had, what kind of cloven feet served me for locomotion. They stared and hooted at me as I passed, but generally avoided to meet me or speak to me. Then recovering from their first surprise, persecutions, hot, hated and violent began. From being ridiculed and laughed at I was one day beaten and kicked by a respectable citizen of my village. But believing in the New Testament now literally I did not attempt to resist. I found everybody my enemy. My friends deserted me to a man, and one of them threatened to shoot me.

Nor was my reception at home any better: for the venom of my persecution not only affected me, but my parents also. Their position became distressing. They were accustomed to hear people praise me; instead of which now they only heard ridicule and abuse, saw me as they thought utterly disgraced. The heard my uncle the priest say that if I were his son he would have shot me down on the streets like a mad dog. They, of course, sympathized with my persecutors, yet they could not bear to see their child persecuted. Above all, they were stung by their own belief that I deserved all I got. Having no idea of peoples being persecuted for righteousness sake my parents felt hurt and disappointed and disgraced to the highest degree. My becoming a protestant was the heaviest bereavement my parents ever had and one which they could never get over in this life. Tearfully and prayfully and as tenderly as I could did I try to explain my position to them. All in vain. They neither would nor could understand me. My explanation only made matters worse. Not abuse, not kicks, not disgrace, not being shunned and abhorred by all – these were not hard to bear, nay I rejoiced in them as being counted worthy "to suffer for his name's sake." The hardest thing was to witness the disappointment, the humiliation and distress of my poor parents of which I myself was the cause. Yes, to suffer persecutions, abuse and disgrace for principle's sake, was easy enough; but, oh! how could I withstand the tears of my dear mother! It was a clash of love and duty. But there was no room left me for choice "He that loveth father or mother more than me is not worthy of me." This settled my line of conduct. I decided to go away, where if persecuted, my parents should know nothing of it. I left home alone; on foot. I did not regret the step I had taken, but I did feel alone as never before or since. I had lost the whole world of my child hood. My friends had all become my enemies and I was without anyone to help or guide me, save the God in whom I believed who is a very present help in the time of need. I was going, yes going, I did not know where. Well could I sing as I went

"Jesus, I my cross have taken,
All to leave and follow thee:
Destitute, despised, forsaken
Thou from hence, my all shalt be."

It is needless to say I thanked my friend for his kindness in relating his experience to me as it actually occurred. Mr Vatralsky will soon have completed his education in this country. He then proposes to return to his own country, where he expects to spend the remainder of his days as teacher and ethical writer. Mr. Editor, I fear that by curtailing every point of the story as I have it will appear much less interesting to your readers than it did to me when told to me, but an hour's conversation cannot be put in a 20 minutes' paper. But may not this much serve to show us something of the thonsands who are trying to feed on a dead religion, while we have life – food and to spare?

J. O. Atkinson.

Jan. 16, 1893.

About Bethlehem the Birth Place of Christ.

Bethlehem of Judea, is situated on a beautiful little hill, or ridge, about 6 miles south of Jerusalem, overlooking the valley Kedron on the north, and the deep chasm of the Dead Sea on the east, is to the Christian the holiest place on earth. Doubtless it is one of the oldest villages in Palestine, and is associated with some of the most interesting events in the religious history of the world. On those fields gleaned Ruth after the reapers of Boaz. There the young shepherd boy David kept his father's flocks and was anointed king of Israel; this is the place, that Jeremiah, after denouncing God's terrible judgments upon the people, foretold the coming of our dear Saviour; and here the shepherds who watched their flocks by night were greeted by the angelic song announcing the birth of Christ, and proclaiming "glad tidings of great joy" to this world; peace on earth and good will toward men." "For unto you this day in the city of David is born Christ, the Saviour." "Bethlehem signifies house of bread," and true it may be, for Bethlehem has given to the perishing nations of earth, the bread of eternal life. Oh! what countless millions have feasted on this heavenly food. From Jerusalem going up to the birth place of our Saviour is the highway or road over which Sennacherib is supposed to lay encamped when smitten by the destroying angel. Abraham possibly journeyed over this road on his way to the Mount of God leading his only son Isaac, as a lamb to the slaughter, over this same road the virgin and her husband once toiled on their way to the "City of David which is called Bethlehem." Along this same road came the wise men of the east with their costly gifts to worship at the feet of the new-born King. Long before the birth of Christ; before the Hebrews possessed the land, when the Jebusities held the old castle of Zion, Jacob on his way to Hebron passed over this road; and it was here that Rachel, his young

wife died, and was buried near Bethlehem Nearly four thousand years has passed since this mother in Israel died, and the memorial stone that Jacob sat up over her grave is said to be still by the way side at her tomb.

Some historians point out a grotto as the birth place of our Saviour. The Bible says a manger. Justin Martyr, a native of Syria, says, Christ was born in this cave, so say Origen, and Helena; but it is not reasonable that so important an event as this, and also by inspiration should so soon be forgotten in the brief period between Justin Martyr and the Empress Helena. "The church of the Nativity" built by Helena is said to be the oldest Christian church in the world." It has 48 beautiful columns which support the cedar roof of long duration. History tells us that, for 15 centuries this old edifice has stood as a silent witness to the fact that in the basement beneath its altar the "King of kings" was born, and on this very site the manger of Bethlehem once stood. Christ was born in poverty, to make us rich, that we should become heirs of an eternal inheritance in heaven. We are now poor but by grace we may become rich, through Christ our Saviour.

S. B. Klapp.

Youngsville N. C. Jan. 2, 1893.

FROM PASTORS AND FIELD.

Union.

Dear Sun:—Saturday was the regular quarterly conference at Union, but as the weather was very cold and traveling bad we did not have a very large conference, but we transacted some business after the religious exercises. At the close of the conference I went home with Deacon Joyner where I spent a very pleasant evening with Bro. Joyner's family and some friends and neighbors.

Sunday on account of bad traveling our Dear Brother Holland could not get to Union so our communion service was postponed.

We had a pleasant and I trust profitable waiting together.

Bro. Joyner took me to Franklin Sunday evening to Bro. Harcum's where I spent a very pleasant evening, and preached to a small congregation at 8 o'clock but as it was very cold and the walking was very bad we did not expect very many.

The work of the cross appears to be growing in these parts, and I trust they will continue to grow until they are as a city set on a hill that cannot be hid from view.

I am trying to prevail on my members to take the "Sun" and trust that before long all our people will learn to love the Sun as I do.

Yours in Christ,

R. D. H. Demarest.

Asheboro, N. C

Dear Sun:—I desire to state that Rev. W. T. Herndon of Elon College spent a few days in our quite little town about the first of the New Year with his family, and the Doctor here as elsewhere so full of energy and get up, went around among our friends or rather members of the Christian church, and on Tuesday night Jan. 3rd,1893, in the Presbyterian church, which was cordially tendered us, and organized a Christian church in our thriving little town with a membership of 22 persons. Elected Bro. Thos. J. Moffit-Secretary, Bro. J. G. Stout Treasurer and Collector, Bro. E. A. Moffitt, Dennis Stinson, John T. Moffitt and Rev. J. H. Wright, a building committee. The Doctor was in good trim and preached one of his best sermons and also explained the principles of the Christian church to the satisfaction of all his hearers. We ask the prayers of all our sister churches throughout the conferences that we may be instrumental in doing much good for the advancement of our blessed Redeemer's kingdom in this section and the principles of the Christian church. We hope in the future to be able to build us a church house here, for worship. We are to have preaching each 5th Sunday at least and oftener if possible.

Yours very truly,

E. A. Moffitt.

Jan. 10, 1892.

New England Matters.

Maine, can always be relied upon as a prohibition state. There are people in the state, who sell liquor clandestinely, in violation of law; and of course, some who drink. But notwithstanding these violations of law; porhibition, has been a great blessing to Maine. I know whereof I speak, for I was born in Maine, in 1813, and lived there over sixty years. Duty took me into different parts of the state, and I had the opportunity of observing the good effects of the prohibitory law.

When I was a young man, there were distilleries and breweries in the state. There were three distilleries in the city of Portland.

For many years, there has been no liquor manufactured in the state, and no license granted to make or sell liquor of any kind. I well remember, when liquor was sold in every city, town and plantation in the state. Now, no license is granted even to druggists.

The prohibitory law, is called severe. The violators of the law, are fined or imprisoned, or both, as is often the case. The prohibitory law, is enforced as easily, as the law against any other crime.

The financial prosperity of the state under prohibition has been very great. People living in license states, can hardly imagine, how great the change has been in Maine, under the prohibitory law. The people live in better houses, are less encumbered with debt, have fewer mortgages, have better furniture, and far better carriages. They have better school houses, better churches, do more for education, support the gospel better, and do more for missions.

In fact, Maine is a flourishing state, and prohibition did it, more than anything else.

If North Carolina will try it ten years, she will never turn back to license again.

H. M. Eaton.

Middleboro, Mass , Jan. 1893.

Windsor, Va.

The ladies Aid Society of the Christian church in Windsor had an entertainment during Christmas which was successful. Sisters Mills Watkins, John King, Robert Holland, Miss Mamie Carr and several others took a most active part in the work. Windsor church may well be proud of such members. I hope they will be largely rewarded in this life and in the future one also, for their great sacrifice and consecration to the cause of Jesus.

Married in Southampton, Va. Jan. 5, 1893, by J. T. Kitchen Mr. David E. Joyner and Mrs. Maggie V. Briston. May happiness attend them.

The Christmas entertainment at Mt. Carmel for the benefit of same on night of Dec. 30th was a success. Even if the weather was very cold, a large crowd met to enjoy the pleasant occasion. Misses Ruth Clements, Maie Bailey, Mollie Duck, and Dr. Duck, as well as many other took a most active part in the exercises, and deserve favorable mention for the parts they rendered. The proceeds of the evening amounted to a good sum of money. We extend our thanks for an invitation to be present. The invitation was accepted, and we enjoyed the time well.

Went to sleep "safe in the arms of Jesus" on Tuesday night Jan. 10, 1893, Mrs. Martha A. Barnes, at the age of seventy-five years. For several years she had lived in the family of her brother, Deacon I. W. Duck, where she spent a pleasant life. She was one of the most kind, pleasant, liberal, charitable, entertaining Christian women I ever met, always making one feel better by being in her presence. Everybody loved her. Being one of those sweet, winsom characters, she gained and held the confidence of all. She was very fond of thinking about and of reading the "Sunset hours of life;" and while her sun went down amid the rigor of midwinter it set here to rise and shine in the unclouded splendor of eternal day "where everlasting spring abides." Such a beautiful life as was hers must have had a glorious close. Her funeral was preached by Rev. H. H. Butler and the writer according to to her request. Farewell dear Aunt Mat. I hope to see you again.

J. T. Kitchen.

How to Excel.

Dr. Lyman Beecher was once asked after he had preached a powerful sermon, "Doctor, how long were you writing that sermon?" The prompt reply was, "Forty years." By this he meant that his studies, thinking, and practice of composition for forty years enabled him to write that sermon. But for that discipline of two-score years he could not have prepared such a sermon.

And so it is with every occupation. The careful discipline of years makes the expert. He is not ready-made on entering upon his chosen pursuit. Young people, if not older ones, want to be experts at the start. To look away to a goal forty years distant is discouraging to them. Ten years distant is about as far as they would locate a triumph. It is just here that many make a failure. They lack the grace of waiting They are not willing to pay the price. They expect to get the price for less. They are willing to sow provided they can reap without the toil and drudgery of cultivation. If they do not expect to sow and reap the same day they want the distance between sowing and reaping materially shortened. And this is an unfavorable sentiment to cultivate. It does not promote enterprise and tact. It tends to dishearten and compromise pluck and enthusiasm.

God takes time to perfect things. Rich and luscious fruits must have time to grow and ripen. Vegetation needs all the time from the opening spring to autumnal frosts to be at its best. It has taken several thousand years to bring the big trees of Mariposa to perfection. Time is as indispensable in nature as sunshine. Nature never hurries and so she never botches. Give her time and she will show good work. Men have no fair prospect only as they imitate nature. There is only one way to excel and every boy and girl should understand it. Resolve to reach the highest standard if it takes "forty years."—*Selected.*

The Christian Sun.

THURSDAY, JANUARY 26, 1893.

REV. W. G. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER

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EDITORIAL NOTES.

The Harvard notes will interest everybody this week.

Do not judge from our reliable insurance advertisements that the CHRISTIAN SUN office is headquarters for insurance business.

Elias Carr took the oath of office and entered upon his duties as Governor of North Carolina, on the 18th inst. His address was full of good practical thought.

Rev. W. S. Long, D. D. President of Elon College, N. C. attended the meeting of presidents of denominational colleges last Tuesday in the city of Raleigh, N. C.

The readers of the SUN will be glad to see that the notes on the Sunday school lessons appear again in this issue. We hope in future there will be no break in them.

E. E. Hathaway of Berkley, Va., has become connected with P. J. Kernodle in the *Weekly Observer* of Suffolk. Mr. Hathaway is an old newspaper man and well known in and about Suffolk.

Ex-President Hayes died on 18th inst., at Fremont, O. His administration will be remembered on account of wine being excluded from the White House by his wife May God send more such ladies to the White House.

We are compelled to beg Dr. Maple's pardon for the way his sermon was printed last week. Part of one sentence was omitted entirely, "The man nature" substituted for "human nature," "saved" for "sacred," and several other typographical errors making a bad mess.

The SUN acknowledges the receipt of a beautiful ticket of invitation to the marriage of Miss Cora Lee Beavers to Mr Joseph W. Upchurch at Mr. and Mrs Charles E. Beavers, on Wednesday, Jan. 25, 1893. They will accept the highest wishes of the SUN for their future success.

It is generally admitted that the snows in North Carolina this winter thus far have surpassed anything of the kind since the great snows of 1857. These snows and extremely cold weather have almost paralyzed our work in the SUN office. Only printers know the difficulties in a printing office such weather. The thermometer is frequently below zero.

We have mailed a number of bills this week to subscribers in arrears and we did not do it for fun. If any mistake has been made or error in any way, don't get mad about it, but tell us and we will gladly correct. We want to hear from EACH and every one of you SOON.

Read closely our premium list, and then enter the contest. There is a chance for you to get a good Sewing Machine, a Swing Churn, or a Teachers Bible. The editor's wife is using a Sewing Machine and a Swing Churn just like those offered in the premium list, and likes them exceedingly well.

Rev. G. D. Black of Yellow Springs, Ohio, has been elected a second editor of the *Herald of Gospel Liberty*. The paper is one of the best that comes to this office, and we are sure with two editorial chains, one filled by Dr. Watson, the present editor, and the other by Rev. G. D. Black, the *Herald* will rank among the best religious journals in the United States. Bro. Black is one of the strongest writers to be found anywhere.

Rejecting Prophecy and Acting on a Possibility.

It is queer, and yet it is a fact. There are many men who reject the prophecies of the Bible—they would not think of doing a thing so silly as to be caught believing and acting on prophecy. Oh, No! They are not so ignorant(?), nor are they so superstitious(?) as to be caught counting on the fulfillment of prophecy as given to us in the Bible, and they take this stand, too, in the face of the fact that many prophecies of the Bible have been fulfilled already, thus setting the seal of truth upon the prophecies of the Bible, for if one prediction of the Bible, which is justly entitled to be known as prophecy, came to pass, then that is a presumptive argument that the others are true also, for a genuine prophet would not mix with imposters; and yet there are many men too "cultured" to believe in prophecy. They are too wise to be "taken in" by such stuff(?). This is bold infidelity, stalking abroad in a land of Bibles and churches, asking to be respected and looked up to as "the cream of society" and the learning of the Nineteenth Century. Such pretences and claims are preposterous—absurd and shameful. "The histories of Assyrian lion, Medo-Persian bear, Greek leopard, and Roman complex "beast;" the existing facts of Tyre, Babylon, Egypt, Nineveh, the remarkable dispersion of the Jews, the most clannish of peoples, most attached to their own land, rich enough to buy every acre of Palestine with pearls, yet providentially kept out of it till the times of the Gentiles are fulfilled,—all these, and a hundred fold more, furnish a colosal argument for the divine origin of the prophetic Scriptures," and yet scoffers at the Bible are respected and their influence feared by many in the church. The day is upon us when we must arise and assert our rights as based on facts, or we may expect always to be dishonored and trampled upon by these would-be wise men.

By the way we would be thankful for the favor, if some one will give us respectable evidence to show that these daring cavilers have any real culture and any wisdom which is worthy of the name; for they reject prophecy from inspired men of God, but let some man as Wiggins of Canada, in 1883, predict a great calamity, and these scoffers at Bible truth will be the most diligent in making preparations to protect themselves from the dangerous predictions. Why this difference? Why is it that a prediction, touching our temporal affairs so excites men and so moves them to make preparation against the threatened disaster, while a prediction made by inspired men of God is laughed at as incredible, as an absurdity?

Some person predicted that on Nov. 27, 1892, a comet would strike or pass near the earth, and forth with many people were excited and nervous—afraid of the comet, afraid it might strike and destroy the earth and its people.

In the word of God we are taught that a time is coming drawing nearer and nearer, day by day, when time shall be no longer, when the earth shall be wrapped in a winding sheet of dissolving flames, when the earth and sea shall give up their dead, and the great white throne shall flash upon the gaze of countless hosts of humanity, when the books shall be opened and the dead judged! "And yet these same people are not concerned, do not believe any such stuff, are going on unconcerned, claiming to be too brave to be disturbed by mere prophecy. They are very brave, aren't they? They were terribly frightened over Wiggin's prediction and over the comet, but they do not believe in prophecy. How they are to be pitied. They are blinded by their own wisdom.

That Inaugural Ball.

The last Sunday's *State Chronicle* gives quite an account of the Inaugural Ball. Just why the *Chronicle* should have given the accont in the Sunday's issue, we cannot tell. If admitted at all, we think it would have suited some other day better than Sunday.

As to Governor Carr we have the highest regard for him as an honest, pattiotic, political gentleman. But there are some people in North Carolina, who will be glad when the time comes that the State will have a governor living near enuogh to God to urge an objection to a ball at his inauguration.

We are ready to admit that some very nice, gentlemanly people attend and take part in balls; but we doubt very much that any truly, spiritualy minded person ever does so.

A Visit to Elon College.

We ran up to Elon College last week; and there, as well as every where else, the snow was more conspicuous than all other objects. When the beautiful snow comes down, literature, science and art must all fade in the scale of beauty and perfection in comparison with this element, the white angel of nature.

We were glad to find the college doing well, with more students than were there before Christmas. So far as we could tell every thing was moving as smoothly as a glass train over an ice rail road.

The young ladies and young gentlemen seem to represent an element of beauty and piety. It would be hard to find a better body of young people any where.

May the Lord continue to prosper this grand institution.

Something Wrong.

It is stated that Jay Gould left at his death an estate worth $72,000,000; but he paid taxes on only $500,000. Surely it is true that the poor is servant to the rich.

No Government can live without some system of taxation. But the burden ought to rest equally on all. There may be much unequality here; but in death the leveling rod touches all a like.

Our Norfolk Letter.

BURNING OF THE BERKLEY CHURCH — THE COLD WEATHER.—DR. MAPLE'S SERMON.—OTHER ITEMS.

Bro. Staley said some time ago that this is a moving age, and I feel like I have fallen in with the ways of the age, for notwithstanding so recently I asked my correspondents to address me at Berkley, Va., as I had moved from Norfolk, now I have again to ask them to address me at Norfolk, as I have moved back. This made three moves in about a year, and now I am ready to testify that "three moves" are not equal to one fire, unless it be a very small one, for I do not think in moving

from Raleigh to Norfolk, then to the country and now back again, that I was damaged as much as $10 in value by losses. This success, under the goodness of God, I attribute to the kind assistance of many friends, careful friends, whose names I should be glad to record here, were they not too numerous. But one thing is settled, I do not wish to move three times again this year.

THE BERKLEY CHURCH BURNED.

Last Sunday night at midnight the Christian church in Berkley was burned down, being a total loss, except what was saved in the brick, and an old organ which happened to be in the home of the pastor. All the church furniture, the new organ, the church record, and in fact, everything, was consumed. Sunday was a very cold day, and it is supposed that the effort to keep the house warm for the Sunday night service was the cause of the fire—the furnace getting too hot. The house was insured for $5,000, and the furniture for $1.100. While this will not cover the entire loss, it is said, we all feel so glad that even this much was saved to this little band of believers.

I saw Rev. Roger Charnock, the pastor, on the day after the burning, and he seemed full of pluck and a purpose "to try again," and that very soon. They hope to get the use of a small brick house, formerly used by the Presbyterians and later by the Disciples, till they can rebuild. This church has had a string of misfortunes. While in this old house, it was partially burned, then when they had the one burned last Sunday night, partially built, a storm came along and blew it down, and now fire has come again and played havoc with the completed house. The Presbyterians and the M. E. Churches have been very kind in offering assistance in the use of their respective houses of worship, and there is much sympathy expressed for this unfortunate church by the people of this section generally.

THE COLD WEATHER.

It has been many years (many say forty years) since we have known anything equal to the cold of the present winter in this country. The river which separates these "cities by the sea" has been frozen over now about two weeks, and at this writing—Jan. 20—there is little prospect of an imediate thaw. The ground has not been entirely clear of snow since Dec. 26, 1892, and yesterday, and the night before, we had the heaviest fall of snow which we have had in many years, so far as I can now recall. Almost every thing is at a standstill, and of course church work is included. It has been a season of great suffering with man and beast, especially have the poor had a hard time, many of them not having the actual necessites of life, and no money with which to purchase. The charitable people of the city have helped some by gifts for the suffering. The dray and street car horses have had a dreadful time of it. All in all, this is the hardest winter we have had in a quarter of a century, I think.

OTHER ITEMS.

Rev. Dr. Jones of this city is in N. Y. State in a meeting, Rev. Z. A. Poste is supplying for him in his absence. Our Norfolk people are getting their affairs in shape for a building, as they hope in the spring of this year. I hope a liberal hand will be extended to them in this effort. I read with much interest Rev. Dr. Maple's sermon in the SUN of Jan. 12, 1893 I hope your readers will preserve that copy of the SUN and read the sermon carefully again. I mean to do so, and if my first impressions are strengthened upon a second reading, I shall ask Dr. Maple for more light and some explanations touching his views as set forth in that sermon. I do not wish this to be construed as a hint at controversy—far from it, and God helping me, it shall be on my part, an earnest search for the truth as it is in Jesus, in which I dare say Dr. Maple will cheerfully join me.

J. PRESSLEY BARRETT.
810 *Lovitt Avenue Norfolk, Va.*

Suffolk Letter.

Pen or types or both can easily change one's meaning. The "Suffolk Letter" of last week, under the presure of a low temperature, or poor writing, or a typographical error, made a suspicious report about the Suffolk congregation. It said: "So far this year our congregations and Sunday school attendance have been small, but we have not missed a single *vice*." It should have read; "but we have not missed a single *service*." I hope we have missed some of the *vices*, for that is the object of attending the *services*. Artic weather has reigned supreme for another week. Another snowfall of eight inches last Wednesday night, has made the face of Virginia one veiled in spotless white. Lakes, Bays, Rivers, all covered with ice received the snow as the land. I am told that one might drive from Baltimore to Norfolk on the Bay; and some have driven across the Nansemond river where it is a mile wide at Town Point. The ice is eight and ten inches thick, and many are housing it in tide water Va., a thing rarely done.

Sunday 15th inst., a mass-meeting was held in the City Hall to organize relief for the poor. Coal, wood, meal, money were given or subscribed, a soliciting committee of eight appointed, and a committee of five, for the distribution of help, formed consisting of the President of the council, overseer of the Poor, and the Pastors of the city, and this committee relieved the present necessity of perhaps one hundred families during the week. The majority of families aided were colored. Something over three hundred dollars worth was donated, besides two car loads of wood given by the Norfolk & Carolina rail road The majority of families in need were not identified with any church in Suffolk. The suffering of the world is outside of the church.

"Berkley Christian church in ruins again!" That is the sad news that reaches us in this continued storm. Not by wind this time, as in April 1889, but by fire on Sunday night January 15th 1893; or rather on Monday morning before daylight. Berkley has had reverse after reverse, but the Lord may be in all. The Hebrew children came out of the fire unharmed, and we hope it may be so with the Berkley congregation. It certainly will, if there is one walking with them "like the Son of God." All who read the story of their loss will no doubt send up a brief prayer for a "Father's blessing" upon the church. The pastor, Rev. Roger Charnock, writes me that they will rebuild as soon as they can, and he hopes to move on successfully with the work. The insurance on the property will save them from a total loss; and this should be hint enough to all congregations to keep their houses of worship insured for a reasonable sum.

Mr. E. E. Hathaway of Berkley has associated himself with Pro. P. J. Kernodle, in "*The Weekley Observer*," and will move his family to Suffolk, where he resided once before. He is an experienced printer, and no doubt will be a useful acquisitin to the "*Observer*" and the "Job" department of that paper. He receives a hearty welcome by old, friends, and no doubt can make many new ones in a short time.

W. W. STALEY.
Jan. 23, 1893.

Notice to Pastors.

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THE CHILDREN'S CORNER.

My Dear Children:—

A merry greeting to you. During the past week king winter has kept the ground wrapped in his beautiful mantle of snow, and the merry school children have enjoyed the fine coasting immensely I do know. But there are some to whom the cold has brought sorrow and pain. May our Heavenly Father comfort all such and help them very much.

Our Corner has started out finely for the first month and we cannot ask for you to do better. Just let us all keep at it for the whole of 1893 and next year will be brighter than this. I have not space to write much this week.

Cordially yours,
Uncle Tangle.

Garner, N. C., Jan. 15, 1893,

Dear Uncle Tangle:—I could not go to church this morning on account of the weather, so I will write a short letter. There has not been any Sunday school for three weeks the weather has been so bad. I am going to school to Prof. Stewart, and like to go very much. He is an excellent teacher but is going to leave the place soon and we will all be very sorry indeed. I will ask the cousins a question. Who was Noah's grandfather? Close with love to you and the cousins.

Your loving niece,
Nellie Goodwin.

Garner, N. C., Jan. 15, 1892.

Dear Uncle Tangle:—I am a little girl ten years old, and would like to join the Band. I like to read the Christian Sun especially the Children's Corner. I go to Sunday school every Sunday when it is convenient, and like to go very much. I go to the Baptist in the morning and the Christian in the evening. I could not go today as it snowed last night. I was very sorry. I will answer Mary McCauley's question. Esther was beautiful and well favored, I think. Am I right? I will close with much love to you and the cousins.

Your little niece,
Ollie Goodwin.

Leachburg, N. C., Dec. 30, 1893.

Dear Uncle Tangle:—I hope you and the band of cousins have had a merry Christmas, but I am afraid that it has been quite dull for some of the cousins on account of the snow as they had to stay in doors, and couldn't go out to pop fire crackers, we all of course love to make a noise Christmas times. It didn't seem much like Christmas this time. I went to church on Christmas day and expected a good sermon from the new preacher at Plymouth but he didn't come, he didn't send any word whether he was sick or not but I hope he is not sick. Well I must close this time for fear it will be so long it will find its way to the waste basket good by.

Your loving niece,
Annie V. Taylor.

THE SUNDAY SCHOOL LESSON.

PREPARED BY PROF. HERBERT SCHOLZ, A. B.

LESSON V—JAN. 29.

The Spirit of the Lord—Zech. 4: 1–10.

Golden Text—Not by might, nor by power, but by my Spirit, saith the Lord of hosts.—Zech. 4:6.

Time.—March, B. C. 519. The twenty-fourth day of the eleventh month, in the second year of Darius Hystaspes. The same night as our last lesson.

Place.—Jerusalem.

INTRODUCTORY REMARKS.

The Jews, who, at the command of Cyrus the Great, had come to Jerusalem to rebuild the temple, had met with many difficulties After they laid the foundation and set up the altar, their work was delayed for nearly 15 years. This delay was caused by the following circumstances: The Samaritans occupying the country around Jerusalem came to Zerubbabel and Joshua and wanted to help them build the temple. On account of their religion, the leaders of the Jews at once refused this to the Samaritans. Angered at the refusal, the Samaritans threw all the obstacles in the way of the Jews that they could; and by misrepresentation to Ahasuerus obtained from that tyrannical king on adverse decree. But in B. C. 520, Haggai stirred the Jews again to action by his prophecies. A few months later, Zechariah encouraged them by relating four visions which he received from God. At the time of this lesson, we find Zerubbabel busily engaged in the work of rebuilding, but there are many obstacles still to hinder him. His undertaking is a vast one; his number of men is not large; the material necessary for building the temple is very scarce; he is still surrounded by adversaries; and it seems impossible that the prophecies which Haggai and Zechariah had already made to him should be fulfilled. But God gives Zechariah another vision which is intended to inspire confidence among the people, and the vision is embraced in to day's lesson.

1. And the angel that talked with me came again, and waked me, as a man that is awakened out of his sleep.
2. And said unto me, What seest thou? And I said, I have looked and behold a candle-stick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof:
3. And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.
4. So I answered and spake to the angel that talked with me, saying, What are these, my lord?
5. Then the angel that talked with me, answered and said unto me, Knowest thou not what these be? And I said, No, my lord.
6. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts.
7. Who art thou, O great mountain? before Zerubbabel thou shalt become a a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.
8. Moreover the word of the Lord came unto me saying,
9. The hands of Zerubbabel have laid the foundation of this; his hands shall also finish it: and thou shall know that the Lord of hosts hath sent me unto you.
10. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubabbel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth.

I. THE VISION OF THE GOLDEN CANDLESTICK.

1. "And the angel" Zachariah had been shown four visions previous to this, all by the same angel. "Waked me" The prophet no doubt dreamed that he was asleep, and the angel awaked him, thus making a dream within a dream. We often have dreams similar to this.

2. "Behold a candlestick." This was rather a candle-stand. It consisted of a broad base upon which was the bowl for holding the oil, and springing up from the bowl were seven hollow pipes. Resting on the top of these pipes were lamps.

3. "Two olive trees." The olive was the tree from which the ancients made their lamp oil. People in oriental countries cultivate the olive for that purpose today. The Mount of Olives was a favorite resort of Christ's.

II. THE INTERPRETATION.

4. "So I answered." The prophet did not understand, so he wisely concluded to ask. The desire to know and understand is commendable.

5. "Knowest thou not?" The angel seems somewhat surprised that the vision does not explain itself. There stood the golden candle stick with the olive trees on either side, and a branch of each olive connected with the pipes, and pouring oil into them continually. The candle-stick was an instrument for giving light As it stood there quietly shedding its rays abroad and dispelling the darkness of the night, surely it was sufficient to teach a lesson. The word "light" has always been used as a type of purity and goodness and power and enlightenment. When God desired to create a new world He said first, "Let there be light." Christ said, "Let your light so shine" etc. This candle stick represented the Jews, they were then the light of the world. The two olives pouring their oil into the candle-stick, represented God, pouring out his power and grace and blessings upon the children of Israel. They were to let their lights continually burn, and these lights were kept alive by the oil of God.

6. "This is the word and" etc; Zerubbabel was discouraged, perhaps, at the greatness of the work which he had to perform. He felt weak before the mighty task of directing the rebuilding of the temple, especially as there was but little material out of which to build it. "Not by might." The strength of man per se is too insignificant to take into consideration It is good for man to be strong, but his strength when compared with power of God, is as the little ant beside the huge elephant. "But by my Spirit." This Spirit of God has much more to do with the affairs of the world than many think. It is a teacher. It leadeth into truth. It is a comforter. It comforted the desciples. It convicts of sin. It makes men brave and enthusiastic for the work of goodness and righteousness. The man who is guided by the Spirit of God in worldly affairs is bound to succeed. This was the Spirit by which the governor of Judea was to rebuild the temple.

III. THE APPLICATION.

7. "Who art thou," etc. The immense work to be performed is called here a mountain. This should become a plain. The mountain should by the energy of the governor actuated by God's Spirit gradually fade away, and leave no trace whatever of its existence. "He shall bring forth the headstone thereof with shouting," etc. The headstone was the completing work of the temple. This was to be performed amid the rejoicing of the people. They would cry and shout and sing praises to God for giving them once more a place of worship.

9. "The hands of Zerubabbel," etc. A great promise. A glorious achievement for one man. He should not die before the work was completed, but he would live to see it completed, and moreover should worship in it.

10. "The day of small things." We cannot tell what may be the outcome of small things. Look at the little colony at Jamestown, Va., in 1706. Who would have thought then that they were the beginning of a great, and mighty nation. Take the little acorn. Who would think that it would make a large oak. These little forces and little influences are the component parts of mighty results. "They are the eyes of the Lord." This passage refers to the stone with the seven eyes spoken of in our last lesson, and we think it is simply intended to convey the idea that God sees everything and every where.

PRACTICAL SUGGESTIONS.

We all have times of discouragement.

We can let our lights shine only as God pours into our lamps the oil.

The Spirit of God we should keep as our constant companion.

Little duties well done will help us on to greater achievement.

Lamenting and Repenting.

A middle-aged woman spoke of her gladness to be granted a longer life that she might spend it "in repenting of her past mistakes." The disposition to repent of sin and to regret errors is commendable, but the idea of spending one's life in fruitless lamentations over the past is a most mistaken one. If we can correct our errors, or repair our wrongs we should do it with all possible promptness; but when this is done or when this cannot be done; we have no right to waste life and time in empty regrets and fruitless lamentations.

The Lord continually represents himself as a God who is ready to forgive, and who "will abundantly pardon;" and he declares that "If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." And when sins are thus confessed, forsaken, and forgiven, He has said, "Their sins and their iniquities will I remember no more.

Forgetfulness goes with forgiveness, and when the Lord has mercifully forgiven our sins, and cast them behind his back, he does not desire that we should harass our souls with them, nor perpetually bring them to our remembrance He casts them "into the depths of the sea;" He dismisses them forever; and would He not have us to do the same? We may remember the past for humility, and for warning, but what is the use of our mourning, and sighing, and sorrowing over things which are done and are forever beyond our reach?

The Lord would have his children rejoice in him. He would have them come before him with thanksgiving and enter into his gates with praise. He would have them "come boldly to the throne of grace;" He would have them cast on him their cares and anxieties, and no longer fill the air with mournings and lamentations. Can we not then take Him at His word, and accept the mercies which he offers, and the pardon which he bestows? Let us waste no more of our time in mourning, sighing, and lamenting over the past, but let us gird ourselves for the duties of the present hour, and work while the day lasts, lest the night come wherein no man can work.—*Selected.*

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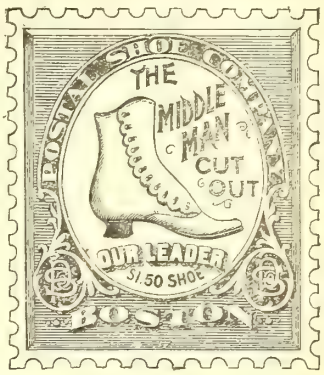

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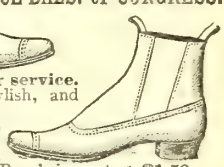

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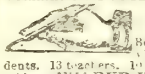

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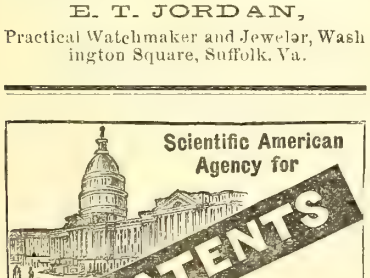

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The New Peterson for February is an advance on the January number, admirable as that was in every respect. The illustrations are still better and more numerous, and the stories and miscellaneous articles are as good as they are varied. "The Evolution of Comic Opera," by Edward Stephens, is a very clever record of that favorite amusement and gives capital portraits of the leading singers of the day. "Art in Mikado-Land," by Robert B. Graham, is an exceedingly well written paper, and the illustrations are capital. "One Clergyman and One Suburban Serving-Maid," by Joseph Kirkland, is in that popular Western author's happiest vein.

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The Christian Sun

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VOLUME XLVI. RALEIGH, N. C., THURSDAY, FEBRUARY 2, 1893. NUMBER 5.

State Library

The Christian Sun.

The Organ of the General Convention of the Christian Church

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice
4. Christian character, or vital piety the only test of fellowship or membership
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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Berkley, Va.

DEAR BRO. CLEMENTS:—I am at the best of times a poor writer, hence I never expect to be a caligraphist. Last week's Berkley letter gives evidence of this, inasmuch as the printer must have failed to decipher my mysterious characters and had to make a guess at much it contained.

The prospects of the Berkley church are much brighter now than when I last wrote you. The Insurance Company allowed us $6,050. then making a reduction of $50 the difference in the chandaliers. Bro. Bowden having insured them for $100. and the church only having paid $50.

They kindly gave us the old walls, so that we are in a very fair way towards a bright outlook in the future

The Methodists have made us a very fair offer; they will hand over to us their church as it stands for our lot, and $3,000

Personally I say no. Let us have a new edifice of our own.

The Berkley church deserves one. And the majority of the members say "we don't want any thing second hand."

The church records were destroyed in the fire, but Bro. Townsend took out the corner stone and found that though the papers placed therein were much charred, yet they were readable.

Services yesterday both in church and Sunday school were well attended. Bro Bowden leads on his army with grand results. And the various officers of the school catch his buoyant spirits. He is a thorough disciplinarian.

Sister Upton lost her beloved daughter last Tuesday. She leaves beind a husband and five children the youngest being only three days old!

Our prayers are many in their behalf that the Father's presence may lighten the stroke and show that in love and mercy He has done this It is a difficult task, when the heart is bleeding to say, "thy will be done." But true prayer will change not God's will but ours, and then it becomes easy to bow before the throne.

Bro. Rev. N. G. Newman paid his sister a visit last Friday, may he come again soon and bring a little more of the sunshine akin to that he left behind him

ROGER CHARNOCK.

January 30th, 1893.

Side-Tracking the Sabbath.

It is the resort of men who wish to do as they please on the Christian's first day, to quote against everything, however venerable in the Church, that interferes with their wishes, "The Sabbath was made for man, and not man for the Sabbath." Thus one man says, "I will not shut myself up in a musty church; the groves were God's first temples; 'the Sabbath was made for man and *not man for the Sabbath*'." And another, "My business presses, competition is hard; 'the Sabbath was made for man, and *not man for the Sabbath*'" And another, "Art is a fine thing for a man; 'the Sabbath was made for man: and *not man for the Sabbath.*'" They forget the first part: The Sabbath *was made.—Nashville Christian Advocate.*

The Souvenir Coins.

Somebody is likely to make a good deal of money out of the recent action of Congress, permitting "souvenir coins" to be issued for the benefit of the Chicago Fair, from the mint at Philadelphia. The silver dollar is now worth about 65 cents, and there being a less proportion of silver in the half dollar than in the dollar, the actual value of the half is about 30 cents. The coins could therefore be counterfeited at a considerable margin of profit, were they sold for no more than their nominal face value, which is a half-dollar, but they command a handsome premium, none being sold at less than one dollar, and some even more, as the papers state, an enthusiastic collector paying $10,000 in cash for the first one issued. Counterfeiting the coins is said by experts in such matters to be an affair of no great difficulty, and the premium paid is so high that the counterfeiters, if there be such, will be able to use the regulation amount of genuine silver and still make a handsome profit. How far the laws against counterfeiting will apply to this token is a doubtful question as it is certainly not a coin in the legal sense of the word, but a souvenir, and there seems to be no law against counterfeiting a souvenir. It is not certainly known that any counterfeits have yet been issued, but the conditions are such that the Chicago managers of the Fair are said to be feeling uneasy at the prospect.—*Ex.*

Italy.

Since 1861 Italy has built more than 8,000 miles of railways and steam tram lines, besides nearly 20,000 miles of public roads The large cities have been quite transformed, and many improvements have been introduced into the prisons and hospitals. During this same period the population has increased from twenty-five to thirty millions. In 1861 less than one million pupils were in the primary schools, now they contaitn more than two millions and a half. Then the postal income was twelve million francs, now it is forty four million

Then there were 355 telegraph offices, now there are 4,509. Then the international commerce of Italy was about five million tons, now is fourteen million, while the internal coast-commerce has incresed from eight million to thirty-three million tons. In 1861 only 446,000 tons of coal were consumed, while in 1890 the amount ran up to 4,350,000 tons. Eight hundred million francs have been added to the capital of charitable institutions, and the deposits in savings banks have increased since 1872 from 465,000,000 to 1,470,000,000 francs Besides this there the many millions which have been spent on the army and the navy, and on coast and frontier defences.—*Baptist.*

Remember! Thou God seest me.

With His hands on the wheel all shallows, recks and quicksands will be shunned.

When man knows not that he knows not, he needs cudgeling with the club experience.

Every time a man enters a bar-room he cuts off part of the life line which God has thrown out.

The Pulpit.

The Difference.

BY REV. JAMES MAPLE, D. D.

Therefore thus saith the Lord, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, be ye shall cry for sorrow of heart, and shall howl for vexation of spirit. Isaiah 65: 13-14.

The Lord is here speaking to those who were living in open rebellion against him. They were burning incense in the groves upon the mountains unto idols, and were blaspheming him upon the hills. He points out their great wickedness, and solemnly affirms. "I will not keep silence, but will recompense, even recompense into their bosoms." Blessings would come to the obedient and they should rejoice in the Lord: but tribulation and anguish would fall upon the disobedient. This fact is presented in clear strong language in our text. "Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit." This does not refer so much to the outward calamities that sin brings as to its infliction of evil upon the soul. There are outward and inward evils flowing from sin, and the spiritual injuries it inflicts are the greatest. Personified wisdom says, "Whosoever findeth me, findeth life, and shall obtain favor of the Lord. But he that sinneth against me wrongeth his own soul: all that hate me love death."

Our happiness depends upon the state of our mind and heart. If we are right with God, and are living in obedience to him, we are independent of outward circumstances; and can rejoice even in the midst of the greatest outer calamities. This is confirmed by the experience of ages, and there are many instances in the recorded history of man that illustrates it. On the other hand the man who is not right with God, and is living in disobedience to him, may have all the outer means of happiness; but they cannot give peace of mind and comfort of heart in the hour of sorrow. The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."

Man is related to the material things of this world, and dependent upon them for his physical well being; but he sustains a higher relation than this. and his peace of mind grows out of this relation He is related to God and eternity He is accountable, and must answer to him for his conduct. He must pass out of this life into eternity, and his happiness there depends upon the character he forms here. God has placed in his soul an executive power that we call conscience, and this condemns or approves his conduct according as it is good or bad. These three facts determine a man's state of mind, and bring misery or happiness according to the character of his actions; for there is no escape from them. We cannot shake off our accountability to God, nor can we escape death and the judgment. Neither can we annihilate conscience All human experience proves this. It is this relation to God, eternity, and conscience that lifts us above and makes us independent of all outer circumstances. It opens to us a fountain of peace and happiness that the changes and afflictions of life cannot touch, and the believer can drink of this fountain and rejoice when all earthly fountains fail.

Let us look at the varied experiences of life from this stand point, and from them we can learn the fulness of the gospel of Christ; and the redeeming power of faith. Trials and afflictions come to us from various causes, and cause us trouble; but if we are at peace with God, and conscience approves of our conduct, we can meet them in calmness knowing that God will take care of and deliver us. On the other hand if we are conscious of living in opposition to God it will bring condemnation, and we will have nothing to sustain us. The Christian can be happy and rejoice under circumstances in which the unbeliever will suffer the bitterest anguish of soul. We have many illustrations of this in the recorded history of man. The brethren of Joseph through envy planned to murder him, and threw him into an empty pit; and left him there to die. This was a cruel brutal act, and they were unmoved by the child's tears and appeals for mercy; but they were covetous, and loved money. This was the master passion of their souls, and when an Ishmalitish merchant came to their camp on his way to Egypt they saw the way open to get rid of Joseph, and at the same time make money by selling him as a slave to the merchant. They did this, and their brother was carried off they did not know nor care where. Years passed, and they prospered in the business; but famine came to their land, and learning that there was corn for sale in Egypt they went down there to purchase food to save themselves and families from starving to death. When they reached that land the governor had them all arrested as spies, and shut up in prison. This made them think, and awoke the memories of the past, conscience was quickened, and they recalled their cruelty to their helpless little brother many years before. It was a sad, fearful reveiw, "and they said one to another. We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." It was not the fact that they were shut up in prison that troubled them, but the awful memory of their terrible cruelty to their brother, consience kindled the fires of remorse in their souls that burned hotter than all the fires of an outer hell could burn, and there was no escape from it. They could not blot out this dreadful memory. It haunted them like a fearful phantom, and rent their souls with unutterable anguish. They could not still the dreadful voice of conscience, nor extinguish the fires of remorse it kindled. They carried hell in their own souls, and could not escape from themselves. The darkness and gloom of the prison cell was only as the shadow to the substance compared to the awful darkness that shrouded their souls in the gloom of remorse and despair. The prison did not cause their anguish of soul. It only made them think, awoke their memories, and recalled the sins of their past lives.

This is one side of the picture. On the other hand the Christian may be robbed of all earthly posessions, shut up in prison, and cut off from all Christian association; but this does not, and cannot, touch the fountain of his peace and happiness. He is independent of all his surroundings, and the darkness of his prison cell awakens no troublesome memories. his sins have all been pardoned, he is at peace with God and his own conscience; holds communion with Christ, and looks out of the gloom of his prison to "the house not made with hands eternal in the heavens." His enemies may shut him up in prison, but they cannot cut him off from his communion with God. They may murder him, but in doing this they send him to heaven. Paul and Silas were arrested for preaching Christ, beaten with many stripes, cast into prison, and their feet made fast in the stocks. Their outward condition was as miserable as it was possible for their enemies to make it. Their backs were all cut to pieces by the cruel lash, their feet fast in the stocks, and they were shrouded in the darkness of the gloomy prison; but their minds were calm and their hearts full of joy. They held a prayer meeting there at midnight, "and sang praises unto God" They feasted upon his love and promises, and rejoiced in hope of his glory. He had prepared "a table for them in the presence of their enemies," and they "gloried in tribulation." Their surroundings were dark and gloomy, and they had no earthly hope; but "they looked not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." They saw what their enemies did not see and heard what they did not hear. They saw the infinte glory of God as it is revealed in heaven, and heard the songs of the angels and of the redeemed around the eternal throne.

In 1523 Henry Voes and John Esch, two young men, were burnt at the stake at Brussels for their faith in Christ. When led to the place of execution they were cheerful and joyful protesting that they died for the glory of God,and the doctrine of the gospel. When they came to the place of execution, and were despoiled of their garments, they joyfully embraced the stake to which they were bound, exclaiming, "We praise thee O God." A doctor, seeing their cheerfulness, said to Henry, "that he should not so foolishly glorify himself:" he answered, "God forbid that I should glory in anything, but only in the cross of the Lord Jesus Christ." Another counseled him to have God before his eyes: he answered. "I trust that I carry him truly in my heart" They set the fagots under his feet on fire, and he said, "me thinks ye do strew roses under my feet" The smoke and flames soon choked them, and they ascended to heaven in a chariot of fire." In these circumstances where the man of the world would not have anything to sustain him these young Christians had food to eat that the world knows nothing about. They realized in their experience the blessing promised in our text.

The great truth expressed so beautifully in our text is realized in the dying hour by both saint and sinner. Nothing that this world affords can sustain man in the dying hour. He may have wealth, learning, position, and power, but they are only as a fog bank to him when he comes to die. They cannot give him any support then. How many dying men and women have realized this in that trying hour. The Rev. John Bradford was burned at the stake, and embracing the fagots, said, "Strait is the way, and narrow is the gate, and few that find it." And, speaking to his

fellow martyr said, "Be of good comfort brother, for we shall have a merry supper with the Lord this night: if there be any way to heaven on horseback or in fiery chariots, this is it." The assurance of eternal life it sustained him in that trying hour, and enabled him to meet it with calmness and joy. Bishop Hooper when sentenced to death for preaching Christ was offered a pardon if he would recant, but he said to them, "If you love my soul away with it; if you love my soul, away with it." One of the commissioners said to him consider that life is sweet, and death is bitter. "True," said the Bishop, "but the death to come is more bitter, and the life to come is more sweet."

The irreligious man in death is left adrift. He has nothing upon which to rest. He cannot rest his hope of the future upon the promises of Christ, for they are made to the willing and obedient; but he has lived a life of disobedience to God and can claim no interest in them They are not for him, and he realizes this now. He "is without hope, and without God." "Blessed are they that do his commandment, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs and sorcerers and whoremongers and murderers and idolaters and whosoever loveth and maketh a lie."

From our subject we learn the true secret of happiness. It is reconciliation to God, and obedience to him. This brings peace of mind, comfort of heart, and unfailing hope of everlasting life in heaven. This is the fountain of abiding happiness, all who will may drink at it. God says, "Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil. "The path of the just is as a shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble."

CONTRIBUTIONS.

Missions—To The Brotherhood.

DEAR BRETHREN: —The out look for the Christian Church was never more hopeful than at present. The future for us is bright if we will only do our duty prompted by love divine. We seldom know when we have done our duty towards the church. We may contribute to its enterprises, but until we have given till we feel it, and have denied ourselves of some of the comforts of life, we have made no sacrifices for the church. We need money to extend the borders of the Christian Church and unless those who are able will lend to the Lord in our denomination, the Christian Church must suffer, then God will hold us responsible for the failure. We must not fail, we are able to do the work; I have four places where I could organize Christian Churches soon if I were able to give my time to this work; but I am a poor man. I also have charge of the work at Antioch, Warren, and Goshen Chapel. The brethren at these new churches are doing about all they well can; the hope of the future is bright with them; but they need financial assistance. A little help while they are in their infantile state, and are trying to build, would possibly place them where they could soon become self sustaining churches. The house at Antioch is up, roof on, floor laid, with temporary seats. We need some help to finish up this neat building for the Lord. Goshen Chapel is a hopeful place; but they need a new house of worship, and arrangements are being made to build one 30 by 50 feet. They need assistence in this work The outlook is good. From the influences of these churches with some assistance other Christian churches could be organized. I am almost giving my time and labor to build up these new churches. I feel that I have laid myself upon the altar of the Lord. Now dear brethren and friends, cannot some of you assist us in this important work? Dear readers, please pray for us, send us at least a small contribution, and the good Lord will bless you abundantly. "God loveth a cheerful giver," Please send contributions to S. B Klapp, Youngsvile, N. C, pastor, or to R T. Slaughter, Berea, N. C., Sec., for Goshen Chapel, and to W. W. Rainey, Elams, N. C, for Antioch and you shall be receipted for the same with my thanks for your generosity.

Yours in Christ,
S. B KLAPP, Pastor.

Notes From Harvard.

If we do not learn any thing from our books at Harvard, we are very likely to see and hear something worthy of note every now and then. There is something to keep up interest and enthusiasm here all the time. Had I to speak of grandeur, interest, notoriety and enthusiasm connected with any one branch or department of the work here, more so than with any other, I should do so in connection with the chapel exercises and church services in connection with the college. It is always something new and generally something sublime. They have no preacher or regular pastor as such stationed at the college. Instead they get preachers to come here and preach say two Sunday evenings (more or less) and conduct prayers in the chapel at 9, each morning save Sunday. These preachers are the most noted, eloquent and learned to be found in the pulpits of the various denominattons of the U. S they show no preference for denomination—seeking for the man always of weight influence and power rather than for creed or churchism. So I guess we will be very apt to hear the men of most note in the pulpit during our stay here. Lyman Abbott is a popular favorite here and always draws big crowds. We have already heard him two or three times and he is to come for another term in May I understand. Edward Everett Hale is also very popular here, but more so I believe as a lecturer than as a preacher. He also draws large crowds. But the largest crowd I have ever seen drawn together here for church services yet was last Sunday night when Dr. Parkhurst came over and preached for us. The house was crowded, galleries and all, and the standing room was even taken. Dr Parkhurst, all will remember, is the man who created such a sensation in N. Y last year by finding out the rottenness of the police and aldermanic system of N Y city, from practical experience, we might say, and then denouncing with all the violence, force and eloquence which could be brought to bear by one so learned and eloquent as himself. He preached us a powerful sermon last Sunday night some of it I shall never forget, and if time and space permitted I should give some sketches of his sermon even here Suffice it to say that he, like Lyman Abbot, is in the ministry with his whole soul, and I scarce have heard such grand and burning truths fall from the lips of men before. If these two men, don't represent a live Christianity burning with a spirit of holy and sacred truth, then I don't know what that means. But the preaching is not all of the church or chapel services here. The music is simply charming and melodious. A great pipe organ, a choir of 50 male voices—30 little boys and 20 young men with now and then some famous soloist, furnish the music—always new, selected and printed for each service In short they leave no thing undone at Harvard in trying to make the church services attracive, imposing, interesting, beneficial and elevating—and as a rule I should say the students generally take advantage of it. In short I should say, Mr. Editor, that the influences for evil and waywardness to be met with by the student body were considerably less frequent and tempting here than in many of our southern colleges, while the lesson of Christianity, truth, goodness, were more frequently taught here than in many places I have seen

Well we are now in the midst of that dark valley and shadow through which all students have to pass Midyear examinations are upon us and of course as usual they are much dreaded Now I am sure I can't do the subject justice, nor do I know what on earth has come over "my partner," but Mr, Editor that man has gone to writing poetry and here is one of his original verses—(I found it on my table and it is in Prof M.'s hand writing)

"Lo! thou dread, dismal King!
Examinations, horrid thing!
I see thy ghost with stormy tread
Hovering o'er my 'fenceless head."

Will wonders ever cease?

J. O ATKINSON.

Jan 25, 1893

SELECTIONS.

Knowing God.

Knowledge is power The difference between the successful and unsuccessful, the prosperous and the impoverished man, is often simply a difference in knowledge The knowledge of science enables one to command the resources of nature Men have lived in poverty while possessing lands in which were mines of untold wealth. The lack of knowledge kept them poor: others with greater knowledge became rich.

A knowledge of *man* enables its possessor to make use of men to accomplish his purposes. Knowledge also serves as a safeguard against deception, imposition, mistakes, and many evils. But there is no knowledge which is so potent for good, and has such adaptations and capabilities as the knowledge of God. "This is life eternal, that they know Thee the only true God, and Jesus Christ whom Thou has sent" The angel declared to the prophet Daniel that "the people who do *know their God* shall be strong and do exploits" It is not enough to know there is a God, nor to know him as the God of Abraham, Isaac, and Jacob, but the people who do know *their God*, the living God, a present, mighty, eternal helper, "shall be strong, and do exploits."

There is many a man who is weak, feeble, and helpless, whose great need is to know God. If he had this knowledge his arm would have new strength, and his heart would feel new courage. If he had this knowledge no fears could dismay him, no doubts disturb him. What wonders have been wrought by men who knew their God: what exploits have

been performed, what victories have been achieved, what triumphs over sin and evil, over darkness and despair.

Let us seek the knowledge of God, and pray that we may know him, and that, robed in his righteousness and his strength, endued with his power from on high, we may stand among those "people who do know their God," and like them "be strong and do exploits."—*Armory.*

THE SUNDAY SCHOOL LESSON.

PREPARED BY PROF. HERBERT SCHOLZ, A. B.

LESSON VI. FEB 5. 1893.

GOLDEN TEXT.—I was glad when they said unto me, Let us go into the house of the Lord. Ps. 122:1.

TIME. B. C. 515, in the month of February.

PLACE. Jerusalem and the newly built temple.

PROPHETS.—Haggai and Zechariah.

INTRODUCTION.

The foundation of the temple had been laid and the altar set up in the autumn of 536, B. C. This was done amid great rejoicing, but soon afterwards, the Samaritans living round about Judea, grew jealous of the work, because the leaders of the Jews would not allow them to help in rebuilding the temple, and they did everything possible for them to do in retarding its progress. For 14 long years, the work was delayed; then at the call of Haggai and Zechariah the Jews again went to work, and in exactly four years from the time of our last Sunday's lesson the temple was completed. It was built on the same spot that Solomon's temple occupied; which was the summit of Mt. Moriah. The place where it stood was in the shape of a quadrangle, and contained about 12 acress. This was not more than two-thirds the space which Herod's temple occupied in the time of Christ. The structure of this temple was 60 cubits high, and 60 wide, while the temple of Solomon was only 30 high, and 40 wide. It was, however, much inferior to Solomon's in costly treasures, and beautiful furniture. The ark, the cherubs, the tables of stone, the vase of manna, and Aaron's rod were gone. The golden shields had vanished, and the costly raiment of the high priests. And yet it was a magnificent structure. God had promised to fill this house with glory, and the later glory should be greater than the former.

LESSON TEXT, EZRA. 6:14–22

14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded and finisheded it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes, king of Persia.

15. And this house was finished on the third day of the month Ada, which was in the sixth year of the reign of Darius the king.

16. And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy.

17 And offered at the dedication of this house of God a hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel.

18. And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses.

19. And the children of the captivity kept the passover upon the fourteenth day of the first month.

20. For the priests and the Levites were purified together, all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21. And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the Lord God of Israel, did eat,

22. And kept the feast of unleavened bread, seven days with joy; for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

EXPLANATORY.

I. Rebuilding the Temple.

Verse 14. It took a vast amount of faith in God for those Jews to contend with their enemies, and overcome all obstacles. They built it, however and prospered in the building. Nowhere do we see the hand of Jehovah more clearly in human work than in this instance. What a sublime spectacle, to behold a little band of God's chosen people, in the midst of a world of heathen peoples, bravely struggling onward to uprear one solitary but magnificent house to the glory of the God of all the world.

II. The Dedication, verse 15–18.

The temple was finished in 20 years from the time of laying its foundation and setting up its altar. They kept the dedication with joy. Let us imagine ourselves the children of a nation that has been overthrown and carried away into strange lands, among the worshipers of strange gods. The memories of home with all its endearments would ever be making us sad, and causing us to yearn for the land of our birth and freedom. Then imagine that we had been permitted to return to our native land, had found every thing in ruins; had struggled for long years to rebuild and establish again the old-time house of worship, where all our early ideas of God and heaven were received, and we at last had completed it. Then, as we gathered ourselves together there, as the sweet strains of the old religious songs swelled the house with melody, and the religious experiences were exchanged, and the spirit of God began to fill our hearts, do you not suppose that we would be joyful? Such was the case with these Jews, and yet how much did the sacrifices lack in numbers, compared with the dedication in Solomon's time. On this occasion they offered 712 animals; on Solomon's dedication, they offered 142,000 animals. And yet they did the best they could. Here were gathered only a few thousand; on the other occasion, all Israel was present. Alas, how distructive are the powers of sin.

III. The Feast of the Passover. 19–22.

The feast was kept with the original ceremonies. It occured at the same time of the year that we celebrate our Easter. It was held in memory of the night when the destroying angel passed over the land of Egypt and slew the first-born of that benighted people. The priests and Levites went through a ceremony typifying purity, and then killed the passover for the people. This passover must have called up many historical facts to the Jews. They so lately returned from captivity could appreciate by experience the situation of their ancestors when this great feast was established They knew what it was to be in captivity, they also knew how blessed was freedom and the right to worship their God without oppression from the heathen.

PRACTICAL SUGGESTIONS

Great reforms are slow,—it took twenty years to rebuild the temple

God's house should always be finer than our own.

Adversity always makes prosperity more joyful.

God's priests should always keep themselves pure.

We should keep the observances which God has commanded us to teach.

FROM PASTORS AND FIELD.

Berea, (Nansemond.)

My relation with this church covering only the last three months, has been one of the most pleasant of my ministry. I have never found more sympathy and encouragement from any church than from Berea. This greatly lightens the burden of a pastor and stimulates him to do more and better work They are willing to do a good part by their pastor and they expect him to do a good part by them. This they have a right to expect and demand when they appreciate his efforts and lend him a helping hand. I hear on every side kind and tender expressions of their appreciation of the good work done by Bro. M. L. Hurley, the former pastor. Bro. Hurley served this church six years, and it was during this time that they built the handsomest church in the Southern Convention. His labor here will never be forgotten within the memory of the members now living. He has the heart-felt sympathy and earnest prayer of this people in his sad affliction.

This church has lost one third its strength within the past two or three years by its members moving out of the community. Most of them, however, have gone to Norfolk and are doing a good work there. Notwithstanding their loss, the church assumes the same financial responsibility as in former years, and I hear no word of complaint. The church has a very interesting Sunday school conducted by Capt. T. R. Gaskins, who doesn't stand alone in this work, but is ably assisted by some excellent lady workers. It also has an interesting Missionary Society, by which the conference assessments are raised. This meets quarterly.

On the evening of the 26th, the Sunday school gave a free entertainment and the Ladies Society furnished a supper in the hall The entertainment was a success beyond expectations. All did well. The second most interesting feature of the evening was the breaking of the mission jugs and the presentation of prizes to the two—girl and boy collecting the largest amount. They were awarded to Addie Everett and Rice Ames The most interesting feature, however, was the presentation, through Prof. J. O. Atkinson, to the superintendent of a handsome silver shaving mug. This was given by the Sunday school as a token of their appreciation of his faithful service. The entertainment being ended we all repaired to the hall and sat down to one of the most richly laden tables I have ever seen. It was a table that would do credit to any community or occasion, and these people know exactly how to make one enjoy a supper, i e., have it between 9 and 10 o'clock. I don't say the crowd was exceedingly hungry, but they certainly did eat like they were. Upon the whole it was a most enjoyable affair, and the proceeds were over $100.00.

The first quarter meeting of the

year was held on Saturday Jan. 7th, The pastor's salary for the quarter was paid in full. The conference voted to make Rev. S. S. Barrett of Berkley a present of $5.00, which was forwarded to Bro. Barrett at once through my hands. This was in addition to any call from the conference, and simply an expression of their sympathy for aged brother in his affliction. Can't some other church do likewise?

N G. Newman.

Suoffolk, Va.

Holland Items.

News is very scarce and of little interest—items few and far between I have married one couple only during Christmas. Mr. Chas. E Jernigan and Miss Sallie B. Pearce, and they at the officiating parsons house. I was invited to marry a second couple and went to the appointed place, but the intended bride had decided against a wedded life, and the expected marriage proved to be a failure.

It has been very cold, and more snow has fallen this winter than I have ever seen before and business of all kinds except making fires and taking our regular meals, has been suspended. Some have enjoyed the snow whilst others did not express much pleasure or satisfaction at its continued and persistent coming and staying. Sleighing has been quite fashionable and sleighs have been numerous and well used by many of the young, and some of the older persons.

Our feast held at the Alliance Hall Jan. 9th, was a success, notwithstanding the very inclement weather and the dark night. The crowd was not as large as it would have been under more favorable circumstances, but it was liberal and all seemed to enjoy the occasion very much.

The congregation at the Christian church notwithstanding the deep snow and cold weather, yesterday, was much better than we expected. I think there was some over 40 besides the preacher, Borther Demarest, who filled his appointment as usual.

R. H. Holland.

Alabama Letter.

Dear Bro. Clements:—As I have not seen anything in your columns from Alabama since the new year came in, I thought I would write.

The first Sunday in Jan found us with the church at Pleasant Grove, this church seems to be doing very well. We were greeted by very good congregations, notwithstanding the weather was bad.

On the second Sabbath we met with Antioch church. I think there are some signs of improvement with this church, the brethren say "we're going to put a stove in our house of worship." What could be more comfortable this cold weather.

The third Sunday was our day at Beulah. Rev. J. D. Elder was with us at this point, and on Sunday, after preaching by Bro. E, he assisted us in the ordination of Bro. C. W Carter to office of Deacon; may the Good Lord help him, and his companion to live in humble discharge of every duty.

The Old Year with its sorrow sickness, pain and death, with its joys and happiness is forever gone. Here is another page written in our history. It may be good, or it may be evil but one thing we should remember, that we must give an account of our labors to God, and be rewarded according to our works.

Brethren, there is a great deal depending upon us as a church the present year, in regard to our future success as a denomination, let us "forget the things of the past, and reach forward to the things of the future," believing that God will grant us greater blessings this year than in the past

No one ever shoots above the mark, but if we aim high we can shoot high, so if we expect God to bless us. Let us prove ourselves worthy, and the task is almost complete. Nothing more at this time. I remain your Bro. praying for the success of the Master's cause.

Geo D. Hunt.

Milltown, Ala., Jan. 21, 1893.

Ivor, Va.

Dear Sun: —I owe you an apology for waiting so long before reporting an item from my field. Since the last session of our Annual Conference I have moved my family to our new home near Ivor and have been in quite an unsettled way ever since: hence I have done but little pastoral work since and found scarcely an opportunity for writing field or other items We are now partially settled and hope soon to be able to resume regular work

Having more work than I could well care for, I resigned my charge at Union (Surry) two weeks ago and Rev. J. W. Barrett has been called to that charge. He has accepted and filled his first appointment there yesterday. I have served this charge for about eight years, and shall ever entertain fond memories of my association with this dear people in work for Christ, and their hospitality to me. May the Lord bless them and their new pastor, and make them abundantly useful in winning souls to Christ. Last 4th Sunday I filled my appointment to preach at Ivor. The congregation was very good and attentive to the word. In the afternoon I went to Waverly where I found Judge West and wife, Mrs. H. L. Mallory, and a host of children, assembled at the Christian church, rehearsing for a Sunday school Christmas service to be held Monday night. Monday was spent at the church assisting the faithful Supt. and ladies in arranging for the exercises at night. At half past seven o'clock p. m. the exercises began The house was filled to its greatest capacity, even to the standing room along the aisles The house decorations were the most beautiful, the recitations excellent and the music good. The entire program and decorations were arranged and directed by Judge J. F. West, the popular and successful Supt. assisted by his excellent wife. Miss Gussie Baird presided at the organ and did her part well. Mrs. H L. Mallory assisted Judge West and wife in training the children in their recitations. Miss Annie West, Bro. R T. Harris and wife, Prof. J. M. Cox and wife, and perhaps others, whose names I do not now recall, rendered assistance in making the occasion interesting. The gifts to the school were of a fine selection. The Supt was presented a handsome piece of silverware The exercises reflected great credit on the Supt. and those who took part. The school now has the largest enrollment of any school in town. The writer was kindly remembered. Dr. T E. Baird, Supt. of the Ivor Christian Sunday school has moved to Windsor, Va., where he will engage in professional duties. He resigned the superintendence of his school and Bro. G. W. Brittle was elected to fill the vacancy, with Bro. J. I. Munford, assistant. This school held special services Christmas, which I will try and tell you about, next week.

Hastily,

M. W. Butler.

Jan. 15, 1893.

Elon College Notes.

Perhaps the friends of the college are becoming anxious as to our condition. But we are glad to inform them that we are not entirely snowed under. Notwithstanding the weather has been severe we all stood firmly at the post of duty and are now ready to enjoy the gentle rays of the mighty king of day.

Rev. P. T. Klapp has moved his family over the store-room of C. A. Boone, where he will make his dwelling place until his residence shall have been completed. We are glad to welcome anyone who is filled with love for the college, for the advancement of Christian education in our land.

Bro. Clements gave us a flying visit last week. He gives us many words of encouragement. Let the brother come oftener.

Miss Annie Brewer, one of Pittsboro's fairest daughters, is visiting Miss Delia Moring. The above are not the only charming girls at Elon, but we can't talk to the others.

We hear that Bro. Fleming will move here shortly. Is it too good to be true? Come on brother.

A Glee Club has been organized at this place. Judging from the members, especially some, it is bound to be a success. The Club has our best wishes, and I expect it will want some of our money about the 22nd of Feb.

In some of the recitation rooms we have cold (coal) stoves, but they make the room awful hot.

Dr. Herndon has gone to Asheboro to preach another one of his excellent sermons.

The Soph. Class gave us some excellent speeches and essays last night. But they would have been appreciated more, if each hearer had a self-pronouncing dictionary at his disposal.

Well, well, we are well again and hard at work. Who can find a more healthful place than Elon?

Another Bible Class has been organized. They are all doing good work. The good will be felt not only here, but wherever the faithful ones may go. Why not use the Bible as a text book at Elon? Any one may answer the question.

The young people seem to feel the importance of doing work in the Literary Society. Well may they, for the effects will be stamped upon each character just in proportion to the amount of work done.

Elijah Moffitt.

Jan. 28th 1893.

Gleanings.

At a recent meeting of the Board of Publication, at Dayton, Ohio, Rev. G. D. Black was elected as an additional editor of the *Herald of Gospel Liberty*. Rev. Bro. Black is an accomplished scholar and graceful writer and he will contribute much to increase the interest and value of the paper

Rev. J. W. Webster, of Newport, Maine, is a member of the state Legislature, and sets with that body at this time, filling his pulpit as usual on Sundays.

Rev. W. Rowland Spaid of New Bedford, Mass., has matriculated in the Chicago University

Rev. W. T. Warbinton, pastor,

[Continued on Page 56.]

The Christian Sun.

THURSDAY, FEBRUARY 2, 1893.

REV. W. C. CLEMENTS, - - - EDITOR
D J. MOOD, - - - OFFICE MANAGER

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EDITORIAL NOTES.

Any church or school wanting a good bell can save money by corresponding with the SUN office.

Send in your orders for Hymnaries No better church music to be found. For prices, see advertisement on another page.

Mrs. Mollie Upchurch of Aberdeen, N. C., in renewing her subscription to the SUN, speaks kind words for the SUN. Kind words and money are thankfully received at this office.

Be patient a little longer, brethren. We will send you the Annuals just as soon as we can. No one wants them out more than we do. When we see you, and tell you all the facts in the case, you will say, God bless Clements & Mood; for they have done well.

At the request of Bro. Rogers of Texas and several others, we shall commence soon a series of articles on the Principles of the Christian Church, and, if Bro. Hurley does not object, we expect to quote them largely from "The Five Cardinal Principles Defined. For we could write nothing better.

We call your attention to the ad of Encyclopedia Brittannica found on page 57. We want to get up a club and send for several sets at one time. In doing so it will lessen the freight on the books and thus make them come cheaper than otherwise. Read carefully and then write us for particulars.

The Suffering of the Poor.

Christ has said we have the poor always with us. And we think they are a great blessing to the world Not all the poor however; for some of them are among the most wicked people who walk on the earth. But in every city, town, village and country place you will find good, honest poor people who are God given blessings to the world.

Much heavy, dirty work must be done and, if all were rich, no one would be found willing to do it. But the poor take hold of it with a willing mind, cultivating the farm, milking the cows, washing the clothes, cleaning the streets and moving the filth from the slums

Among this class of workers, you will often fi d those whose souls are made as pure by God's rich grace as the drifting snows from the mountain top.

If you want to find examples of heroic suffering of which the rich know but little, spend a few months among this class of people. See the unsightly straw bed and, tattered quilts between which they shiver, trying to sleep while the wild winds whistle through the crevices of the old hull of a hut. Listen at the baby's midnight cry, the fruits of cold feet, hands, limbs and face, and hear the mother's faint voice as she hugs her darling closer to her bosom, trying to soothe it to sleep.

God only knows the suffering that has been endured and the prayers of anguish that have gone up to His throne during these severe cold weeks.

But many of these dear ones who are suffering so much are longing for a better home, and soon they will lay their suffering bodies down to suffer no more; and their blood bought spirits will fly away to that home where no chilling winds blow, and hungry ones are unknown.

Are Churches Disposed to Treat the Poor Kindly

There is an idea in the minds of some people that the wealthy churches of the towns and cities want only the high toned, well dressed classes to attend them. There may be a few hypocritical high society butterflies connected with some congregations, whose conduct may give reason for the opinion. But the great mass of worshipers desire the poor to come and take a part in the services. As the following taken from the *Missionary Weekly* will show:

A prominent Chicago daily recently dressed a number of its reporters in old clothes and sent them around on a Sunday morning to attend the services of a number of the prominent and wealthy churches, with a view to ascertain, in a reliable way, how much of truth there is in the oft repeated slander, that the churches do not welcome the poor when they come to their doors. In every instance the supposed mendicant was treated with marked courtesy, shown to a good seat, offered the necessary books with which to participate in the worship, and treated so well in fact that, with all his reportorial self-possession, he was said to suffer no little confusion of face at the part he was playing It was a novel way to test the churches, and they may congratulate themselves on the outcome of it.

Jonesboro, N. C.

We took a flying trip up to Jonesboro, N. C., last Saturday. Were delighted to meet and spend a little time with many of our friends, among them, Rev. P. T. Way, G. R. Underwood and brethren; J. D. Gunter, Nasa Neal, J. A. Gunter, J. A Thomas, L. M. Foushee, J. P. Avent, H. A. Hight, and others whose names we do not now recollect.

Bro. Underwood is pushing his church closely.

Bro. Way is making the *Home Journal* a sprightly paper, and also looking after his church work.

Jonesboro is on the line of gradual improvement all the time. The people are first class. Good churches, good schools, a cotton factory, two lumber factories, a number of stores and many other things of enterprise make the town an important place.

Jonesboro is a beautiful, healthy town. We see no reason why it would not be a good place for capitalists to invest money.

Our visit to Jonesboro was one of much pleasure to us.

Evangelist's Songs of Praise.

From the Argos, (Ind.,) *Reflector* we clip the following brief paragraph:

C. V. Strickland a few days ago was favored with the largest single order for music books he has had since engaging in the business. It was for five hundred copies of his "Evangelist's Songs of Praise," and came from a minister who is engaged in evangelist's work throughout the state of New York This will attest the popularity of Mr. Strickland's publications.

The book must be good if one man at a single order gets that number. We always knew and said they were worthy of a place in every Sunday school in our church. We have them for sale at this office at 35 cents each, postpaid, or $3.60 per dozen express not prepaid. No. 1 or No. 2 can be furnished.

Little Things We Like.

We like to see love at home.

We like to see people dress neatly.

We like to see people respect old age.

We like to hear people speak kindly.

We like to see children kind to each other.

We like to see people show reverence for God.

We like to see people do by other people as they would have them do unto themselves.

We like to see people go to church and go in the house as soon as they get there and sit quietly down.

THINGS WE DISLIKE.

We dislike to hear men curse.

We dislike to hear unkind words.

We dislike to see ministers put on airs.

We dislike to see ministers go into politics.

We dislike to see men shun responsibilities.

We dislike to see ministers kiss ladies who are no kin to them.

We dislike to see people drink whiskey or intoxicating liquors

We dislike to see a church employ a minister, and then not pay him.

We dislike to see ministers take the pastoral charge of a church and not attend to it.

An Open Letter.

TO REV. JAMES MAPLE, D. D., MILFORD, N. J.

Dear Brother:—I read with interest your sermon on "Sanctification" in the SUN of Jan. 12, 1893. It was deeply interesting and instructive to me, and yet I find myself stopping at some points and asking for more light—how can these things be? I feel that it is wise for me, and just to you, to present my difficulties and so give you an opportunity to further instruct me, and perhaps others.

1. You say absolute perfection can never be reached in this life. I think that is true, but do I understand you to say that sanctification is absolute perfection? I infer that is what you mean, because that is the subject you are discussing, and a line or two further on you say: "Perfection may and will be ultimately reached," and still further on in the discussion you say: "God desired to deliver man from the guilt and power of sin and to make him (man) perfect even as He (God) is perfect" Matt. 5:48. "To accomplish this desirable end He sanctified and sent His only begotten Son into the world to redeem and sanctify man, that is to make him holy" etc. Thus it seems clear to my mind that you use the terms "absolute perfection," "holiness" and "sanctification" as synonomous terms This being true, I do not see how your position is tenable, for you say that sanctification is to be "cleansed from the uncleanness of sin," and you quote passages of scripture to support this view, as for instance: "Such were some of you, but ye are washed, but ye are sanctified." Now Paul wrote that passage to the Corinthian saints, and evidently the sanctification of which he speaks had already taken place, for he says: "Ye are sanctified." Now, in that case, it seems to me the Corinthians had

reached sanctification already. Had they, or not? Again Paul prayed the very God of peace to sanctify the Thessalonians wholly," and why? That the whole spirit and soul and body of those saints might be presented blameless unto the coming of our Lord Jesus Christ.

This work was to be done not *partially*, but *wholly*. What work? Why, the making of these saints *blameless* to be presented unto God through Christ, but you say this can not be till Christ appears and we appear with him—that then our sanctification will be completed and not till then; but can a man be made *free* from sin and its power, and yet be *bound* by its fetters and held in a sinful state, disobeying God? You say that Christ came to "free man from the guilt and power of sin, and to make him perfect as He (God) is perfect." You also say that our sanctification will not be complete till we appear with Christ. When will that be? Manifestly not till the death of the body. See Phil. 3:20,21. That is plainly your meaning, as I see it, and, if so, you have a dilemma on hand, for if sanctification is a blessing for the earthly existence, you have taught us wrong; on the other hand, if it be a work accomplished after death, you make Paul say of the Corinthian saints that they are sanctified—while they are yet in the earthly body. Again, if you hold that sanctification is completed after death, that puts you into the theory of probation after death, and leaves the situation to my mind considerably muddled.

2. Another point in your discussion has perplexed me no little. You emphasize the fact that full sanctification can not be attained in this life, and then you say to sanctify is to "free the creature from the curse of sin and make it fit for holy use." You say, "now he commences a new life; a life of holiness." But can an *imperfect* man live a *holy* life? And yet if free from sin ought he not to be holy?

3. You take the position that sanctification is not a *gift* but a *growth*. Does the Bible any where say "grow in sanctification?" It does say grow in grace. Now grace is the favor of God, while sanctification is the act of God's grace by which the affections of man are purified and made holy. Then it would hardly do to say that we grow into the acts of God's grace. It is first grow in grace and then the acts of that grace sanctify man's affections and so purify his heart and life—for out of the heart are the issues of life. That is not only logical, but scriptural as well, as I see it, but do I see it right?

I love you as a brother and as my former pastor, and I esteem you for your learning and eloquence, and I shall be glad if you can lead me more fully into the light of God's word on this subject by clearing up these points and difficulties.

Faithfully Yours,
J. Pressley Barrett.

810 *Levitt Ave., Norfolk, Va.*

Suffolk Letter.

Our nation has been sadly bereaved in the death of Senator Renna, ex-President Hayes, Justice Lamar, Hon. Jas. G. Blaine, and Bishop Phillips Brooks of Boston The two named last were in the front rank of the most famous men of the United States. Mr. Blaine in the political and Mr. Brooks in the ecclesiastical realm. Such men are rare and all political and denominational bias should merge into a common sorrow when they pass away from earth. When prejudice dies and time discloses the excellence of learning and character, then society is able to place a fair estimate upon the lives of great men. One thing is announced in the death of these men: that we all are mortal. There is no station or condition exempt. Statesmanship, piety and position are no defence against death. The goal of this life should be preparation for eternity. As to the personal spiritual condition of these distinguished departed, that is with God. If human hearts are the same in their experiences, in all stations of society, we may well imagine the domestic heartache in the homes so sorely bereaved of dear ones. Bishop Brooks was one of the most eloquent preachers of this age, and certainly of this country, and was distinguished for his low church ideas, and liberal views in church affairs. His church in Boston where he ministered before his elevation to the Bishopric cost *one million dollars*. The brief references made in this letter to these distinguished sons of America so recently departed, are meant more especially for young people who do not read the daily papers, and who should know something of the men who lead in our nation. Somebody has said that the "biography of great men is the sum of history," and if that is true we ought to study biography more than we do. A biographical department in a proper way would not be void of interest and usefulness. Mail time hurries me this morning and my letter must come to a close.

Nothing new or special in this part of Virginia. The hard weather is breaking up under higher temperature and rain and soon the rivers will be cleared of ice, and navigation will be renewed vigorously. One thing can be said thankfully for Suffolk, that during the ten years of my stay here, that not a single month of that time has been so free from sickness as this last month of snow and ice. That I think, was a compensation for hard weather and the suspension of business, and the hindrance to church operations.

W. W. Staley.

January 30, 1893.

Our Norfolk Letter.

The snow lingers, but much of the frigid state is gone, and we are looking and hoping for much sunshine and lovely weather for February.

The State Convention of the Christian Endeavor people is now in session in this city. It is doubtless doing a good work, and the organization is growing.

Dr T. Edwin Baird, who was so ill for months last year, has recovered his health and has located at Winsor, Va, for the practice of medicine He is a Christian man and worthy of a good practice, which I doubt not he will get He is young and full of life and a good worker both, in his profession and in his church. He is a son of the late Dr. O. H. Baird of Sussex Co., Va, who was so well known to our people in connection with the Sunday school and church work at Spring Hill.

Bro. W. E Hermance, a member of Providence church—his post office is Norfolk, Va.—a few years ago made a trip—4500 miles in length—from the Yellow Stone Park in Montana to the Gulf of Mexico, and he made the trip in a canoe The natural scenery of the trip was wonderful. Bro. Hermance is about completing a series of these scenes for the magic lantern—electric—which he is to use in illustrating a lecture, in which a full account of the trip will be given. Bro. H. is an intelligent Christian man and fully competent to interest any audience on this subject He is already engaged for Elizabeth city and perhaps other points. I should regard it as a treat to any community to hear his lecture. Those interested may address him at Norfolk, Va. and ascertain terms, etc.

I desire to acknowledge the reception of a card of invitation to the marriage of my friend, Miss Palmetta Beaman, of Damascus church, Gates Co., N. C., to Mr. J. E Hodges of Cornland, Norfolk Co., Va While I was editor of the Sun this good lady and her sister, Mrs. Smith, and her excellent mother were strong friends to the paper and often cheered my heart by timely assistance. I extend to the bride and groom my hearty congratulations with best wishes for their happiness and usefulness here, and for their eternal welfare hereafter.

I read with much interest Prof. Atkinson's letter of last week giving an account of the religious life of Mr. Vatralsky. I feel that it ought to touch every Christian heart and prompt it to renewed zeal in the Master's cause. How deep and immense is the darkness of idolatry superstition and heathenism.

I rejoiced to see by the letter from Bro. E. A. Moffitt that a church has been organized at Asheboro, N. C., by the indefatigable Dr. Herndon. God bless the new organization and make it a blessing to the the cause of Christ. J. Pressley Barrett.

810 *Levitt Ave., Norfolk, Va., Jan.* 27, 1893.

Our Premiums.

—:o:—

To the one sending us the largest number of yearly subscribers, above fifteen, with the cash in advance between now and April 1st, 1893, we will give one Singer Sewing Machine, manufactured by the National Sewing Machine Company.

To the one sending us the second largest number of yearly subscribers, above seven, with cash in advance, we will give one Davis Swing Churn.

To the one sending us the third largest number of yearly subscribers, above four, with the cash in advance, we will give a Teacher's Bible,

To the one sending us the fourth largest number of yearly subscribers, above three, with the cash in advance, we will give Samantha Among the Brethren, by Josiah Allen's Wife.

☞Remember that nothing less than 16 subscribers with $32 in advance will take the Sewing Machine.

☞Nothing less then 8 subscribers with $16 in advance will take the Churn.

☞Nothing less than 5 subscribers with $10 in advance will take the Bible.

☞ Nothing less than 4 subscribers with $8 in advance will take Samantha Among the Brethren.

Two six months subscribers will be counted for one yearly subscriber.

New subscribers and renewals will both be counted.

Send name and money as soon as received and be sure to state that you are working for the premium. We will keep a record of the number sent us.

☞Remember that this proposition is open till April 1st, 1893, and no longer.

Send money by Registered Letter, P. O. Money Order, or Check. CLEMENTS & MOOD,

Jan. 19, 1893. Raleigh, N. C.

THE CHILDREN'S CORNER.

My Dear Children:—

Now I suppose you will wonder why this picture of a jolly old gentleman is at the head of our page. That is your Uncle Tangle's picture, but it don't look one bit like him, and so we tell you that you do not make a mistake and think so.

Last week I had the pleasure of a visit from Maud and Minnie Klapp. I wish I could see and get acquainted with every one of the cousins, it would be such jolly fun, don't you think so?

This week we have here Margaret and Julia Etheredge from whom we are glad to hear again; and Bertie and Maggie Wicker who we gladly welcome and give a place in the Corner; and Lillie and Venie Winston are here and a hearty "come in" is given to them also with the hope that they will never have to go without the Sun any more. The money has been turned over to Aunt Myrtle who always seems so glad to get the nickels and dimes, for she knows that they will be used for a good purpose. Send them in and keep the Corner full.

Cordially yours,
Uncle Tangle.

Youngsville, N. C. Jan 26 1893,

Dear Uncle Tangle:—I will write a few lines to the Corner. I am a little girl nine years old, last monday was my birthday. I go to school to Miss Lillie Mitchell, and to Sunday school also, but I have not been since Christmas owing to the weather. I have three brothers and two sisters, one of my sisters is named Venie and the other Lythrial, and my brothers are named George, James and Hartwell. Please find half a dime for the Band.

Your little niece,
Lillie Winston.

Youngsville, N. C., Jan. 26, 1893.

Dear Uncle Tangle:—I want to join the Children's Corner so I will write. I am a little girl ten years old. I go to Sunday school and to school. I would have enjoyed Christmas if it had not snowed. I wish I could have written before, but we have not been taking the Sun all the time. I read the cousins' letters every week—I love to read them. I will answer the question that was asked last week. Dog was first mentioned in the Bible in Exodus the 11th chapter and 7th verse. I will ask a question: How many times is dog mentioned in the Bible? Please find half a dime for the Band.

Your loving niece,
Venie Winston.

Youngsville, N. C., Jan. 27,1893.

Dear Uncle Tangle:—I want to enter the Band. I have earned some money with my own hands and I want to help a little in the Band. I am a little girl of 8 years. I shall start to school next Monday. There are two schools in our town and two Sunday schools. Uncle Clements is pastor of the Christian church in Youngsville. The people like him ever so much. We moved to this town at Christmas and the people are so kind to us we love to stay here very much. I was so sorry to hear of the Berkley church getting burned my brother, W. C. Wicker, served it last summer and he loved it so much that I became attached to it too. May the Lord bless and the people help them to rebuild it again. I will close for this time. Enclosed find half dime for the Band.

Your loving little niece,
Maggie R. Wicker.

Youngsville, N. C., Jan. 27, 1893.

Dear Uncle Tangle:—I desire to become a member of the Band. You may think me a little presumptuous as I have never met you, but I hope soon to see you and your better half. I think I would love her ever so much. The weather has been so bad that I have not started to school yet, but God willing I will start Monday. Uncle P. T. Klapp has moved from our town to Elon College, that makes us feel somewhat lonely. I hope the blessings of God may follow him. I went to prayer meeting last night and passed right by his house and could hear nothing but the rustling of rats Oh, how lonely! Probably you will be tired of my letter so I will close by asking a question: Where did Peter get the money to pay his and his Master's tax? Find enclosed one-half dime for the Band.

Your loving niece,
Bertie C. Wicker.

Selma, N. C., Jan. 22, 1893

Dear Uncle Tangle:—I will write to the corner, as I have not written in a long time. The snow here is a foot deep and the weather is so bad that I can't go to school, I go to Sunday school, Mrs. Atkinson is my teacher. I am sorry to hear that the Berkley Christian church is burned down. I hope we may do much good in our Corner this year I enjoyed my Christmas so much and hope you and the cousins did also. Santa came to see me Christmas. I hope it will soon be warmer, we have had a snow on the ground ever since Christmas. I have not snow balled any, I have such a bad cold. We had a fog this morning I never saw any thing like it before, the trees were covered in white mist like snow, it was the prettiest sight I ever saw. I will answer D. T. Stephenson's question. Dog is first mentioned in the Bible Ex. 11 c 7 v.

I will close with much love to you, Aunt Tangle and the cousins. I send half dime for the Band.

Your little niece,
Julia Fuller Etheredge.

Selma, N. C., Jan. 21, 1893.

Dear Uncle Tangle:—I will write a few lines to the Corner as sister is writing. It was so cold that I could not go to Sunday school this morning I go to school to Prof. Pope, I like him very much, I think we have about fifty pupils. We have had plenty of snow ever since Christmas, for one time I will be very glad when it goes away so I can go to school once more, I haven't been in over a week.

I was very much surprised to hear of your marriage, we would be very glad to have you bring Aunt Tangle down to see us. We also had a very brilliant marriage in our town Christmas.

I have not been sleigh riding or snow balling any yet as it has been so cold, the snow is so deep that you can hardly walk in it.

I enjoyed myself very much Christmas, the M. E. Sunday school had a Christmas party for the pupils, which was very much enjoyed by all. I will answer Willie Staley's and Bessie McCawley's questions. Jacob left his home to go down into Egypt to see Joseph. Joseph was sold into Egypt by his brothers

I will close with much love to you, Aunt Tangle and the cousins. Inclosed please find one half dime.

Your loving niece,
Margaret Etheredge.

Gleanings, Continued from Page 53

recently received 6 to fellowship in the Christian church in Muncie, Ind.

The beautiful Christian house of worship in Covington, Ohio, made a narrow escape of being burned week before last. The house was damaged $500.

There are 200 members of the Christian church in Columbus. Ohio. Yet we have there no house of worship or organized church. Let our Home Mission Board take a note of this.

A good revival interest is reported at Forest Home Christian church, Iowa with a number of additions. Also a grand awakening at Shiloh, same state, 19 additions.

Rev. O. I. Hathaway writes, that there is a good revival interest at Charleston Four Corners, N. Y., church of his charge. Eight received to fellowship and 7 baptized. The same pastor reports his annual donation as $150. This is not included in the pastor's salary.

The Maryland Christian church, N. Y., has been thouroughly repaired, remodeled, furnished and recently rededicated. It is now a model house of worship.

Rev John W. Wright, pastor, reports a blessed work of grace at Willow Brook Christian church, Ohio. Nine were added to the church.

Rev. A. Bauserman has just closed a revival at Antwerp, Ohio. Forty-five were added to the church.

A protracted meeting commenced at Fellowship Chritian church, Ohio, Christmas day, which resulted in 40 conversians and rewewals. Revs. Menzo Shelton and T. H. Glasscock were the laborers.

Rev. James Moody writes that Mt. Joy Christian church, Sciota Co., Ohio, has been visited by a refreshing shower of grace. It closed with 15 additions.

Brother John Wallace reports a very enjoyable Christmas service in the Mt. Zion Christian church, in Philadelphia, conducted by Revs. John Conrad and E. E. Mitchel.

What has become of our good brother, Rev. D. T. Deans? We have lost sight of him since he left the Valley.

Cannot we hear from Brother Hurley also? Or is he too busy or too feeble to write?

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Power of Tenderness.

A circumstance is mentioned by the naturalist, Audubon, and occurring within his knowledge a few years ago, of a certain individual who for many years had led the life of a pirate.

On one occasion, while cruising along the coast of Florida, he landed and was lying in the shade on the bank of a creek, when his attention was arrested by the soft and mournful note of a Zenaida dove. As he listened, each repetition of the melancholy sound seemed to him a voice of pity; it seemed to him like a voice from the past, a message from childhood's innocent and sunny hours; then it appeared like a voice of deep, sad sorrow for him, the far-off wanderer, the self ruined, guilty prodigal; and so thoroughly did it rouse him from his long sleep of sin, that there, on that lonely spot, where no minister of mercy had ever stood, he resolved within himself to renounce his guilty life, return to virtuous society and seek the mercy of God—a resolution which he subsequently fulfilled, as we are assured by the narrator. There is that in the human heart which responds to the voice of gentle pitying love, when all other agencies have lost their power; when all the thunder and lightning of Sinai itself might roll and glitter in vain. Would that there were more, among those disposed to good, who would make full proof of the spirit of kindness, pity and love.

The spirit of Jesus must be the model of our benevolence.—*New York Evangelist.*

Partial Paralysis.

Those who are absorbed in one form of work so as to neglect all others, or one reform so as to become embittered against all who are not of the same temperature as themselves, or who are so much interested in sanctification as to feel no interest in justification or the promotion of it; these all need reviving. Those brethren who continually speak censoriously of the "church" in prayer-meetings, and in a harsh, unsympathetic tone detail the actions of individual members, even though they profess entire sanctification, need reviving; for Christian perfection never breeds such a spirit, though the profession of it is sometimes accompanied by it. Those brethren who, when disappointed in securing the pastor they wished, vent their spleen upon the one sent—especially those who, to prove they were right, will try to prevent his success, and are plainly "in the gall of bitterness," if not altogether "in the bonds of iniquity," greatly need to be revived.—*New York Advocate.*

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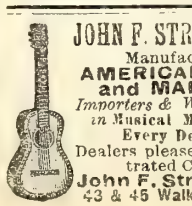

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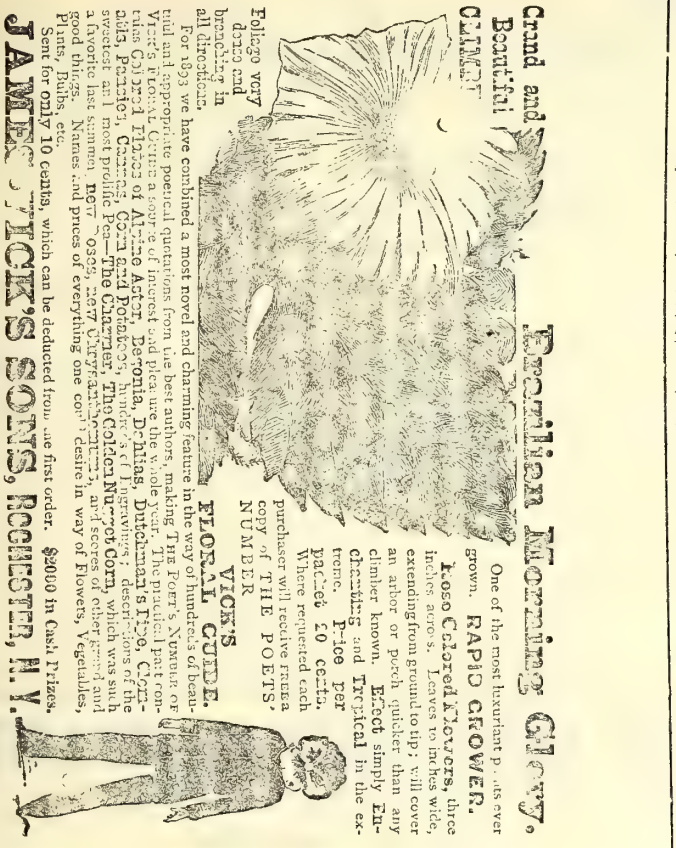

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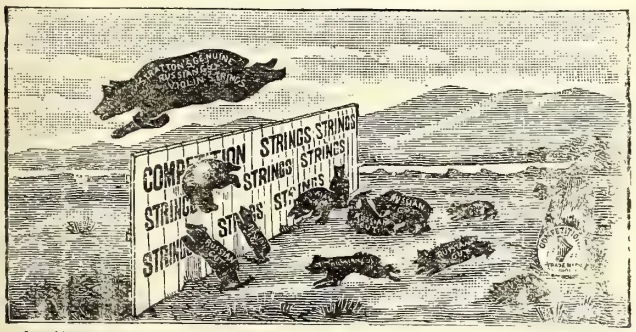

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SOUTHBOUND	No 9.	DAILY. No. 11	No 37
Lv Richmond	12 45 p m		12 50 am
Burkeville	2 51		2 40
Keysville	3 35		3 18
Ar Danville	5 55	7 25 am	5 35
Greensboro	8 00	9 20	6 54
Lv Goldsboro	2 35 pm	†7 45 pm	
Ar Raleigh	1 55	11 10	
Lv Raleigh	4 40 pm	6 15 am	
Durham	5 37	7 15	
Ar Greensboro	4 30	9 15	
Lv Winston		†6 40 p m	*8 00 a m
Lv Greensboro	8 10 pm	9 30 am	659 am
Ar Salisbury	9 0	11 04	812 am
Ar Statesville		12 03 pm	
Asheville		4 25	
Hot Springs		5 57	
Lv Salisbury	9 55 pm	11 14 am	8 17 am
Ar Charlotte	1 10	12 40	9 25
Spartanburg	1 56 am	3 36	11 37
Greenville	3 07	4 24	12 28
Atlanta	9 00	11 00	4 55
Lv Charlotte	11 30 p m		9 35 am
Ar Columbia	6 00 am		1 20 pm
Augusta	10 00		4 25

NORTHBOUND	No 10	DAILY. No 12.	No 38
Lv Augusta	6 00 pm		12 30 pm
Columbia	10 50		3 50
Ar Charlotte	6 00 am		7 30
Lv Atlanta	9 20 pm	8 05 am	12 45 pm
Ar Charlotte	6 40 am	7 00 pm	8 05
Lv Charlotte	6 55 a m	7 45 pm	8 15 pm
Ar Salisbury	8 17	9 15	9 24
Lv Hot Springs		12 9 pm	
Asheville		2 45	
Statesville		7 47	
Ar Salisbury		8 37	
Lv Salisbury	8 27 am	9 52 pm	9 29 pm
Ar Greensboro	10 10	11 20	10 42
Lv Winston	*11 30 am	†1 00 a m	
Lv. Greensboro	10 20 am	11 35 pm	
Ar Durham	12 11 pm	3 35 am	
Raleigh	1 09	6 00	
Lv Raleigh	1 28 pm	†8 45 am	
Ar Goldsboro	3 05	12 05	
Lv Greensboro	10 20 am	11 25 pm	10 47 pm
Ar Danville	12 01 pm	1 15 am	12 01 am
Keysville	2 45	4 05	4 05
Burkeville	3 25	4 51	4 51
Richmond	5 30	7 00	7 00

‡† Daily except Sunday.

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Mixed train leaves Keysville daily except Sunday 3 30 A. M; arrives Durham 11 55 A M Leaves Durham 7.45 A. M, daily except Sunday; arrives Oxford 9 20 A M, Keysville 3 00 P. M.

Additional trains leave Oxford daily except Sunday 4 15 p m; and 12 20 p m, arrive Henderson 5 10 and 1 05 p m Returning leave Henderson 6 30 p m and 2 30 p m daily except Sunday; arrive Oxford 7 25 p m and 3 1 p m.

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IN EFFECT SUNDAY, DEC. 1890.

TRAINS MOVING NORTH.

	No. 34. Pass. and Daily	No 38. Pass. and Mail. Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Plns	7 14	1 39
Macon,	7 22	1 46
Arrive Weldon,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m.
Macon,	1 13	7 06
Warren Plns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a. m. 2.00 p. m Arrive at Franklinton at 8 10 a. m, 2.52 p. m. Leave Franklinton at 12 30 p. m., 6.05 p. m Arrive at Lousburg at 1.05 p. m., 6.40 p. m. JOHN C WINDER, Gen'l Manager WM. SMITH, Superintendent.

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IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

	No. 41 Pass. & Mail.	No 45. Freight & Pass.
Leave Raleigh	4 00 p m.	8 35
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	35
Arrive Hamlet,	7 20	8 10 p m.
Leave "	7 40	
" Ghio	7 40	
Arrive Gibson,	8 15	

GOING NORTH

	No. 38. Pass & Mail.	No. 40. Freight & Pass
Leave Gibson,	7 00 a. m.	
" Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron,	9 26	9 31
Sanford,	9 52	10 55
Moncure.	10 16	12 10 p.m.
Merry Oaks	10 26	12 50
Cary,	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsborro Road.

Leave Pittsboro at 9 10 a m, 4 00 p. m arrive at Moncure at 9 55 a. m. 4.45 p. m

Leave Moncure at 10 25 a m, 5 10 p m arrive at Pittsboro at 11.10 a. m 5 55 p m

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Died.

Sister James E. Jones passed away quietly at her home near Holy Neck church, Jan. 15, 1893, surrounded by a sorrowing husband, children and friends. Sister Jones had been a consistent member of Holy Neck since her childhood. For a long while she had been gradually yielding to the terror of that dread malady, consumption, but was confined to her bed only a few weeks. She died happy in the love of Him who has been her joy and consolation through health and sickness. Her family are in sore affliction at the loss of such a dutiful, loving mother and true and devoted wife. May God's grace abound to the bereaved and may they all meet again where no sorrow ever comes. Funeral services by the writer.

N. G. NEWMAN.

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North Carolina, Wake County. } In Justice's Court—Raleigh Township—before M. B. Barbee, J. P.

Dr. L. A. Scruggs vs Charles Crosson.

The defendant above named will take notice that an action entitled as above has been commenced before M. B. Barbee, Justice of the Peace, to obtain a judgment against the defendant, Charles Crosson, for the sum of $200.00 for professional services rendered the wife and children of the defendant by the plaintiff, and the said defendant will take notice that he is required to appear before M. B. Barbee, Justice of the Peace, at his office in Wake County, on Wednesday at 12 o'clock m., the first day of March, 1893, and answer or demur to the complaint of the plaintiff, and that if he fails to do so, that the plaintiff will apply to the Court for the relief demanded in the complaint. This January 27th, 1893.

J. C. L. HARRIS, Plaintiff's Atty. M. B. BARBEE, Justice of the Peace.

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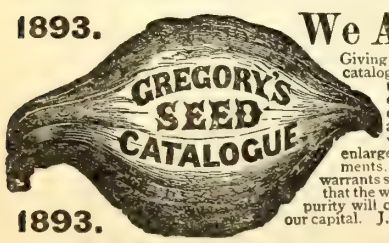

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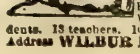

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VOLUME XLVI. RALEIGH, N. C., THURSDAY, FEBRUARY 9, 1893. NUMBER 6.

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The Christian Sun.

The Organ of the General Convention of the Christian Church

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice
4. Christian character, or vital piety the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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Suffolk Letter.

Nothing worthy of mention has occured during the past week, in this vicinity, and this illustrates a great truth in our own lives and in the history of the church. There are silences in every life; times when there are no marked experiences, no radical changes, no signs of progress, no evidences of growth. It was so with Moses: forty years in Midian keeping the sheep of his father-in-law. The middle period of his life was one of obscurity, silence; and yet at the end of that period he began his great work. At the end of that obscure path was the "bush on fire" with the divine presence and "vocal" with the divine voice. So was the life of Jesus at Nazareth a period of silences, obscurities. Very little is known of his life at home with his parents except that he "was subject unto them." His filial obedience is a divine lesson for childhood. But at the end of those eighteen years he entered upon that work that has filled a large portion of the world with his name and doings. Those periods of apparent stagnation are periods of greatest thoughtfulness. They are the pauses in life's sentence that give meaning and emphasis to its activities A book would be unsatisfactory without periods Life would soon be a piece of machinery, running, running, monotonously, if weather and booms, and health, kept business and even church work up to the highest mark always. More business and religious failures are made under booms and excitements than at the most quiet periods. Men never know their strength till they reach the reaction, the low point in trade or religion. The church can measure its power in bad weather and hard times. This winter is good schooling. At the end of this period there will come brightness The country pastor cannot say he has had no time for study. He could do nothing else These snowbound days and nights have been so quiet that he ought to come out in the spring full of the divine message. So you see there are compensations for silences—inactivities. We are all like those wells which, in long bright months, are always giving but not receiving; they run dry. Then when rain and snow come and activities cease these wells are quietly imperceptibly, replenished. So ought we to be.

In my last letter the types made me say senator *Renna* instead of *Kenna* as it should have been.

W. W. STALEY

Feb. 6th, 1893.

Bethel, N. C.

DEAR BRO. CLEMENTS: —Please allow me space in the SUN to say that Saturday and Sunday, Feb. the 4th, and 5th, was the regular time for preaching at Bethel. The business of the church was attended to on Saturday. Sunday morning the Sabbath school was conducted by Bro J. M. Fitch, the superintendent We had preaching a few minutes after eleven o'clock; at the close of preaching the Lord's supper was administered.

On Saturday the members and friends met at the church before the time for preaching and did some work on the church yard, which improved the appearance and rendered it more attractive. There is much interest manifested in the church by all.

I desire to return my thanks to Bro. and Sister J. M. Fitch for a nice present given at the right time—when needed

Fraternally,

THOMAS W. STROWD.

Feb. 6, 1893.

A Pastor Taken by Surprise by His People.

DEAR BRO. CLEMENTS:—In my letter to the SUN of last week I told you I had just moved, and now I want to tell you of something more pleasant than moving. Last Thursday night I heard a rap at my door. In answer to this I opened the door and ladies and gentlemen began to enter till my house was well nigh full, and I noticed as they filed in, each had a package in hand which was deposited on my dinning table, till it was loaded with the said packages, meanwhile, I stood near the door and looked on with as much composure as I could. It was the Providence people "pounding their pastor," and they did it well. The donations were many and valuable. It has been a long time since the larder in our home was so full as it was when we got through packing away our many good things they brought to us that night. The gifts ranged from a ——— to a barrel of flour. Mrs B. and I join in returning thanks to these kind hearted people. May God help me to be more faithful as their pastor.

J. PRESSLEY BARRETT.

Norfolk, Va.

The World's Fair Once More.

The local directors of the World's Fair, aided and abetted by their natural allies in every part of the land, seem determined to secure a repeal of the Sunday closing act, passed by the present Congress. Whatever persistent impudence can do, they will certainly accomplish. In answer to much of their silly talk we wish to say once more that the civil Sabbath is not an innovation now for the first time sought to be foisted upon the American people. It has from the beginning been a recognized institution in this country; and is guarded and protected with more or less thoroughness by the statutes of every one of our States. The crusade against it is un-American and anti-American. All that we ask of the Federal Congress is not to initiate a policy at war with the whole past history of our legislation. We put in our plea and demand, not as Christians, but as citizens. As Christians, we ask nothing of the Government except to be let alone; but as citizens we claim the right to resist any movement that threatens to break down our civilization. Again, also, we raise our voice in behalf of the laboring classes of the land, to whom a weekly day of rest means than more to anybody else. If the nation should, in its official capacity, become a Sabbath breaker on a large scale, then the way will be opened for the imposition of unending toil upon the struggling poor. In their interest we insist that Congress shall not reverse its action —*Christian Advocate.*

A man with a bank account and a church dun is an Achon in the camp.

SELECTIONS.

The Necessity of an Aggressive Spirit in Church Work.

I think it is evident to the observing Christian that the majority of our churches are living much below their possibilities. The churches have a much wider field of work than simply holding their Sunday service and weekly prayer meetings. They have had abundant opportunites to occupy territory in advance of wrong, but they frequently failed to see their opportuntiy until the forces of evil had strongly intrenched themselves.

I had this fact strongly impressed upon me in visiting one of our enterprising Maine towns. In the words of our modern Western phrase, the town had recently received a "boom." Some capitalists had taken advantage of the magnificent water power and built two woolen factories and a large pulp mill. These industries employed about two hundred young men and half as many young women. The streets of the town gave evidence of the usual neglect incident to "boomers." Every one seemed to be hunting for the concealed dollar. So engrossed were they in their search that they found no time to look at their surroundings. The old "burghers" had evidently been taken by surprise; so much so that they had not yet sufficiently recovered to sweep the dust of passing progress from their front door steps.

In the mean time what were the young people doing that were employed in the mill? Most of these young people were unmarried, and so had no homes of their own. I stopped for dinner at one of the boarding houses where about thirty young men took their meals. As is my custom I entered into conversation. I soon got an expression of opinion from them to the effect that the town was insupportably dull (I had myself arrived at the same conclusion,) using their expression, "there was nothing going on." Some clamored for dances and some for shows. All agreed that nothing could induce them to stay in the town except the fairly good pay they were receiving; some even declared they should stay only a short time longer, and then go home. Did they go to church? No, they did not feel like going to church. They either went boating Sunday or sunned themselves on the front doorsteps of the boarding house.

Here, thought I, is a tremendous power of young energy, waiting for something to do; what can be done with it? The business men were too much engrossed in their business to do anything. What were the churches doing? So far as I could learn they were doing what is ordinarily expected of them to do. Each Sunday they gathered within their walls their usual number of fifty respectable citizens who "needed no repentance" and held their weekly prayer meetings of two dozen women and a few scattering men. Judging from past experience I inferred they would do nothing more until some enterprising servant of the devil had started a gambling saloon or brothel. They will then, no doubt, slowly raise their dishevelled heads from their comfortable coverlets, and, rubbing their sleepy eyes, wonder what in the world can be done.

Perhaps then they will do what they should have done before; try to accumulate this young energy and turn it into channels of healthy action. I lay out the following suggestions for work. Let the churches have some rooms that can be open every night in the week. The young people should get accustomed to seeing the doors of the church open and an inviting light within. The churches should have a well organized reading room and a circulating library. The church parlors should be open to frequent socials. Evening classes of various kinds should be started; many a young man and woman would be glad to avail themselves of opportunities for study from which circumstances had debarred them. In fact, let the members attempt every device that will make the church a *home* for these homeless young men and women. The church members should frequently entertain these young people in their cultured homes. You cannot confine young life in a seven by nine room in the attic of a boarding house. These young people will congregate in places of evil or gather in places of good; which it shall be depends largely on the influence of their surroundings.

Here, then, is a marvelous opportunity for church work, and how few have undertaken it! Such churches as have undertaken this piece of work have met with signal success.

This appeal is not simply to the churches in our "booming" towns, but to all churches. The churches in young growing places have some shadow of an excuse in the general confusion arising from the newness of things; but our city churches have no excuse. They, at least, are acquainted with young life and ought to know its demands; they have watched the ebb and flow of young life for years. They have seen its storms and its calms. Its waves have dashed and broken at their very feet. But, safe within the harbor, how little inquiry have they made as to whither the tide was turning!

Let the churches rouse themselves and do work worthy of their existence!—*Morning Star.*

Charity Work in Japan.

STORY OF UADA O YUMI SAN.

Like in all the world, there is much poverty in Japan, especially in this city—Tokio—with 1,000,000 inhabitants. We did not notice it so much until about two years ago, when rice went up in price, which increased the number of poor people. I have seen as many as six different lots of beggars, sitting a few together, in the shortspace of about three hundred yards; and it is often the case that we meet them in groups; then all the children expect something, and often one or two will follow us a long way, if we do not give every time.

Now, we do not know all these people's history, nor the reasons of their poverty, but from close observation, it has been thought, in England where there is poverty enough to make the world weep, that drink and want of work are the chief causes of it; and in America, with the rest, pride and bad management in money matters. But here in Japan it is not so much the former reasons, but more of the last mentioned, together with low wages and a proper lack of forethought. It is characteristic of the Japanese to enjoy the present. They are slow to learn that many of to-morrow's duties are depending on to-day. We have had much trouble with some of them on this subject; yet we do not wish you to think there are no exceptions to the rule, for there are some, and it is of one such cases I will write, trusting that it may be the means of opening the hearts and pockets of some of the American ladies who have hitherto done nothing for foreign missions. There are some people who like to do a little charity work because they may get a better name than they would by giving regularly to a general fund.

O Yumi Uada San lost her mother when she was about fifteen years of age. Her father was not a Chirstian, but in a good position as regards this life, though like many more of his own countrymen, wasted much that he had, so that in a few years, by the time he had a second wife and a young family, he had become a poor man. O Yumi was put into the Presbyterian mission school, where she became a Christian and a graduate by the time she was twenty-one. Her father had for some time promised her to become the wife of a Christian man in fair condition, so two years ago he took O Yumi as his wife, and the whole family as well, to help support, of which there were six beside his wife. O Yumi and her husband lived alone in a comfortabie little home, but the poor husband was killed last November while away from home doing duty as guard on the train. The family were then left in great trouble, so O Yumi gathered all her courage together, went to the head station-master, laid the whole matter before him, and, as it was the rule to help if possible any of thier own servants thus killed, he—the master—at once gave her father work at the railway station to carry money to the treasury department, but as he is an older man than they care to have besides a little deaf, his only wages is five yen—about four dollars—a month. It was not long, though, before O Yumi, hearing that I wanted an interpreter, came to me, and I am thankful to say has been a very good one, besides, giving me no trouble at all. We have been giving her as wages six yen a month.

Little by little have I drawn this bit of history from her. She never complained, but on hearing how small her father's wages were, together with her own—about nine United States dollars—I asked her if they had enough to eat. She said, "We have enough rice, but not enough of of other things; can only buy fish twice a month, and vegetables occasionally." As there are eight in the family—father, mother, five children, beside O Yumi's own baby—they eat seven yen worth of rice in the month, so that there were only four left to pay rent, buy other food, and clothes. My heart ached. The mission at once raised her wages to seven yen, but still there is much want. Can not some one whose wardrobe is full of dresses that are so long in wearing out, send O Yumi or her baby a little present, because I don't want to lose her from the mission through want of clothing or proper food this winter. Or you may wish to help others; there are a few families that I feel it my duty to help with old clothes when I can; they will take them to pieces and re-make them into Japanese clothes.

Trusting some one will begin to work from to-day, I close with Christian love.

MRS. AMELIA JONES.

Don't judge a man by the cut of his coat, nor a woman by the style of her dress.

Steal, strive or starve, is a physical law, look, love and live is God's spiritual law.

THE SUNDAY SCHOOL LESSON.

PREPARED BY PROF. HERBERT SCHOLZ, A. B.

LESSON VII FEB. 12.

NEHMIAH'S PRAYER.—NEH. 1:1-11.

GOLDEN TEXT.—Lord be thou my helper. Ps. 30:10.

TIME.—B. C. 445. Seventy years after last lesson.

PLACE.—Susa or Shushan one of the three capitals of the Persian Empire.

INTRODUCTORY.

In our last lesson we were told about the dedication of the temple, and about the gladness and joy of the people because they were permitted once more to worship as they had done of old. But a great change has come over those rejoicing Jews since that time. They had not kept themselves the shining candlestick, which Zechariah had prophesied they should do. They had not adhered strictly to God's commands, but they had mingled very freely with that class of people whom Zerubbabel had refused to allow to build the temple. They had married the women and men of Samaria, had allowed them to introduce their idolatrous forms of worship, and become sadly degraded both spiritually and physically.

In the year 458 B. C., there were two men who arose in Persia and by combining their faculties and what forces they could muster, did a great work toward restoring these fallen Jews in Jerusalem to their former purity. These two men were Ezra and Nehemiah. Ezra was a direct decendent of Hilkiah, the priest, who found the book of the law in the time of Joash. He was a young man in the time of Queen Esther, and heard the terrible decree which Ahasuerus gave against the Jews. When Artaxerxes Longimanus came to the Persian throne, Ezra secured from him a force of 1500 men and $3,000,000 in gold and silver, to fortify Jerusalem, which stood on the route between the Persian capital and Egypt. The Egyptians had rebelled against Persia, and Artaxerxes was anxious to fortify Jerusalem to keep back the Egyptian soldiers. This gave Ezra the opportunity to accomplish his long cherished desire of reforming the Jews at that place. Connected with this enterprise was Nehemiah, the author of the book from which our lesson was taken. Of him we shall learn in to-day's lesson and the lessons following.

LESSON PROPER.

1. The words of Nehemiah the son of Hachaliah. And it came to pass in the month of Chisleu, in the twentieth year, as I was in Shushan the palace.

2. That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity and concerning Jerusalem.

3. And they said unto me. The remnant that are left of the captivity there in the province are in great affliction and reproach; the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

4. And it came to pass, when I heard the words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven.

5. And said, I beseech thee, O Lord God of heaven, the great terrible God, that keepeth covenant and mercy for them that love him and observe his commandments;

6. Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee; both, I and my father's house have sinned.

7. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant, Moses.

8. Remember, I beseech thee, the word that thou commandest thy servant, Moses, saying. If ye transgress, I will scatter you abroad among the nations:

9. But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

10. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11. O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day and grant him mercy in the sight of this man. For I was the king's cup-bearer.

Nehemiah was a favorite at the court of Artaxerxes. In the lesson he styles himself cup-bearer. This does not mean simply that he was a mere servant to the king, but that he was one of the kings councillors. Thirteen years elpsed between Ezra's expedition and the events in this lesson. Ezra had in part accomplished his aim, but he needed more help. He had forced the Jews to give up their Samaritan wives and children, and this had brought down on him the hatred of that despised sect. They retaliated on the Jews, and often murdered them on the roads outside of the city. Again, the wars between the nations going around Jerusalem depopulated the country, ravaged the fields and made food often very scanty.

I. The Report from Judea. Vers. 1-3.

1. The messengers came to Nehemiah in the month corresponding to our November, in the twentieth year of the reign of Artaxerxes, B. C. 445. Josephus tells us that as Nehemiah was walking one day out-side the walls of Susa, some strangers, coming to the city, travel-worn, as if by a long journey, were overheard by him, discoursing in his own language, the Hebrew. He went up to them, and introducing himself, found they were from Judah; and one was his own brother. Their conversation led to inquires about Jerusalem, and the distressing situation was made known to Nehemiah. The fact that the walls were broken down was enough to declare the utter helplessness of the city, in case of foreign attack.

II. The Effect of the Report on Nehemiah. Ver. 4.

Suppose we were away from home, and we were to hear that some one had broken into the house, ransacked it completely, broken down the fence all around the place, and killed all our brothers and sisters, would we not feel like Nehemiah, sad and tearful, and would we not like him mourn over the great calamity? Nehemiah heard this sad news, but could do nothing immediately for the relief of his brethren.

III. Nehemiah's Prayer. Vers. 5-11.

We notice in the prayer, that before any request is made a confession of sin is made. The prayer is a beautiful specimen of penitence. Nehemiah acknowledges the faults of himself and his ancestors, and also his brethren contemporary with him. Then he calls upon God to remember his promises to his children. God loves for us to claim his promises, when we comply with his commands. This man was a good man. He felt deeply the humiliation to which his people were subjected, and he clearly understood that it was all on account of their sins. A load of sorrow was upon him for his people, and the words he utters to the Almighty, are the echo of a burdened soul. How this prayer was answered will be seen in our next lesson.

PRACTICAL SUGGESTIONS.

The leaders in any reform must be actuated by a love for their fellow-man.

We should always take our troubles to God in prayer.

Faith in God's promises brings speedy relief.

A lack of faith in God brings misery and death.

Divine and Human Controversy.

BY T. M. M'WHINNEY, D. D.

Christianity, coming down through the ages of ignorance and superstition, has been burdened with much teaching about which, in this more enlightened age, there is doubt, skepticism, and even downright infidelity. But amid these currents and counter-currents of religious thought there is one truth that seems to defy all honest and intelligent criticism. Amid these rapidly gathering clouds of suspicion there is one Star that flashes out with a brilliancy that is transcendently beautiful. So that the best hearts and brightest minds of this glittering age are less and less concerned about genealogies and theological questions of endless disputation. Strip off the plumage of superstition and the "robe of righteousness" will appear all the more beautiful.

The teaching of Moses may or may not be eclipsed by the light of the "higher criticism," bassed, as claimed, upon scientific fact. Prophecies may be made to refer to this, that, or the other, owing to the bias of the mind that interprets them. The historic statement of the Chronicles may, in the mind of scuh men as Dr. Smith, be irreconcilable with the facts as stated by Samuel and the Kings. David's peotical prayers, now of imprecation and now of blessing, owing to his like or dislike, may be adjudged as right or wrong, due largely to the standpoint of the critic. The entire Old Testiment, from Genesis to Malachi, may be interpreted as the *verbum verbo* inspiration of God, or largely paraphrased as human records of current events, attributable mainly to our inclination or disinclination to believe things because others have believed them. Even the discrepancy which some wise and good men have discovered between the "synoptic Gospels" and the Gospel of John, only give the spiritually minded a clearer vision of the superlative glory of Him whose Divine life can never be *embellished* or even portrayed by writing with pen or printing with type. In Christ only do we reach the poin of possible unity and universal progress. Any effort, therefore, at bringing about harmony of opinion touching the infallible status of Moses, the Prophets, the Chronicles, the Psalms, or even the inspired Apostles, must continue the result of "confusion worse confounded." The Divine side of all this endless controversy was settled in the gift of Jesus, who was and is

THE MANLIEST MAN

the world ever saw. Nor will the hideous spirit of heresy-hunting ever be relegated to the cradle of its birth, where it was nurtured by the carniverous jackals of superstition, until this incarnate spirit of universal love be acknowledged as the "beginning and the end, the first and

last," of our theology. Nor yet can Christ be comprehended by the reading of a Book, much less by the reading of creeds, confessions, and standards. Such holy conception comes not of observation nor by reading, but by the personal incarnation of the spirit which animated the heart of the redeemer. Christianity is *concrete*, and not arbitrary; *subjective*, and not objective. God inspires living men, and not cold pen and type.

No man should feel himself at liberty to go among the disciples of Christ hunting heretics until he is quite sure that he has been inspired by the spirit of Christ, and, when thus inspired, he will be likely to see that heresy-hunting has had its day, has played its cruel part, and may now contribute its share to mutability. It is the spirit of anti-Christ that has provoked this controversy; a controversy, too, that will never be settled until Christian and ministerial fellowship is based upon *character*, and not upon theology. We must come to regard men in the light of what they *are*, and not in the light of what they *think*. The man who shouts for union with a theological club in his hand, may be commended for his zeal, but his judgment is greatly a fault.

To insist upon theology is to introduce discord, but to manifest the spirit of Christ is to draw men together by the strong chords of loving fellowship. The kingdom of Christ's love enthroned in the heart is the only one unifying power. Moses, the prophets, David and the rest, together with all sacred books, have done their part well when they have brought us to such ineffable good. At best they were but stepping stones to bring us to such superlative heights. They are but scaffolding to the "building which hath foundatian," and if they were all removed the house "whose maker and builder is God," will stand firmer than adamant. We are all agreed as to the corn, but the spirit of heresy-hunting keeps Zion in a perpetual muddle over; the husks. This controversy will never cease until in the spirit of boundless charity, we meet God, who "is in Christ reconciling the world to himself."

The individual, too, is ill at ease with himself until he is brought into harmony with God's spirit of universal good will. Conscience and God are on the same side of this controversy, and there can be no lasting peace until we consent to a complete and unconditional surrender As this world is a "sweet home" or a "very hell," according to our choosing—as great knowledge or stupid ignorance come of personal choice—so "sweet peace" is vouchsafed only to those who "hath chosen the good part." The shameful "discord in Zion," and the troubled sea of personal discontent, will be changed to the jubilee shout of universal peace when all have consented to "meet God" in Christ, who is the fullfillment of all prophecy and the highest revelation.

"Going Aloft."

OR HOW THE YOUNG SAILOR WAS PROMOTED.

One evening, not long since, a number of us, old ship masters, met at a social supper and after the cloth was removed we commenced spinning yarns. Among our number was Captain Richard Sutter, and a finer man or a better sailor never trod a deck. At length it came his turn to tell a story, or, what we preferred—and what the rest of us had done—relate some incident or event in his own life.

"Well, boys," he said, as he rejected the bottle of wine, which was at that moment passed to him for the first time, "I will give you a bit of the early part of my ocean life, and it is a very important bit, too, for upon it the whole of my subsequent manhood has been built."

We prepared to listen to Captain Sutter with most perfect attention for he was not only an old seamen, but one of the most successful commanders in our mercantile marine. His story was as follows:

"I was a very young man when I first entered upon shipboard, and at the age of fourteen I considered myself quite a sailor.—When I was eighteen I was shipped on board an East Indiaman for a long voyage. There were six of us on board of about the same age, and we had about the same duties to perform. The ship—the old 'Lady Dunlap—' was a large one, and our crew was large in proportion, there being fifty-two, all told. We 'boys,' as we were called, messed together, and in all other respects were separate from the rest of the crew, just as much as the officers are. Our captain was a noble-hearted, honorable man, kind and generous, but very strict. Of course we youngsters found plenty of occasion to find fault with him, and very often were in decisions arraigned before our mess and decidedly condemned. In fact, we should have reversed many of his judgments if we had had the power; but as he was the commander and we only foremast hands—and boys at that—he had his own way, and the luminous decisions we came to were consequently of no avail, and lost to the world.

"Now we boys had learned, in the course of our travels, to drink our grog as well as any sailors. We could toss off a glass of rum and water with as much grace as any one, and we claimed the right to do so, and not only as a privilege, but as an honor to which a life upon the ocean entitled us. But even in this respect our captain pretended to differ from us. When we could get on shore we would invariably indulge in our cups, and not unfrequently would we come off, or be brought off, in a state anything but sober. I said 'we,' but there was one of our number who could not be induced to touch a drop of anything intoxicating. His name was Jack Small, and he belonged to one of the towns of New Jersey.

"Now Jack Small not only refrained entirely from drinking himself, but he used sometimes to ask us to let the stuff alone.—He gave the job up, however, for we made such sport of him that he was glad to let us alone. But our captain had sharp eyes, and it was not long before he began to show Jack Small favors which he did not show to us. He would often take Jack ashore with him to spend the night, and such things as that, while we were kept on board the ship. Of course this created a sort of envy on our part, and it ended in a sort of ill-will towards poor Jack.

"Now, in truth, Jack was one of the best fellows in the world. He was kind, obliging and honest, always ready to lend a helping hand in case of distress, and as true a friend as ever lived—only he wouldn't drink with us, that was all. No, that wasn't all. He learned faster than we did—he was a better sailor and had learned more of navigation. But this we tried to lay to the captain's paying him the most attention, though we knew better at the time, for we had the privilege of learning just as much as we had a mind to. The truth of the matter was, we five loved the idea of being 'old salts' better than we did anything else, and we spent more time in watching for opportunities to have a spree than we d d in learning to perfect ourselves in the profession we had chosen.

"It even got so at length, that Jack Small was called upon to take the deck sometimes, when the officers were busy, and he used to work out the reckoning at noon as regularly as did the captain. Yet Jack was in our mess; and he was a constant eyesore. We saw that he was reaching rapidly ahead of us in every useful particular, and yet we wouldn't open our eyes. We were envious of his good fortune, as we called it, and used to seize every opportunity to tease and run him. But he never got angry in return. He sometimes would laugh at us, and at others he would so feelingly chide us that we would remain silent for a while.

"At length the idea entered our heads that Jack should drink with us. We talked the matter over in the mess, when Jack was absent, and we mutually pledged each other that we would make him drink at the first opportunity. After this determination was taken, we treated Jack more kindly, and he was happier than he had been for some time. Once more we laughed and joked with him in the mess, and he in return helped us in our navigation. We were on our homeward bound passage, by the way of Brazil, and our ship stopped at Rio Janeiro, where we were to remain a week or so. One pleasant morning we six youngsters received permission to go on shore and spend the whole day; and accordingly we rigged up in our best togs and were carried to landing. —*British Workman.*

[CONTINUED IN OUR NEXT.]

From Elon College.

On the evening of January 27th, the students, some citizens, and other friends met in the college chapel, to hear orations and essays by the sophomore class. The variety of themes, each well treated, made the occasion very pleasant for all present.

The exercises were opened by an instrumental duet, by Mr. J P. and Miss Doratha Lee.

I. Oration by Mr. S. M. Smith. Subject, The Honorable Sophomore.

II. Essay, by Miss Julia Long. Subject, A Dream.

III. Essay by Miss Emma Williamson Subject, No Place Like Home.

IV. Instrumental solo, by Miss Julia Long.

V. Essay by Miss Annie Eley. Subject, Evangeline.

VI. Essay by Miss Blanch Long. Subject, Beyond the Alps Lies Italy.

VII. An oration by Mr. J. W. Harrell. Subject, Politics and the Pulpit.

VIII. Essay by Miss Ava Clendennin. Subject, Heels Against Hearts.

IX. Vocal solo, by Miss Berta Moring.

X. Oration by Mr. F. A. Holliday. Subject, Elon College, Present, Past and Future.

XI. Essay by Miss Armorette Ballentine. Subject, French Girls and what They Study.

XII. Essay by Miss Irene Clements. Subject, The Young Man of to Day.

XIII. Instrumental solo, by Miss Nellie Jones.

XIV. Oration by Mr John Holliday. Subject, John Spell Well's Courtship.

XV. Oration by W. P. Lawrence Subject, Conflicts of Life.

XVI Essay by Miss Annie Gardner. Subject, Why Girls Marry.

XVII. Vocal solo by Miss Jenny Herndon

J. W. Rawls.

Jan. 28 1893.

Religious Enthusiasm.

In the light of the larger and truer estimate of human faculties and powers that marks the thinking of to day the contempt of enthusiasm which was once regarded as the note of superior intelligence is seen to be the fruit of ignorance and conceit. Genuine enthusiasm does not wax strong in the obscuration of reason and conscience; rather it is found just where the highest intelligence and the clearest moral sense are being converted into action. As thought rises to loftier levels it passes into passionate conviction and seeks to express itself in universal forms in poetry and song, in cries of wonder and rapturous outbursts of love. As the call of duty becomes more imperious it lays its demands upon the whole man, his feelings and affections, his desires and imagination, till the very soul kindles into flame. No thought takes permanent hold of men till it is proclaimed with something of prophetic zeal that owns a divine necessity—"Woe is me if I preach not the gospel." "No virtue is safe that is not enthusiastic." There is, of course, such a thing as irrational and debasing enthusiasm; but it is the counterfeit of the genuine article, the shadow of the real. Now, if this is true, then it will follow that wherever the moral dynamic of enthusiasm is found it ought to be put to the most immediate and wisest use. The impulse should not end with the crowded assembly and the "great occasion;" it ought to go out in widening circles, to revive the drooping courage of lonely workers, to warm the hearts of those who have grown cold and indifferent, to stir the listless to action, and reinvigorate the whole body of the Church.—*The Churchman.*

A Word For the Preachers.

If your preacher is not quite up to the measure of the stature of your ideal; if he is not so elegant as Robertson, or entertaining as Beecher, or eloquent as Brooks; if he lacks somewhat on the social side, and is a little slow and awkward in making friends, the poorest of all remedies is criticism or censure. For all ordinary ministerial failings an ounce of co-operation is worth a pound of criticism, a gill of sympathy more than a gallon of censure. Any sincerely pious man of ordinary talents can be made into an efficient, successful pastor by a congregation; and any man, however good and gifted, can be made a failure by the congregation A congregation may be known by the sort of pastors it makes —*Christian Standard.*

The Duty of Forgiveness.

Sometimes we have known two Christians, in whose hearts there was resentment the one toward the other, to kneel around the same sacramental board. We have seen them thus commemorate the loving sacrifice of the Son of God at the same table and from the same cup, and then mingle their voices in repeating the inspired petition: "As we forgive others, so may the Lord forgive us." Do they realize the significance of these words? If so, how dare they utter them without first showing to the world and each other that they have exercised the spirit of forgiveness? — *Richmond Christian Advocate.*

The Salvation Army.

The work of the Salvation Army for the year throughout the world is reported to be as follows: 2,084 corps, 1,253 in England; 11,056 officers, 4,727 in England; 31 weekly papers and 5 monthly papers in 37 languages, with a circulation of 45,000,000 In the United States the strength of the Army is said to be as follows: 464 corps, 68 outpost, 146 officers, 6 slum posts, 3 rescue homes, and 1 food and shelter depot. Indoor meetings have been held in 500 cities, with attendance of 29,000,000 people The circulation of *The War-Cry* is now 70,000 —*N. Advocate.*

FROM PASTORS AND FIELD.

Elon College Notes.

Elon is not so lively as some places we have seen, but the fact is not to be regretted, since the students are not lured away by so many temptations. We can spend our time in peaceful study, while at the same time we find excitement enough to keep our minds vigorous and healthy.

Mr. Wilber McClenney of Va., is visiting his son who is a student at this place.

Prof. H. J. Stockard, who was connected with the school at Graham, gave us a call this week. We are always glad to see the friends and patrons of the College.

Mr. Peter Hughes is building a new residence west of the college.

Mr. A. F. Young has now charge of the Express at this place. He makes us a good agent.

Tennis seems to be the favorite game here. There are four courts on our grounds. We are glad to see the students exercising the physical faculties.

Mr. John T. Moffitt, of Asheboro, N. C., spent last night in our village.

W. S. Long, D D. S, spends a part of his time here. The Dr. does good work.

Mr. S. L. Adam's family has returned from a visit to relatives in Virginia.

The boys are always ready to move pianos, work on the campus or to do anything needed to be done.

Commencement will soon be upon us. Let us make the best possible use of the time from now on, so we will be able to enjoy the vacation.

This leaves every one quietly persuing his work of preparation for doing greater good in the world.

Respectfully,

Elijah Moffitt.

Feb. 4, '93.

District Meeting.

Dear Brethren of the District No. 2. To-day we had a glorious worship with the church at Christian Light. Every member of this district, lost a gracious treat by not being there I have never seen as much harmony in our district work before. It is true none of our churches were represented by delegation. There were but two ministers of this district present., viz., Rev. J. A. Jones and the writer. We as ministers may think it too bad to turn out on occasions like this, when the ground is miry, and a little icy. Remember, dear brethren, we have a gracious duty to perform. And if the world of sinners is lost we are responsible for it. So we must not stand back, if health permits. If the churches see our delinquency, they will be slow to act. If we preach "rallying to the cause of Christ" to our churches and rally not ourselves, the church will loose confidence in us, and our congregations grow small. What we need to keep up our district work is a plenty of self sacrifice on the part of the ministry and delegated laity. On Saturday of our meeting all the various subjects of the program were discused to the satisfaction of all. On Sunday we met in Sunday school mass meeting, and had good speeches from both Methodist and Baptist

After a ten minutes intermission the writer preached to an attentive and lovely congregation May God ever extend his blessing to that dear people

We will (if the Lord permits) meet with the church at Pleasant Union, Harnett county, the 5th Sunday and Saturday before in April 1893. We do hope all the churches will be represented "Bro. Ministers," you are invited too.

J. W. Fuquay.

Varina, N. C., Jan. 29, 1893.

Gleanings.

Rev. C. W. Choate, Yellow Springs, Ohio, has been called to the pastorate of the church of that place, as successer to G. D. Black.

Rev. Ro Harris reports 16 accessions to Bethel Christian church, Illinois, the fruits of a revival.

Rev. Rippey assisted by Rev. Patterson reports grand success at Arthur Christian church, Ill. Nine were added, and the church greatly blessed. They contemplate building a new edifice and $900, were subscribed.

Rev. G D. Lawrence has been greatly blessed in his labors at Green Hill Christian church, Ill. At the close of the meeting 30 were received to fellowship.

Rev. Sister K. E. Miller gives a grand account of her meeting at Bethel, Ill. She reports 49 additions

Rev. C. V. Strickland, says his meeting at Huntington, Ind, resulted in 10 valuable accession to the church.

Rev. J. T. Phillips of Granville, Ind., has just closed a pentecostal meeting at Wintergate, Ind., with 35 conversions and 24 additions

Rev. P. Winebrenner gives an account of a good work of grace at Sparta, Ind. Eight were added to the church. He also says Rev. J. J. Copeland has been blessed in his labors at Broadway Christian church. Good revival interest and 9 additions.

The Powers, Ind., Christian church, which had the misfortune to have their beautiful house of worship with all its furniture burned about one year ago, has built a new and more beautiful house in its place. It was recently dedicatedfree of debt.

Rev. E. Cameron assisted by Rev. Peter Bushong recently closed a meeting of days at Lincoln, Kansas. Result 3 additions.

Eleven precious souls were added to Charity Chapel church, Ohio, as the result of a protacted effort So says, Rev. J. B Fenner.

Correspondents from almost every point north, east and west, report an unusually severe winter.

The talented and popular minister, Rev. W. B. Flanders, who has just accepted the pastorate of the Christian church in Brooklyn, N. Y., is under 30 years of age. He graduated at Dartsmouth College. He has met with good success in his two former pastorates, York, Maine, and Salisbury Point, Massachusetts.

At the dedicatory exercises of the Worlds Fair buildings. at Chicago, all the 120,000 persons present arose to honor and welcome Vice President Morton, as the representative head of the Nation except two. The two that did not rise, and by the act grosely dishonored our Nation was Cardinal Gibbons and Ablegate Satolli. "Straws show which way the wind blows."

R. H. Holland.

The Christian Sun.

THURSDAY, FEBRUARY 9, 1893.

REV. W. C. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER

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THE CHRISTIAN SUN,
RALEIGH, N, C.

EDITORIAL NOTES.

Rev. W. H Raoch gave us a pleasant call last week, come again.

Elon Monthly for January is on our table. The subject matter is good. Send one dollar to the business manager, and receive a copy for twelve months.

In this issue we commence an article with the caption, "GOING ALOFT." It will be continued in two more issues. We hope every reader of the SUN, and especially every young man will read it

We are in receipt of the February *Musical Record*, published by Oliver Ditson and Co., Boston, which is only $1 00 per year. This number contains, beside the latest information and facts in the musical world, three nice musical selection.

The Rev. C. J. Jones, D. D., of the Union Christian church, arrived home after a three week's stay in New York state where he has been conducting a revival service. While away he received a subscription of $1000 for the Norfolk church his congregation there intend building.

Rev. P. H. Fleming has completed his course in the Biblical Correspondence College. His certificate shows that he took a high stand which might have been expected of any one of the pluck and energy of Bro. Fleming. He has no idea of moving to Elon College as has been reported.

The *Musical Messenger*, for February, with Anthem Supplement, is a gem in that class of publications. It is $1.00 per year or 15 cents a copy. Fillmore Bros., Publishers No. 141 West Sixth St., Cincinnati, O. Among other very interesting and instructive things in the Table of Contents we notice—Transposition: Its Use and Importance; How to Teach the Pianoforte to Beginners; A Favorite Hymn, etc., two pieces of vocal music; four instrumental, and two anthems.

The card party in the private parlor may be but a harmless evening diversion to the young lady who gives it, an innocent refuge for the emptiness and stupity which can not converse because it will not take the trouble to think, but to some of her guests be fatal food for a passion which grows to an insatiety not second to the appetite for strong drink, and which its victim will gratify at any cost. The whole interest of the game of cards, in the parlor or the saloon, turns upon the chance involved, whether it be the mere delight of winning or the more substantial stake, and what essential difference is there between playing for five dollars in a saloon and playing in the parlor for the prize bought with five dollars? Do you say a difference in the demoralizing surroundings? But the passion acquired and encouraged in the one place has led many a young man to the other.—*Golden Rule.*

On our need of an Omniscent Judge the *Christian at Work* fitly remarks: "All human forms of justice are sadly imperfect—and let us add, unjust. A distinguished Judge of the Supreme Court once said that he had never passed sentence upon any criminal without a sense of inflicting wrong; and this because he had the feeling that if he had been cursed with the culprit's inheritance of evil tendencies, or his environment of wicked associations, or with the example and influence of his vile parents and companions, or his lack of righteous opportunity and aspiration, he (the Judge) would probably have been in that culprit's place acting as a criminal against human law and a sinner against God. It requires absolute omniscience to mete out unimpeachable justice. After having done the best we can we need the consoling conviction that an all-knowing God understands just why we have not been able to do better."

Manhood.

Perhaps no two would agree on the exact constituents of manhood. Each individual is inclined to magnify the importance of the element predominant in himself, losing sight of the composite nature of manhood. Ask the athlete, and he will say physical strength. Ask the aesthetic, and he will say beauty or a knowledge of the beautiful. Ask the warrior, and he will say bravery. Ask the artist, and he will say skill. Ask the stoic, and he will say indifference to human ills. Ask the student, and he will say mental power. But not so. A man may posses either or all of these, and yet be destitute of true manhood. These may be either parts of a whole or even nonessential features. By bravery and recklessness a man may distinguish himself upon the battle field, and yet be lacking in those principles of justice and humanity essential to the preservation of society Great beauty and personal attractiveness may conceal a heart stained with iniquity. The Indiaman may not utter a groan beneath the surgeon's knife, nor tremble on the scaffold steps, yet his tongue is ready for the most malicious slander and his hands for the most inhuman crime. A man may be an intellectual giant, and yet moral dwarf and therefore a falure in the world. The persecutors and oppressors of the past have been at times, men of great intellectual power.

Manbood is a composition of the most complex kind. It is a structure in which all the parts being fitly joined together constitute a complete and perfect whole; but let one be omitted, and the beauty is marred and its usefulness destroyed. True manhood is to sustain a proper relationship to environment. Life is a contest between the true and the false. In history, in service, in art, in morality, and in religion, the only question is between the true and the false. The world of mind recognizes only truth and error; whether designated by the terms the true and the false, or the right and the wrong, or the good and the bad, the mind sees only the distinction between two opposites always remaining the same. The power to discriminate between these opposing factions and the courage to stand by the right is the highest type of manhood

Manhood is neither a gift from the creator nor an acquisition of man, yet both enter into it. The foundation elements are given, on which man must rear his own structure. This can be done only by the most careful and rigid discipline the subduing of self. "He that ruleth his own spirit is better than he that taketh a city" and yet this is the last hight of excellence to which man ever attains. The man who would stain his lips with an oath, or would wrong any human soul doesn't possess true manhood The man who vents his anger with bitter curses, resents insults with blows, only yeilds to the impulse of a depraved nature. He does the easiest thing he can do The man who refrains does so by a great struggle. He quells an insurrection within. Resisting temptation, enduring wrong with forbearance, suffering for the good of others, enduring persecution for the cause of Christ, being reviled and reviling not again, this is manhood.

Liberality.

Liberality is no new word. It has come down through the ages All have heard it. Have you not? yes, many have heard it until they almost hate it, but some hear it with gladness; for they know it is a good old word used in the Bible. They know Paul gave directions to lay by something on the first day of the week as the Lord had prospered them so there should be no lack at his coming, and for fear that they might think that he wanted their money himself, he said to them that those whom they might recommend should carry up their liberality. So you see Paul thought liberality was a good word.

The liberal soul shall be made fat. Not in flesh, and possibly not in this world's goods, but in the enjoyment of grace, which brings great comfort to the soul. The nicest thing on earth is a man with a large, generous fat soul in him.

Do not be afraid of the word liberality, but love it, cheerish, it and practice it. Will you?

Graham, N. C.

We had the pleasure the first Sunday in this month of running up to Graham N. C., and meeting Rev. P. H. Fleming and his congregation at New Providence. Bro. Fleming is greatly beloved by his churches, and is doing a fine work.

It was interesting indeed to witness the reception of Virginus Crawford, a deaf mute, into the church. He is an excellent young man.

We spent a few hours in the homes of Bro. Fleming and Bro. J. D. Kernodle, and we don't know when we have enjoyed a few hours better. We also had the very great pleasure of shaking the hands of many of our dear friends. Among them J. W. Harden and wife, J. M. Turner and wife, Bro. Andrews and wife, Bro. Nelson, Sister Holt, J. C. Holt of Burlington, and many others whoes names we do not recollect.

Quite a number of nice buildings have gone up in Graham since we were last there, signs of improvement is seen in almost every direction.

Sunday night was spent at Elon College. A large number of students were present Monday morning The work seems to be moving on finely.

A Visit to Christain Chapel.

We spent a day and two nights last week in the neighborhood of Christian Chapel, N. C.

We return thanks to the following brethren while these for favors shown us: Benton Stephens, L. S. Mann, J. B. Davis, W. T. Davis and Thomas Windam.

It gave us pleasure to look into the

face of many others whose names have at this moment faded from our memory book.

We picked up a few dollars for the SUN, which cheered us a little. We have thoroughly learned that the most difficult thing to do in printing a paper is to get money enough to keep *her agoing*

From Durham.

DEAR SUN:—The weather continues bad and our congregations are yet small, but with pretty good signs of improvement. We have Sabbath school every Sunday since I have been here and services twice every Sunday and prayer meeting every Wednesday night. My membership is small but a few of them are as true as any I ever saw, but some of them are very delicate Sunday, and Wednesday night. But I am going to try to get them in perfect health when the weather gets better then I will tell you about it. As I am now getting my church in tolerable working condition I am going out very soon to look up recruits. For we have quite a number of members here o Christian congregations elsewheref have not united with us. We need all their strength and influence here. Now they are filling rather a nominal relation to the church and we have but a little time to work while it is day; and I want to see them come solid to the front as bold soldiers of the cross. God has a work for you to do come help to do it. We need all your children in the Sabbath school if your family is divided we won't object to have all of them come along with you but we will be generous and take a part. Bring along your families with you to hear me a part of the time then I will excuse to go a part of the time to hear their preacher. All right brethren and sisters, so you will come right up to the work and help us in the time of need.

I took out a petition last Friday and secured a large number of our prominent citizen to ask the Legislature now in session to so amend the laws of N. C. to allow a majority of the legal voters of this as well as all other communities in the state to say whether whiskey shall be sold in the county or not, instead of the county commissioners as we now have it.

The Superior court has been in session here for two weeks and whiskey was doubtless the cause of sending down two to board with Col. W J Hicks at Raleigh, one for about 16 years and another about 8 and another sentenced to be hanged in March. Oh! how long will this monster evil be permitted to go sweeping before it so many of the flowers of our land into the whirl pool of degradation and bringing devastation and ruin to so many families and breaking the hearts of so many dear freinds. Great God stayts mighty hand.

J. W. WELLONS.

Jan. 30, 1893.

Notes From Harvard.

They conduct examinations here at Harvard a little different from any place else I have seen. Three hours are allowed to each examination, in full courses, and when those three hours are out you must stop then and there, without another line. Possibly some would be surprised were I to tell them that it costs as much at Harvard to hold her two examinations, one mid year and one final, as it does to pay the entire expenses of an ordinary college How is this do you ask? I am told that one item of examinations cost $4,000 annually. This amount is paid to proctors, and the rule is to have three proctors to the class and if a student is unable to go to the examination room then the proctor is sent to his room. But possibly some will want to know what the proctors are and what they are for? Answer: They have the general supervision of the class on examination day But where are the professors do you ask? Well now do you suppose a Prof. here would lower his dignity(?) by even going into the room on examination day? But doesn't the professors in charge give the examinations? I suppose so, indirectly tho through the proctors. He writes out his questions, sends them to the press and each student recieves a list of these questions and a blank book and three proctors to watch him while he writes away as he can. He is allowed to carry book of no kind, nor paper to the room. Look then: Questions must be printed for every student, blank books furnished to each one and three proctors to each class must be paid at a dollar an hour each. Not small items those and I am told that they amount to several thousand a year. But in the reckoning of what will be of advantage in any way to Harvard the money question seems to be altogether ignored—or of small importance at least. But she can afford to do so. I heard a gentleman say a few days ago that a wealthy man couldn't die decently around Boston without leaving Harvard some money. And just now as I write this I see from this morning's paper that some fellow here in a suburban town of Boston has just died and in his will is $100,000 to Harvard—and he gave $90,000 some time before he died.

Since I am writing on the money question I am reminded of another fact in this connection. All the indications now are that Harvard will soon be as co-educational in name and appearance as she is already in truth and in spirit You know instead of throwing open the doors of the University to young ladies they have an "Annex." Now gentle reader knowest thou not what this "annex" really means? If thou dost not know, wouldst thou allow me then the privilege of telling thee? Now that is nothing more than a great brick building right here amongst hundreds of others. Now wouldst thou have me to tell thee who their teachers are? They have the same ones that we fellows, have the same courses, lectures and all. And again bethinkst thou what of their library, reading rooms and the like? They use the same one at the same time and likewise attend the same public lectures that we fellows do. "Well, doubtless my gentle reader would ask, "If you have libraries and lectures in common up there, and ladies and gentlemen of the University and the "Annex" can meet, receive and be received at their own sweet will, what is the sense of a college professor lecturing here in this building to young gentlemen and walking out then the next hour not a hundred yards and delivering the same lecture to young ladies only" Well there is just this difference, away back yonder in the dim and distant past some donations were given to Harvard and the words "for the promotion of education among young men" were incorporated with the gifts. Now since the trustees have come to see things differently it was announced some days ago as official that if an equal amount could now be raised for young ladies then the "annex" could be legally incorporated with the University. This I say was only announced shortly since and do you know the idea seems to be going like "wild fire" and I see it announced that $63,000 of the required amount is already pledged. I heard one of the professors say the other day that it was only a matter of time when the University and annex would all be one, and then the same old lecture would not have to be delivered over in the same day—which now constitutes the chief difference it seems to me.

Well we are "on the other side" of examinations now and we feel better and happier and younger and turn our faces now to another five months hoping that many rich lessons and fragrant truths are yet in store for us.

(Mr. Editor I can't resist saying in parenthesis that, "my partner" has quite aroused from that severe poetical attack and I now entertain great hopes of his complete recovery.)

J. O. A.

Feb. 3, 1893.

OUR PREMIUMS.

—:o:—

To the one sending us the largest number of yearly subscribers, above fifteen, with the cash in advance between now and April 1st, 1893, we will give one Singer Sewing Machine, manufactured by the National Sewing Machine Company.

To the one sending us the second largest number of yearly subscribers, above seven, with cash in advance, we will give one Davis Swing Churn.

To the one sending us the third largest number of yearly subscribers, above four, with the cash in advance, we will give a Teacher's Bible.

To the one sending us the fourth largest number of yearly subscribers, above three, with the cash in advance, we will give Samantha Among the Brethren, by Josiah Allen's Wife.

☞Remember that nothing less than 16 subscribers with $32 in advance will take the Sewing Machine.

☞Nothing less then 8 subscribers with $16 in advance will take the Churn.

☞Nothing less than 5 subscribers with $10 in advance will take the Bible.

☞ Nothing less than 4 subscribers with $8 in advance will take Samantha Among the Brethren.

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Send name and money as soon as received and be sure to state that you are working for the premium. We will keep a record of the number sent us.

☞Remember that this proposition is open till April 1st, 1893, and no longer.

Send money by Registered Letter, P. O. Money Order, or Check.

CLEMENTS & MOOD,

Jan. 19, 1893. RALEIGH, N. C.

THE CHILDREN'S CORNER.

My Dear Children:—

Now, this is very nice to have so many good letters in our Corner. But whose letters will be here next week? And how many dimes will Aunt Myrtle have to put in her bank? The little Brinkleys have found time to write again and I am very glad of it, for I do love to get their letters; and not only theirs but all the others too And Myrtie has come again. Had begun to think she had forgotten or forsaken us. Blanche is a new writer to the Corner from my old home. I remember her well and am glad she has written. Let all write again soon.

Cordially Yours,
Uncle Tangle.

Corapeake, N. C., Jan 20, 1893.

Dear Uncle Tangle:—I am a little girl not quite four years old but I come knocking admittance into the Corner. When all my sisters and brothers write I ask mamma to please write a little letter for me. I am trying to learn my letters now and hope to be able to write you myself some time. Please find enclosed 5 cents for the Band.

Your little niece,
Grace Brinkley.

Corapeake, N. C., Jan. 19, 1893.

Dear Uncle Tangle:—As it is snowing to-day and I can't go to school I will write to the Corner. I was glad to see so many nice letters last week. I hope they may continue to fill the Corner every week. There has been so much snow and bad weather I have not been to school but three days yet. I spell in dictionary and I enjoy it lots. We have twenty-one in our class.

I am sorry to say our Sunday school has closed for a while, but I hope it will not be very long before it begi s again; my teacher g ve me a present for being one of the smartest in my class. It was a pocket knife for which I felt very proud It will encourage me to try to study harder next time As I am getting sleepy I will have to close with much love to you and Aunt Tangle and the cousins. Enclosed find half dime for the Band.

Your little nephew,
Alex Brinkley

Corapeake, N. C , Jan. 27, 1893

Dear Uncle Tangle:—As all of the others are going to write I will try to do so too. I have been having a cold time lately, but I have enjoyed the snow lots, but am glad to see it melt away now. I never shot a gun before this Christmas. Papa has been letting me try and I felt very proud There has not been much getting about for the snow. I have been trying to go to school, but the weather keeps so bad I don't know when farmers will be able to do any work it is so wet people can hardly travel along the roads, they are almost impassable, they are so muddy. I hope we will not have to wait so long before we write again. I hope to see many nice letters next week, as it is getting late I will have to say good night to you and all the cousins. Enclosed p ease find five cents with best wishes to one and all.

Your nephew,
Sammie Brinkley.

Argos Ind., Jan. 25, 1893.

Dear Uncle Tangle:—I thought I would write a letter for the first time to the cousins. I go to Sabbath school every Sunday. Mr. Strickland is our pastor. I am in a class of fourteen of which Mrs. Lydia Hughs is our teacher she is liked by all. I go to school every day, when well, my school is held in the Advent church since our school house burned

We will soon have a new school house which cosnsists of eight rooms.

I must tell the cousins of our Friday night meeting which is callled the Young Peoples Christian Endeavor, of which Miss Katie Bowel is our President. I try to be an active member of this meeting.

My Papa is pastor of three churches. I have one little sister of six years, and who also attends Sabbath school with me. I will try and write often. Enclosed find one dime for the Band.

I will close hoping that my letter will be accepted as one from the cousins.

Yours truly,
Blanche B. Rupe.

Corapeake, N. C., Jan. 27, 1893.

Dear Undle Tangle:—Here I come greeting you all once more. It has been a long time since I wrote to you all, but I have not failed reading yours and the cousins letters I enjoyed the last weeks Sun it had so many nice letters in it. I will tell you all about my Christmas. I went to visit a friend of mine near Dennis, N. C., and had a delightful time she did everything possible for my pleasure she is a sweet girl But I have not been able to get around much. There being so much snow. I went to a big sugar stew last Tuesday night to my aunt's and I had a nice time. Uncle Tangle I will not fail to say something about my mission hen she is getting very old and I think it is best to sell her and get me another one as have not had any luck with her the past year. Our church has organized a Ladies Aid Society and I am a member, but I failed to go the last two appointments on account of bad weather. I send 5 cents for the Band. Love to the cousins, you and Aunt Tangle.

Your niece,
Mattie Brinkley.

Corapeake, N. C., Jan 15, 1893

Dear Uncle Tangle:—As I have been silent so long I will try to write to day. I will tell you and the Cousins what a merry Christmas I had. I spent it at my Grandpapa's with all my Aunts, so you may know I had a nice time. I went to the Christmas treat at Parker's church and got a nice bag of confectionaries and an orange I certainly did enjoy being there and after I come home our Sunday school gave us a treat, so you see I had a nice time. I was glad to see in the Sun how you enjoyed Christmas. I was surprised to hear of your marriage I too, like cousin Mary thought you were an old man. How I wish I could have helped to get you a present like some of the cousins did, you have been so kind to us children. I wish you a long and happy life with many other congratulations I too hope that each of us may do more this year than we have ever done before. I was sick yesterday but am better to day. Enclosed find half dime With love to you and all the cousins.

Your niece,
Minnie Brinkley.

Franklin, Va Jan. 25, 1893.

Dear Uncle Tangle:—I have been promising myself to write to the Corner for some time, and I will not postpone the fulfillment of my promise any longer. I hope the Cousins have not forgotten me; and I wonder, if Uncle Tangle has? I certainly have not forgotten the Band, and *never* shall.

I love to read the Christian Sun through, but I always read the Children's Corner, and Elon and Harvard Notes before the remaining contents are noticed.

I will tell about my trip to Berkley. I went the second day of January, and spent nearly three weeks with my friend, Viola Demarest. I had a very pleasant time indeed. I was glad to avail myself of the opportunity of spending a short while with Rev. S. S Barrett He is one of the oldest ministers in the Eastern Va. Christian Conference, but is in good health for an old man. I was also glad to go over to Norfolk, and call on Mrs. Hill. She is devoted to the Christian Church, and a great worker. Mrs. Hill is one of the members of Berkley Christian Church, which was burned Sunday night before last. I sympathize with them in their great loss, but hope they will persevere, and soon be able to erect another house of worship. I attended a Catholic service for the first time in my life, while I was in Berkley. I was much struck with the form of service, which soon grew very monotonous.

I do not remember any of the questions asked by the Cousins, and I have no papers here to refer to, so I will close my letter for fear its length will crowd out others more interesting. I remain,

A well wisher for the Band,
Myrtie Daughtry.

Christmas.

[A composition by Maud Klapp before Youngsville Female Academy. Dec 21, 1892.]

The year (1892) is nearly gone and Christmas is nearly here, and it makes me glad because we are expecting Uncle Santa Claus to visit us. I will hang up my stocking Christmas eve, hoping it will be filled with good things. It seems that I get up that morning sooner than I do any other. The first thing I do is to go look in my stocking and see what I have. Last Christmas Santa Claus brought me a sleeping doll, a roach-comb candy, apples, raisins and oranges, but one Christmas I found a switch in my stocking, and I am afraid he will bring another this Chrisitmas. I hope there will be none on the road he comes this time. I don't care if he comes up through Florida and brings a pocket full of oranges. Jesus was a little baby 1892 years ago, who became the Savior of the world, who calls us little children to come unto Him. A Merry Christmas to you dear teacher and schoolmates and Good bye.

Maud M. Klapp.

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North Carolina, Wake County. } In Justice's Court—Raleigh Township—before M. B. Barbee, J. P.

Dr. L. A. Scruggs vs Charles Crosson.

The defendant above named will take notice that an action entitled as above has been commenced before M. B. Barbee, Justice of the Peace, to obtain a judgment against the defendant, Charles Crosson, for the sum of $200 00 for professional services rendered the wife and children of the defendant by the plaintiff, and the said defendant will take notice that he is required to appear before M. B. Barbee, Justice of the Peace, at his office in Wake County, on Wednesday at 12 o'clock m., the first day of March, 1893, and answer or demur to the complaint of the plaintiff, and that if he fails to do so, that the plaintiff will apply to the Court for the relief demanded in the complaint. This January 27th, 1893.

J. C. L. HARRIS, Plaintiff's Atty. M. B. BARBEE, Justice of the Peace.

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CONDENSED SCHEDULE.

In Effect Nov. 27, 1892.

SOUTHBOUND	No. 9.	DAILY. No. 11	No. 37
Lv Richmond	12 45 p m		12 50 am
Burkeville	2 51		2 40
Keysville	3 35		3 18
Ar Danville	5 55	7 25 am	5 35
Greensboro	8 00	9 20	6 54
Lv Goldsboro	2 35 pm	†7 45 pm	
Ar Raleigh	5 50	11 10	
Lv Raleigh	4 45 pm	6 15 am	
Durham	5 37	7 15	
Ar Greensboro	4 30	9 15	
Lv Winston	5 10 p m	†6 40 p m	*8 00 a m
Lv Greensboro	8 10 pm	9 30 am	6.9 am
Ar Salisbury	9 50	11 04	812 am
Ar Statesville		12 03 pm	
Asheville		4 25	
Hot Springs		5 57	
Lv Salisbury	9 55 pm	11 14 am	8 17 am
Ar Charlotte	11 10	1 40	9 25
Spartanburg	1 56 am	3 36	11 37
Greenville	3 07	4 24	12 28
Atlanta	9 00	11 00	4 55
Lv Charlotte	11 30 p m		9 35 am
Ar Columbia	6 00 am		1 20 pm
Augusta	10 00		4 5

NORTHBOUND	No 10	DAILY. No 12.	No 38
Lv Augusta	6 00 pm		12 30 pm
Columbia	10 50		3 50
Ar Charlotte	6 00 am		7 30
Lv Atlanta	9 20 pm	8 05 am	12 45 pm
Ar Charlotte	6 40 am	7 00 pm	8 05
Lv Charlotte	6 55 a m	7 45 pm	8 15 pm
Ar Salisbury	8 17	9 15	9 24
Lv Hot Springs		12 9 pm	
Asheville		2 45	
Statesville		7 47	
Ar Salisbury		8 37	
Lv Salisbury	8 27 am	9 52 pm	9 29 pm
Ar Greensboro	10 10	11 20	10 42
Arwinston	5 0 m	*11 30 am	†1 00 a m
Lv. Greensboro	10 20 am	11 35 pm	
Ar Durham	12 21 pm	3 35 am	
Raleigh	1 09	6 00	
Lv Raleigh	1 28 pm	†8 45 am	
Ar Goldsboro	3 05	12 05	
Lv Greensboro	10 20 am	11 35 pm	10 47 pm
Ar Danville	12 01 p m	1 15 am	12 01 am
Keysville	2 45	4 05	4 05
Burkeville	3 25	4 51	4 51
Richmond	5 30	7 00	7 00

† Daily except Sunday.

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p. m daily except Sunday; arrive West Point 5 00 and 6 00 p m.

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 12 45 p m daily; leave Keysville 3 45 p m; arrive Oxford 6 00 p m, Henderson 9 10 a m, Durham 7 20 p m Raleigh 6 00 p m Selma 10.45 p. m. Returning leave Selma 12 55 p m Raleigh 4 40 p m daily, Durham 6 00 p m Henderson, 6 30 p m Oxford 8 15 p m; arrive Keysville 11 45 p m, Richmond 7 00 p m.

Mixed train leaves Keysville daily except Sunbay 3 30 A M; arrives Durham 11 55 A M Leaves Durham 7 45 A M, daily except Sunday; arrives Oxford 9 20 A M, Keysville 3 00 P. M

Additional trains leave Oxford daily except Sunday 4 15 p m; and 12 20 p m, arrive Henderson 5 10 and 1 05 p m Returning leave Henderson 6 30 p m and 2 30 p m daily except Sunday; arrive Oxford 7 25 p m and 3 1 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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IN EFFECT SUNDAY, DEC. 1890.

TRAINS MOVING NORTH.

	No. 34 Pass and Mail. Daily	No 38. Daily Ex Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell	6 19	12 44
Henderson,	6 36	1 00
Warren Plns	7 4	1 39
Macon,	7 22	1 46
Arrive Weldon,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m
Macon,	1 13	7 06
Warren Plns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 59	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

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Leaves Louisburg at 7.35 a. m., 2.00 p. m Arrive at Franklinton at 8 10 a. m, 2.52 p. m. Leave Franklinton at 12 30 p. m., 6 05 p. m Arrive at Lousburg at 1.05 p. m., 6 40 p. m. JOHN C WINDER, Gen'l Manager WM. SMITH, Superintendent.

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Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford.	5 28	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	35
Arrive Hamlet,	7 20	8 10 p. m
Leave "	7 40	
" Ghio	7 49	
Arrive Gibson.	8 15	

GOING NORTH

	No. 38. Pass & Mail.	No. 40. Freight & Pass
Leave Gibson,	7 00 a. m.	
" Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m
Cameron.	9 26	9 30
Sanford,	9 52	10 55
Moncure.	10 16	12 10 p m
Merry Oaks	10 36	12 50
Cary.	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

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Leave Pittsboro at 9 10 a m, 4 00 p. m arrive at Moncure at 9 55 a. m. 4.45 p. m Leave Moncure at 1 25 a m, 5 [illegible] m arrive at Pittsboro at 11.10 a. m 5 5 m

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At his home in Wake county N. C., on 18th ult., G. B. Bagwell. He was about 74 years old. He was a worthy member of the church at Hayes' Chapel. His wife and children have the sympathies and prayers of the the Sun.

At her home in Durham county, N. C. about the first of Jan. 18, 1893 Mrs. Martha Medlin, she had been a worthy member of the church at O'Kelly's Chapel for a number of years Her death was triumphant May the Lord bless the afflicted daughter that is left on the shores of time.

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VOLUME XLVI. RALEIGH, N. C., THURSDAY, FEBRUARY 16, 1893. NUMBER 7.

The Christian Sun.

The Organ of the General Convention of the Christian Church

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice
4. Christian character, or vital piety the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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Norfolk Mission.

At a recent meeting of the board of trustees, it was decided to commence the work of erecting a church building; which decision carries with it, the beginning of expenses, and is a reminder to all of us who have subscribed, that the money is now needed to carry forward the work to completion without hinderance. We desire to call the attention of subscribers, and those who have promised to give when the money should be needed, to the fact that we have no traveling agent to collect subscriptions: we need all the money to go into the building, therefore can not afford to pay traveling expenses, and trust they will not wait to be reminded by any one, or wait until others have furnished the money to put the roof on, as some, (who seem to be in doubt), have proposed to do. We also call attention of our ministers especially to the fact while several have responded to the call for the Christmas offering, many have not yet reported; we trust, if any have failed to give the matter attention, they will do so at once and report as early as practicable. This is the work of our conferences and conventions, and it is to be hoped that no individual represented in those bodies will endeavor to find an excuse for the failure to perform a duty self imposed.

COMMITTEE.

Elon College Notes.

We have to come out through mud and water to greet our friends this time: but just as long as we keep above the surface we shall make a way to greet you all.

Look out for that lovely Valentine next Tuesday. Did you send it?

The little boys have organized a boys department of the Y. M. C. A. They have entered upon the work with their whole heart. Who can tell but powerful and lasting sermons will be preached by those little boys? Brethren pray for the little boys that they may continue in the work, and that they may be bright and shining lights in the world.

The Psiphelian Society will give(?) an oyster supper next Sat. evening, for the benefit of its Society Hall. Come every one who is fond of good oysters.

The Freshman Class certainly did credit to itself and the college, last Friday night. The essays and speeches were good beyond our expectation. But we remember that this is an age of progress and wonders

Rev. Mr. Laine started to his appointment at Mt. Zion Saturday, but was compelled to retreat on account of high water.

Rev. J. W. Rawls preached for the people at Big Falls Sunday. Our young ministers are zealous in the work, they start out, rain or shine

Excuse our short greeting, this week. May God be with you all till we meet again.

Very truly,

ELIJAH MOFFITT.

Feb. 13, 1893.

Gleanings.

Rev. E. A. DeVore, of Merom, Ind., has been elected to membership in the "American Institute of Christian Philosophy" and as "Councellor of the American Institute of Civics", Honor to whom honor is due.

Rev. Arthur Henderson of Enon, Ohio, is assisting Rev. T. A. Caries, pastor, in a meeting at Vienna Cross Roads, Ohio, with 7 additions to date.

Rev. W. B. Golden state evangelist, closed a recent meeting at Truro, Iowa, with 62 additions.

Rev. E. W West has recently received 16 to fellowship in the Christian church in Lincoln, Vermont.

Rev. J Alex Clapp reports 11 additions to his church at Releysburg, Ind., result of a revival of much interest.

A good work of grace at Mt. Pleasant, Ill, resulted in three additions to the Christian church at that place.

Rev. W. M. Early has enjoyed a good revival at Prairie Hope church, Ill., with 4 additions.

Rev A. H. Bennet says, "I closed the meeting at Bethsaida, Ill., with the church greatly revived and seven additions." He also reports the result of the revival at Burnt Prairie, Ill., 13 additions, with more to follow.

Revs. G. E. Mitchel and McMullen, have been blessed in their work. Old Antioch church, Ill, is greatly revived with 30 added to the church.

Rev. M. L. Fly, pastor, rejoices in the good work of grace at Union Hill, Ill., a church of his charge. Fifteen additions and others expected to follow soon.

Rev W. L Lundy has had a grand outpouring of the Holy Spirit at Anderson, Ind. Many sinners converted with 108 received to fellowship. He has received to fellowship since he become pastor one year ago, 179 members into the church.

Rev. A. M. Addington has been assisting Rev. C. F. Byrket in a meeting at Albany, Ind The Lord blessed their united labors in the conversion 11 souls and 11 additions to the church.

Rev. J. Barney has just closed a meeting of days with Mt. Union church, Bedford Co., Pa., with 6 confessions and 6 additions.

Rev A. Thomas and R Boyce reports 20 confessions and 17 additions at Bethlehem, Missouri, as the result of their gospel labors.

The Christian church at Raymonds, Ohio, rejoices over a gracious revival, with 19 accessions.

A very interesting meeting is reported at Chambersburg, Ohio, with 3 additions, Rev. W. A. Warner, pastor.

Rev. S. W. L. Foor has just closed a good meeting at North Point, Penn. Thirty-nine embraced religion and 11 joined the church. He held another meeting at Cypher, with 15 conversions and 15 additions. One young minister from the Church of God was among the number.

R. H. HOLLAND.

The Cottage Hearth For February.

An unusually interesting line of stories, articles, and departments is presented to the readers in the February number of *The Cottage Hearth*. It opens with the second part of Erastus Faulkner, the powerful southern story by *Matt Crim*. The departments are ably edited and well worthy a place in this excellent magazine. The magazine is handsomely illustrated ($1 50 a year, W. A. Wilde & Co., Boston).

SELECTIONS.

After the Storm.

It was a gloomy looking afternoon, late in November, for the cold rain had been coming down steadily all day, and as the evening approached the wind dashed against the house in a perfect gale, rattling the shutters and driving the rain in great splashes against the window-panes.

Catherine Averill stood looking out, watching the people hurrying by, and although the darkness was gathering without, she still stood tapping her fingers on the window pane.

"A penny for your thoughts, Catherine," said a pleasant voice, and the young girl immediately turned towards the speaker.

"How cosy the room looks, mama; it is so cold and dreary without that I did not think it could look so cheery within."

"Well, dear, draw down the blinds and come and sit on this stool at my feet and tell me your thoughts."

"Please don't have me close the blinds, mama; you know it is a fancy of mine to leave them up so that the light may shine out on belated travelers. I do so hate to pass a dark house. To me there is something almost uncanny about it, and I either feel like creeping by for fear of arousing the skeletons in the closets, or else flying for my life."

She arranged the blinds to suit her own sweet fancy and then seated herself at her mother's feet near the glowing fire in the old fashioned fire place.

"I do not know that my thoughts were worth a penny, mama; they were idle thoughts. I was only wondering how it was with those who did not have a home like ours on such a night as this."

"It is a stormy night! How the wind whistles, or was it some one? Did you hear anything?"

"Nothing but the wind. What a strange fancy, mama. Who would call on such a night; the case would be an urgent one indeed," and the girl shivered and drew closer to her mother.

"I do not know; I thought perhaps"—then in a husky tone she said, "Catherine!"

"What is it mama? How pale you look! What did you think?

"Catherine, listen to me, for there is something I feel that I must talk to you about to night; something that has been on my mind and heart for years."

"Mama, are you ill; you frighten me dreadfully," and a low moan escaped the girl's lips, as she pressed her face against her mother's knees in an agony of suspense.

"Don't be frightened, child; I am perfectly well, but do not interrupt me. I have come to the place that has stared me in the face for years, and the truth must be told at last." There was a silence of a few moments, broken only by the ticking of the clock and the pattering of the rain.

"Catherine," said her mother in a low tone, "do you remember your brother?"

"I sometimes think I do, mama, and yet my ideas of him are so faint, I fancy they must be mere vagaries of the night."

"You were five years old when"—she hesitated—"when he left us."

"Yes, and I am 18 now. Thirteen years have passed since then, and children do not remember like older people."

"You certainly must recall something; he can not have passed entirely from your memory, when he loved you with all his boyish heart—his little 'kittywinks!' "

"Kittywinks!" Catherine started up with a bewildered look, as if aroused suddenly from a deep slumber, and repeated, " 'Kittywinks!' Ah, I seem to recall a dream, a vision of the night, for there are darkness and tears!" She pressed her hands over her pale face and struggled intently to grasp the hitherto forgotten, then arousing herself she said slowly, as though speaking in a trance, "I recall a pleasant room—our dinning room. There are five chairs at the table and a half eaten dinner—confusion reigns—some one rushes to the door, and with a loud scream. I follow with outstretched hands, calling, 'Brother! brother!' Ah, he turns and catches me to his breast, and while his burning tears bedew my face, he says, 'Good bye sweet 'kittywinks!' "

"Tears, did you say, Catherine?" and Mrs. Averill sobbed convulsively.

"Yes, mama, tears. I seem to feel them now," and she brushed her cheeks with her hands as she looked in wonder at her mother.

"Do not be anxious, my daughter," Mrs. Averill said, as soon as she could command her voice. "These tears seem to relieve my burdened heart, and quiet will follow. Your memory picture is true to life; it is indelibly engraven on my heart."

After a silence of a few moments she continued. "Hear my story, Catherine, but try not to think too harshly of your mother, although you could not condemn me more than I condemn myself.

"That you may appreciate the circumstances more fully I must begin with the days of my youth, the days when home and friends and love possessed my life. My future was assured, and joy and happiness crowned my days. Among the aspirants for my hand was one of nature's noblemen, a strong, brave, generous son of the sunny south. We loved each other, and on our bridal day the sun never shown on a happier couple. The sorrow that came upon me was wrought out by my own hand, by my own foolishness. It was the fashion with some in those days to have wine with the daily meals, and although your father opposed my following this fashion, I persisted, not knowing that 'at the last it biteth like a serpent and stingeth like an adder.' No chain is stronger than its weakest link, and wine touched the weak spot in my husband's armor. Then followed the same old story, the same that has been written of thousands of homes. The demon of drink became stronger than the love for wife and children or for home, and crushed out all care for the opinion of the church and the world. Our money, our position, our friends slipped away, and when your father came to a drunkard's grave, in what should have been the strength of his manhood, I was left with four children in comparative poverty. I had been a petted child and was unfit to cope with the life before me. My pride was crushed and my temper soured until even my own children must have ceased to esteem me. You were a babe when your father died, and Robert, my eldest born, was 11 years of age, while your sisters, Mary and Jeanette, filled the space between your brother and yourself. This house, in which I was born and raised, was left to me by my father, and afforded a shelter for myself and children. I never had much control over Robert, who, in spite of his father's failings, still clung to him and over whose grave he shed more bitter tears than he would have shed over mine. As my income was small, I immediately put him out to work, drove him to it I may say, for boy as he was, he did not understand why he could not go to school as other boys. His companions soon became such as I did approve, but drove him to them by my upbraidings. As the years went on we seemed to get poorer and Robert of less account. He tired of work, would not stick to anything, saying he was not well, and like excuses. Poor boy! I forgot that he was only a boy, and that at a boy's age I was expecting a man's work. It almost breaks my heart whenever I think that at last I drove him from my house, the only shelter he had. I told him again and again that unless he found work he should no longer live with me."

Here Mrs. Averill stopped to wipe away the blinding tears, while Catherine shook with suppressed sobs.

"A day came at last," she continued, "which stands out above all other days in my history; a 'Thanksgiving Day' (?). The house we lived in was only a place to stay; it was not a home, for I never made it such, and of course I had not prepared a feast to commemorate the day In fact the very day seemed to call forth all that was bitter and wicked in me. What had I to give thanks for? What had the Lord done for me? I saw other children trooping by on their way to church service, neatly dressed, and out from homes of luxury, while mine were crushed by the crime of poverty. I could have shrieked aloud in my frenzy. Robert came in as usual near dinner time, rough and untidy, but with a smile for his little 'kittywinks.' He made some slight remark about the meal before us, and I told him it was better than he deserved; that he was not only eating the bread of idleness, but was taking that which belonged to the children, and I wished he would leave then, never to return! A curious change passed over his face as he said, 'Mother, do you mean it?' I shouted in a perfect rage, I mean every word I say, and the sooner you go the better!' He sprang up from the table with his dinner half eaten, and hurried to the door. Your sisters sat cowering in their chairs, while you half falling from yours, ran after him, holding out your little arms and calling, 'Brother! brother!' He caught you in his arms, almost crushing you in his embrace, and hastily closing the door, left the house. I have never seen him since."

"Oh, mamma, how could you?" and Catherine wept and moaned like her heart would brake, not seeing the frightened look that came over her mother's face.

"Catherine! are you hardening your heart toward your mother? Will you leave me in my desolation and grief?"

Catherine gave one look into her face, and falling on her knees beside her, she melted into tenderness and love. "Oh, mother, forgive," she cried. "What you must have suffered!"

"It grows late," said Mrs. Averill, "let me finish. I thought he would return. I even brushed around his plate and made the table more presentable, but he came not. Then as the days passed into weeks, in my passion I heaped abuse upon his retreating head, being the cause of the agony which now possesed me. The

neighbors abused him too for deserting his mother and sisters, little thinking that his mother had driven him away. I wonder how I lived through those years of suffering and anxiety. When Thanksgiving Day came again I half-way hoped some fancy would inspire him to return, and I had his place arranged, but still he came not. Now you know why there is always a plate for your brother on Thanksgiving Day. The second year after he left us your sisters died with scarlet fever, and you and I, my child, were left alone I never had a happy hour. I never forgot my wandering boy. Dead or alive I knew not, but in the storm and in the sunshine, in the night or at the noonday, I thought of him. In my early life my name had been enrolled on the church register, but I had drifted far away from the church and far from God. Yet He did not forsake me He gave me a treasure in one of the best of daughters, and the barrel of meal wasted not, neither did the cruse of oil fail. Friends seemed to come to us, and a happy home for you. I never attended church, for I felt too wicked, but one night while you were walking with some friends, as I stood at the gate watching for and thinking of Robert, notes of music floated on the still night air, and I heard distinctly the words—

'Where is my wandering boy to-night?'

With a shriek of agony I fled to the house, and locking the door of my room I fell upon my knees and cried, 'Oh, Lord, have I not suffered enough? give me back my son!' Not that I ever upraided God for my suffering. I knew I had brought it all upon myself. I poured out my whole soul in prayer, and there came upon me such a peace, the peace which passeth all understanding. Don't you recall what seemed to be a 'bright light' on my face when you came in? From that hour, six years ago I have never doubted that Robert would return to me in God's good time"

Catherine kissed her mother's hands and pressed them to her cheeks in loving tenderness.

"And now, Catherine, the storm is over; quiet reins without and peace within. Even the fire is fading into rest. Good-night, my child! Let the sin and suffering of your mother's life be henceforth as a sealed book, but look forward with me to your brother's coming."

The storm was indeed over, and while broken branches showed the traces and the strength of the storm, the glittering icicles soon beg n to melt beneath the sun of that bright Thanksgiving Day. Catherine assisted her mother in the arrangements for dinner, and while the latter was finishing her toilet, she sat alone in the old dining-room. So intent was she on her own thoughts that she did not see the door as it was gently opened, or see the form which moved across the threshold.

"Kittywinks!" The words were breathed rather than spoken, but Catherine sprang to her feet and gazed with startled eyes at the outstretched arms of the bronzed-faced stranger, but only for a moment, when she reached out her own arms, and with the cry of "Brother! brother!" she was clasped in his fond embrace.

Mrs. Averill's steps were heard approaching, but Catherine hastily intercepted her, and in a voice which thrilled with a note of exultation, she called out, "Mamma—oh, mamma!"

That tone of rapturous joy aroused the mothers heart, and with swift step and face illumined, she passed through the open door and into the arms of her son.—*Advocate*

"Going Aloft."

OR HOW THE YOUNG SAILOR WAS PROMOTED.

"Now was our chance, and we put our heads together to see how it should be done. Jack's first desire, as soon as he got on shore, was to go up and examine the various things of interest in the city. He wanted to visit the churches and such like places, and to please him we agreed to go him with if he would go and take dinner with us. He agreed to do this at once, and we thought we had him sure. We planned that after dinner was eaten we should have some light sweet wine brought on, and that we would contrive to get rum enough into what he drank to upset him; for nothing on earth would please us more than to get Jack Small drunk, and carry him on board in that shape. Then we fancied that the captain's favoritism would be at an end, and that he would no longer look upon our rival with more preference than ourselves We had the matter all arranged; and in the meantime we paid Jack all the attention in our power—so much so that he signified a willingness to go anywhere to please us provided we would not go to any bad place.

"Dinner time came, and a most capital dinner we had We had selected one of the best hotels, for the prices were no higher there than at places of lower repute, and, in fact, not so high, for those low places fleece a sailor most unmercifully. The eatables were despatched with becoming gusto, and then the dishes were removed, and at a sign from me the wine was brought in.

" 'Ah! what have you here? asked Jack, betraying some uneasiness at the appearance of the glasses and bottles.

" 'Only a little new wine,' I replied, as carelessly as I could. 'Mere juice of the grape.'

" 'But it's wine, nevertheless," persued he.

" 'It isn't wine,' cried Sam Pratt, who was one of the hardest nuts old Neptune ever cracked.

" 'No," chimed in Tim Black, another of about the same stamp. 'It's only a little simple juice. Come boys, fill up.'

"The glasses were accordingly filled, Sam Pratt performing that duty, and he took care that Jack's glass had a good quantity of sweetened rum in it.

" 'No,' said Jack, as the glass was moved towards him; if you are going to commence thus, I will keep your company with water while you remain orderly, but I will not touch wine.'

"This was spoken very mildly, and with a kind smile, but yet it was spoken firmly, and we could see that our plan was about being knocked in the head We urged him to drink with us—only one glass, if no more. We told him how innocent it was, and how happy his social glass would make us; but we could not move him.

"Then let him go!' cried Tim, who had already drunk some. In fact, all of us but Jack had drunk more or less during the forenoon. 'Let him go. We don't want the mean fellow with us!'

" 'That's it,' added Sam, with a bitter 'off he goes. If he's too good to drink with his shipmates, we don't want him '

"You misunderstand me,' added Jack, in a tone of pain. 'I'm not too good to drink with you, in the sense in which you take it. But I do not wish to drink at all '

" 'Too stringy—that's all,' said I, determined to make him drink if I could. But Jack looked at me so reproachfully as I said this that I wished I had not spoken as I did.

" 'If you wish to enjoy your wine, mess-mates,' said Small, at the same time rising from his chair, 'you can do so, but I beg you will excuse me I will pay my share of the expenses for the dinner.'

" 'And for your share of the wine,'said Tim, 'for we ordered it for you.'

" 'No,' returned Jack, 'I cannot pay for wine—'

" '*Mean!*' cried two or three at a breath.

" 'No, no, messmates, not mean. I will pay for the whole dinner—for every article you and I have had in the house, save the wine.'

"And as he spoke he rang the bell. He asked of the waiter who entered what the bill was for the company, without the wine, and after the amount had been stated, he took out his purse to pay for it, when Sam Pratt who was our acknowledged leader, caught his arm.

" 'No—not so,' said Sam. 'You shall not pay for it, for we will not eat at the expense of one who will sneak out of a scrape in this way. We want nothing more to do with you unless you take a glass of wine with us.'

" 'Very well,' said Jack; and as he spoke I could see that his lip quivered, and that he dared not speak more.

"He turned towards the door then, but before he reached it, Tim Black ran and caught him, at the same time exclaiming:

" 'Nay, old boy, you don't go off so. You've commenced and now you got to stick it out.'

"This was the signal for us to commence again, and once more we tried to urge Jack to drink the wine; and when we found that urging would not do we commenced to abuse and scoff. We accused him of trying to step over us on board the ship, and of all other bad things of which we could think. For a while the poor fellow seemed inclined to let his anger get the upper hand; but at length he calmed himself, and stepping back to his chair he said:

" 'Shipmates! listen to me for a moment.'

"Silence gave consent, and in a moment more he resumed:

"Since matters have come to this pass, I have resolved to tell what I had meant to keep locked up in my own bosom.'

" 'We had always thought, from Jack's manner, that there was something peculiar connected with his early life, and we were all attention in a moment.—*British Workman.*

[TO BE CONTINU D]

Bits Picked Up.

The man who lies for a living tells the truth by accident.

The jealous preacher sows tares in his own wheat field.

The card-table and ball-room are the Devil's recruiting agents.

It is not who is your preacher, but what is your preaching.

"Don't say I told you" is a coin just from the Devil's mint.

"For Christ's Sake" is the endorsement upon Heaven's checks.

The loud amen and and a lying tongue are often companions.

Lead your weights, love the world, and you will den with the Devil.

THE SUNDAY SCHOOL LESSON.

PREPARED BY PROF. HERBERT SCHOLZ, A. B.

LESSON VIII. FEB 19

REBUILDING THE WALL.—NEHEMIAH. 4:9-23

GOLDEN TEXT.—We made our prayer unto God and set a watch against them. —Neh. 4:9

TIME.—The summer and early autumn of B. C. 444.

PLACE.—Jerusalem and vicinity.

INTRODUCTORY.

We were told in our last lesson how sad Nehemiah was made when he heard that the walls of Jerusalem were broken down, and that the people had degenerated into a very listless condition. We were also told how fervently he prayed to God that there might be some means of reviving the ancient Jewish patriotism presented to him, and also some means by which the walls might be rebuilt. The prayer of Nehemiah was not answered at once. Four months were allowed to pass away before any visible sign of divine assistance presented itself. During these four months, Nehemiah was not on duty as a cupbearer to the king. It seems that these cup-bearers of the ancient monarchs did their official work by turns, and while one was on duty the others were released to do what was most congenial to their desires. It was while Nehemiah was off duty, that he heard the bad tidings from Jerusalem, and he became so wrought up over the matter, that when he again took his position before his king, the king asked him why he looked so sorrowful and care-stricken. Then Nehemiah became afraid because it was the duty of the king's cup-bearer always to look cheerful; and it was nothing uncommon for a man to be sent to prison for daring to have a sad countenance. But Nehemiah summed up courage sufficient to tell the king of his troubles, and even to ask leave of absence and supplies that he might go and rebuild the walls of Jerusalem. These the king readily granted, giving him also his best wishes, and some passports over his his wide-extended realms to the city of Jerusalem. Nehemiah set out on his Journey which occupied about four months. When he reached Jerusalem, he went out by himself one night to view the ruins He rode up and down the ancient remains of the wall in order to take in thoroughly the amount of work that would have to he peformed. The next day he invited the Jews of Jerusalem to assist him in rebuilding the walls. They responded, and soon the work began. But when the people living in the surrounding country heard this, they began to ridicule them, because the undertaking was so great, and the number of workmen so few. This ridicule not having the desired effect, they began to devise means for stopping the work. They tried to capture Nehemiah by inviting him to a conference some distance from Jerusalem. He would not go. They then tried to scare him, but he was too brave, for that, he felt like he had God on his side. Then Sanballat and Tobiah the leaders of the Samartans gathered their forces together against the city, for the purpose of putting down the work by force, but Nehemiah was too shrewd for them. He armed part of his men, and set them to watch while the others worked. Some would even work with one hand and hold their swords in the other. Thus under many disadvantages and much opposition the Jews went on with the work, trusting their fate to the mercy of God, and relying on their leader, Nehemiah.

THE LESSON, NEH. 4:9-23.

9. Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

10. And Judah said, the strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall.

11. And our adversaries said. They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12. And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us they will be upon you.

13. Therefore set I in the lower places behind the wall, on the higher places, I even set the people after their families with their swords, their spears, and their bows.

14. And I looked, and rose up, and said unto the nobles, and to the rulers and to the rest of the people. Be not ye afraid of them; remember the Lord, which is great and terrible; and fight for your brethren your sons and your daughters, your wives and your houses.

15. And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to aught, that we returned all of us to the wall, every one unto his work.

16. And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the harbergeons, and the rulers were behind all the house of Judah.

17. They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and the other hand held a weapon.

18. For the builders, everyone had his sword girded by his side, and so builded: And he that sounded the trumpet was by me.

19. And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another.

20. In what place therefore ye hear the sound of the trumpet, resort ye thither unto us; our God shall fight for us.

21. So we labored in the works and half of them held the spears, from the rising of the morning till the stars appeared.

22. Likewise at the same time, said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labor on the day.

23. So neither I, nor my brethren, nor my servant, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing.

EXPLANATORY.

I. The opposition Vers 9-12.

Nehemiah and his people prayed to God and watched their enemies. They acted upon the same plan which Christ, centuries afterward admonished his disciples to adopt. "Watch and pray, lest ye enter into temptation." "And Judah saith." This expression refers to the Jews who were hostile to the undertaking, and also to the mongrel sect, that sprung from the union of Jews and Samaritans. These looked at the undertaking as being too great for the few who were performing it. And no doubt, the task was very trying We are told that many of those working on the walls really suffered from a lack of food while they were thus engaged. They could not build walls and look after their family needs at the same time; and provisions were scarce. Their adversaries thought that the well-matured plot which they had made would entirely surprise the Jews, but the few friendly ones living hard by the city informed their brethren of the situation, and saved them from being completely off their guard. God always sends His messengers to those of His people who happen to be in peril. He will not suffer us to be harmed without first notifying us of our danger.

II. The Plan Frustrated. Vers 13-15.

Nehemiah in a very sensible way prepared to give Sanballat and his host a very warm reception. He armed his men, and and put them to guard the works. Fore-warned is fore-armed. It is the business of all to shield themselves from danger. They were not to fear the enemy. God would be with them. They probably thought of the Red Sea miracle, and the Assyrian army when the angel slew so many of the Assyrians in one night. They were to have in mind, their wives, their sons, and their daughters, who is it that would not fight for these? This was a timely admonition. What surprise their enemies must have felt when they heard that Nehemiah was ready to receive them. It made them feel little and mean, and also stirred up the spirit of cowardice.

III. The work Proceeds to Completion. Vers. 16-23.

This division of the lesson shows that Nehemiah was quite a skillful leader. He knew how to take advantage of even small opportunities. He did not have many men, but he used what he had to advantage. These people in building the wall with their arms at hand, reminds one of the early settlers of this country, who had to harvest their crops with their arms in sight, lest they should at any time be surprised by Indians. One assertion in particular shows how intent the men were on building the wall. They never took off their clothes except to have them washed. They kept them on, and were on the alert at all times. This reminds us that by constant wacthfulness and perseverance, we can build up strong walls of defence around our soul, and thus shut out all those adversaries which are constantly trying to tear us down, and make our future heavenly prospects nothing more than a heap of ruins.

SUGGESTIONS.

Prayer and work must go hand in hand

Prayer and watchfulness must exist together.

He who would overcome must work in accord with God.

The building of the walls is typical of the preserving of the soul.

Perseverance with common sense will bring success.

FROM PASTORS AND FIELD.

Graham, N. C.

Our work here is moving on as well as we could expect. The bad weather has hindered us much in our work, but brighter days will come. Last Sabbath was our communion day at New Providence, and we were all glad to have Bro. W. G. Clements, with us. Twenty-one years ago last Sabbath Bro. Clements was ordained an elder in the Christian church. This took place at New Providence. What memories must have clustered around his mind as he stood last Sabbath and proclaimed the glad news of salvation, in the same church where twenty-one years before he was ordained to preach the gospel. The same church, but not the same congregation for many have passed into the beyond. Twenty-one years of labor, toil, and anxiety; twenty-one years of rest, joy, and peace, which come to the faithful; twenty one years nearer death,

home, and the great white throne.

Ah! the memories, the memories of one year! What will they be dear reader, when all thy years are ended?

Bro. Clements gave us a good sermon. The congregation was large for the day and the attention good. We are hoping to build here in Graham this year a house of worship. We are much in need of one, and indeed our cause is suffering for the house. I desire all members of New Providence church, and our friends, to aid us in the work of building here We must have a church near the center of our town. Some of the ladies of our town have gone to work in the interest of a church here, and thus far they are succeeding well. Next Sabbath the 12th, there will be communion at Long's Chapel.

P. H Fleming.

Feb. 10, 1893.

Windsor, Va.

Franklin church. At the earnest solicitation of several of my friends of the town I accepted the pastor l charge of this church, and entered upon my work there 3rd Sunday in in November last I am no stranger to the people of Franklin; for many of the best years of my life were spent there where I have many friends whose preference and kindness has been abundantly shown me. The work to me has already been of a most delightful character, and I feel glad to be honored after an absence of some years, with a call to serve the church in the town which was once my home. The church has some most excellent members, and we pray that it may be greatly blest this year. About eight miles from Franklin in Southampton Co is the home of my childhood, so whenever I visit same many early and pleasant associations come thick and fast before me. It was upon her soil I first breathed the breath of life, it was there my eyes first saw the light of the world; it was there I first heard the sweet music of Nature which has charmed and thrilled me ever since; and it was there I began my childish talk. I love therefore to live in memory as well as in hope and in imagination.

At my appointment there 3rd Sunday morning and night,in November, my stay was with Bro. Jesse Harcum. He and his splendid wife entertained me in first class order. These dear friends have always been very pleasant and kind. Bro Harcum his wife and myself were baptized at the same time in Nottaway river by Rev. W. H. Boykin. That to me, was a memorable time, and has since been considered delightfully pleasant. May we who followed Jesus in this command still follow Him to the end. And may we who then came up out of the water and walked upon the shore of the Nottaway river walk and live in the bliss of eternal glory on the banks of the river of life.

Married in Mt. Carmel church January 26, 1893. by Rev. J. T. Kitchen, Mr. Jos. G. Johnson and Miss Sarah E. Baily. The church was crowded on that occasion with admiring friends. The young couple is decidedly popular and it is the earnest desire of all their friends that their married relation shall be long, prosperous and happy.

Dr Baird a member of the Christian church at Spring Hill has located in Windsor to practice his profession He is a young man of fine attainments and will doubtless succeed well in his responsible work. He is energetic, hopeful, and studious having many of the main elements of of success it is believed he will do well. Apart from this, he is a fine church worker, taking an active part in our church work here especially so in the prayer-meetings. We welcome him in our town, and feel that he will be of great service to us.

Died near Liberty Spring church Jan. 16th, 1893, Sarah C. Byrd in her seventy-sixth year She was one of the best lady workers in Liberty Spring. We shall miss her pleasant face and active work in the church She was truly an example of industry and Christian sincerity. Her life was devoted to the good of humanity and to the cause of Christ her Savior. I verily believe she has crossed over the river of death to live with Jesus. She leaves a devoted husband (Bro. Jno. Byrd) and two dear children to weep for her. Weep not dear ones, the parting is sad, but the meeting in heaven will be joyous, will be glorious.

J. T. Kitchen.

Alabama Letter.

Dear Sun:—As I have never seen amy items direct from our school, suppose I give you a few dots. Prof. Fuquay is having the best work done, that has ever been done in this vicinity, educationly.

We certainly have an interesting school, composed of an intelligent student body, boys and girls, whom I believe will be a blessing to the country, to the home and to the church. I thimk the students generally are trying to improve every tallent God has given them

Rev. C. M. Dollar came into the schoolroom a few days since, and to the delight of teacher and pupils delivered a strong, practical lecture upon the subject of morality. We are always glad to have Bro. Dollar come to see us; and lecture for us, but just a word please, in behalf of myself and others. Lets have all lecturing early in the morning, or in the afternoon. Let all people everywhere, put an effort to sustain this school by our prayers, and patronage.

The wife of Rev. T. H. Elder is very sick let the prayers of good people go up in her behalf.

The brethren of New Harmony church are preparing to build a new house of worship. Rev. J. W. Elder is their pastor.

To-day was my appointment at Pleasant Grove church, notwithstanding the disagreeable weather we were greeted by a very good congregation. Church work has been somewhat dull since the winter set in. The prospect is brightening some though at present.

What we need is more men, more money, and consecrated churches We need more preachers, and yet we have some who are doing nothing. "Come out from among the world brethren, and be ye separate from sinners' and God will open up the way for you."

I fully believe there could be a score of Christian churches organized this year if we had the men and means

You Ala. preachers ought to be reading the Sun, and brethren quit that way you have, of reading the Bible and staying at home so much.

We were indeed sorry to hear that the Berkley church had been burned. May heaven's richest blessings be upon those peeple.

What is Bro. Hurley's postoffice? [Overland, Va —Ed.]

May God bless the Sun, its readers, and his cause is my prayer.

Geo Hunt.

Feb. 5th, 1893.

Durham, N. C.

Dear Sun:—I pen these few lines before retiring as it is Sunday night and the intense rain prevents my having services at church to-night The first time we have failed to have services since I came here the 2nd Sunday in December. There is a decided improvement in our Sabbath school work here; also in the regular church work. We have Bible readings at our Wednesday night prayer meetings that is growing quite interesting and I hope will result in good for the cause of the church. We have added 18 members to the church since I have been here and more to follow. I am constantly praying that God may pour out his spirit abundantly upon us in a refreshing season this spring. I ask special prayer of all the brethren and sisters that we may have a gracious revival here during the year and that many souls may be added to the church such as may be saved. We have yet quite a number of members of the Christian church moving in the place and living here have not joined here yet. It is so very rainy can't get out much now to look after my little flock and have them meet me at the church for the last few days.

J. W. Wellons.

Feb. 12, 1893.

From Berea, Norfolk Co.

Dear Sun:—Since my last letter dated Dec. 16th, 1892, we have made but little progress (seemingly) as a church. We did though on Christmas day reorganize our Sabbath school and elect Bro. F. L. Curling a very Godly and active young man of twenty-one summers, superintendent. Bro. R. R Curling was chosen assistant and Bro. Geo. L. Hanbury, Sec Also Bro. Barrett gave us a grand sermon on the Advent of Christ. Saturday, 4th, inst we held our first quarterly meeting for this year and enjoyed a very pleasant communion service on Sunday, yesterday. The extreme severity of the weather for the past few week has greatly retarded church work and all other business more or less. But, notwithstanding all of these obstacles in the way of business, I find that the genial rays of the literary Sun that rises in Raleigh, N. C., has not failed to penetrate both snow and ice and make their warm comforting appearance down into this region of tide water, Virginia. And may they regardless of circumstances and hindering surrondings continue to shine into our homes to lighten up the pathway of life and encourage us to press on to the goal just beyond.

Yours in Christ,

M. W. Hollowell.

Great Bridge, Va., Feb. 6, 1893.

Notice to Pastors.

Foster's Ministerial Record and Pastor's Diary is now ready! A new and complete Record and Diary for the use of Ministers of all Denominations. Conveniently arranged for a weekly diary of all pastoral work, and a complete record for 160 sermons with appropriate and corresponding blanks for use of choir and pulpit announcements, about 360 pages, price per copy 50c. or 3 for $1.40 post paid.

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The Christian Sun.

THURSDAY, FEBRUARY 16, 1893.

REV. W. G. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER

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EDITORIAL NOTES.

Read the ad. of Encyclopedia Britannica and then write or come in and see us.

Please renew your subscription immediatly. It is impossible for us to see you all. We need your money bad.

Will the person at Windsor who sent us a money order for $2. send us his name, that we may give credit for same.

James Vick's Sons, that old and well known firm will supply you with anything you want in flowers. See add on another page.

Bro. John C Haynes of Norfolk Va. in renewing his subscription to the SUN speaks good things about the work of Rev. C. J. Jones, D. D.

Nanz and Neuner will not disappoint you if you get your roses and flower seed from them. Look elsewhere in this issue for their announcement.

It is alleged that the lost Gospel of St. Peter, medieaval manuscript that is claimed to be the fifth Gospel is found. If this is true, it will be sought with much eagerness.

The *Alamance Gleaner* reached its eighteenth year last week. The age of years has improved it much in appearance; and we wish for it and its worthy Editor, J. D. Kernodle, continued prosperity.

From a private note we learn that the little church at Lexington is progressing fairly well. They have a weekly prayer meeting and Sunday school, with preaching each third Sunday by W. H. Roach.

Last Thursday a very destructive fire occured in Raleigh destroying a three story ware house and 210 bales of cotton for Latta and Myatt besides damaging two adjoining buildings owned by the same firm, and a livery stable and dwelling house owned by Mr. Frank Stronach. But for the fine work done by the fire company a large portion of the business part of the city would now be in ashes.

Read closely what the committee of the Norfolk Mission says in this issue. The work is to be commenced soon on the building and the money is needed. Will they build or not can now no longer be a question with any.

We had the biggest pi in the CHRISTIAN SUN office last week that has been there in a long time. Dr. Barrett and a few others will know how to sympathize with us. It is not often that pi (*pie*) makes us sick, but we confess it did this time.

The Ladies' Aid Society of Graham Christian church succeeded handsomely Monday in the sale of their oysters, notwithstandig the very inclement weather, and return sincere thanks to those who favored them with their patronage.—*Alamance Gleaner.*

Rev. J. A. Webster of the Deep River Conference in renewing his subscription to the SUN, speaks kind words for which we return thanks.

We have to say, dear brother, we have no hymn books but the Hymnary, and we think there are none better to be found any where.

Wilbur B. Ketcham, Publisher, 2 Cooper Union, New York, will issue this month, a volume by the Rev. Madison C. Peters, pastor of the Bloomingdale Reformed church, New York City, entitled "Sanctified Spice." The price will be $1.50. Among his other announcements we notice a volume entitled, "Toward the Sunset," by the Rev. Dr. A. K. H. Boyd, the author of the "Recreations of a Country Parson." The volume will be bound in unique cloth binding, and the price will be $1 00.

Mr Moody on his visit to Chicago, determined to enlarge the Women's Department of the Bible Institute at once. Three houses adjoining the present location have been secured and will be ready for occupancy February 6th. Among those making application are teachers from the south desiring three months' study, thus using their vacation. To assist some of these, scholarships of $45, for three months, are needed. Application may be made to Mrs. S. B. Capron, Supt. Women's Dept., of the Bible Institute, 230 La Salle Avenue, Chicago, Ill.

We have on our table the Report of the Board of Directors of the Normal and Industrial school at Greensboro, N. C., for 1892. It is full of interesting information. It shows the school in a healthy condition, and speaks volumes for President McIver and those who have worked with him as educators Number of students in attendence 198. As a friend to education, we would be glad to see the doors of this school opened to male teachers as well as to females. We are fully of the opinion that those who are to teach in public schools, should be educated in co-educational schools.

American Institute of Christian Philosophy.

This Institute is loctated in New York city, and Rev. Chas. F. Deems D. D., LL. D., is president, and Alex Mackay, S. T. O., is Vice-Presdent. This Institute exists for the purpose of cultivating the study of the relations between science and religion, but mainly to produce and circulate literature of high order which will antagonize the teachings of agnosticism, materialism, and every other form of false philosophy. It has done and is doing a good work in this important field of investigation. Rev. Dr. Maple, of this place, has been elected to membership in this Institute, on the nomination of the President, Dr. Deems.—*Millford (N. J.) Leader.*

A Glance at the Possibilities of the Christian Church What She Has Done and What She Will Do.

As to the principles of the Christian church they are not only the equal but as I see it, the superior of thoes endorsed by any other denomination; because of the fact that we take the Holy Bible both the Old and New Testaments as our only creed which, if carried out effectually obliterates all sectarianism, more fully demonstrated by the right of private judgment and the liberty of conscience being granted to all as pertaining to the non-essentials to salvation This article of our principles is objected to by some. They say that it allows us the privilege of beliveing any thing that biased judgment or an educated conscience might dictate; they entirely lose sight of the fact that the Bible is our only creed; and therefore, we cannot believe or do any thing that conflicts with its teaching. Hence it only applys to that portion of scripture that is not made positively clear. We will take for instance, baptism, a question that has been controverted since St. Paul's time by the ablest divines; or the final perseverance of the saints, or falling from grace, or the question of sanctification and many others that are no nearer settled now than then. All intelligent conscientious members of any evangelical church who act for themselves have acted from this principle. Hence, when understood cannot be objected to by any. Our superiority asserts its self here. Indorsing as we do the grand principle of union, we say to indivuals seeking church membership, if you have repented of your sins and exercised faith in Christ, you may beleive a part or all that most evangelical denominations indorse, and be received into and live a consistent member of our church—to illustrate, baptism being one of the controverted questions we admit any or all forms to baptism hence, if you believe in the principles of the Baptist church, you can have immersion as the mode or any other privilege, except close communion, which the Bible does not teach; you can be as good a Methodist, except the government, ours being congregational. In short I would include all evangelical denominations. If what I have said is true our possibilities are greater than that of any other denomination. What has the Christian church done? For more than half a century we seem to have been contented with our, so called, God given principles, thinking that they, within themselves, would insure success, losing sight in a great measure of the fact that their success depended upon brain, muscular and monetary power. Our progress up to that time had necessarily been slow. A few years ago, a few leading men were enabled to see the situation and realized that something more must be done, and inaugurated a new era in our history by agitating a spirit of education and missions, which resulted in the building of Graham College and the Suffolk Collegiate Institute from which institutions emanated our most talented missionaries and leaders of to day. At that time our work was in the country

Home Missionary Societies were organized and our borders extended, in consequence of which we have to day churches in the cities of Raleigh, Durham, Burlington, and High Point. Considering our number of communicants at the time mentioned above our increase in membership has been equal, at least to that of any other denomination in the South, not being satisfied with the work that was being done, and realizing that proper education, that is education of head, heart and hands, was the one grand controlling power, and seeing the necessity of greater educational facilities, the plan for building Elon College was inaugurated, the success of which proves to be the grandest achievement of the Christian church south since its inauguration. Our people and the public have been inthused with confidence in the success of the Christian church

With the work above mentioned, the $25.000 church in erection in the

city of Suffolk and the flattering prospects of the Norfolk church, coupled with the general missionary assembly work, than which we have nothing more commendable. Last but not least the Union of the church North and South combine to make our work not only hopeful but flattering.

As to the future it will be what we make it. We are to stand by the enterprises of the church. In order to do this we want an educated, consecrated ministry to lead men who think more of the cause than of their salary, also a consecrated laity, not only a consecrated life of piety but a consecrated purse and I can testify to the fact that we have many such, and take this occasion of tendering my thanks as Agent for subscriptions given the College by friends both North and South. Now as our future in a great measure depends upon its success I appeal to those both North and South who have not subscribed to do so at once and to those who have not paid their subscriptions, to please do so at once, as we need your help now. It may not be convenient but it is doubtless possible.

Our Foreign Missionary work claims our attention and should be endorsed by all with payers and money.

W T. Herndon.

Suffolk Letter

The addition of Rev. G. D. Black to the editorial staff of "The *Herald of Gospel Liberty*" ought to meet with universal favor; and, so far as there has been an expression of opinion, such is the fact. He is accurate, lofty, and finished in his productions. He is what one might call a literary artist. But his logic and polish both deal with spiritual truth. I have read nothing from his pen that did not contain the grace of Christian lines and proportions For one I shall welcome him to the *Herald* pages. But the first page of the *Herald* now is the best page of any paper with which I am acquainted. I do not see how that could be improved. It condenses and illumines the current movements of civilized society, and masses facts and statistics into mountains of wealth for busy students. The times are rich in material, I know, but Dr. Watson manifestly reads much, thinks more, and then uses a condenser No wonder the progressive Agent, Brother Merrill, reports increased cash collections on Herald. The Christian church has men and means and appreciation, and progress is moving us forward. We need for the Sun an increase of subscribers, and articles from those who have ability and leisure. Dr. Barrett drops good live thoughts off the end of his pen, and makes one remember his editorial experience. He uses a fountain pen and we shall expect a regular stream of thoughts, and facts, and suggestions to flow from his "Paul Wirt" weekly. For myself I was not born to be a quill driver; or if I was, I entered the world in the wrong time of the moon, or in the wrong century. I certainly possess no gifts for newspaper work in this bright, utilitarian, progressive, glorious nineteenth century. In the first place I am too busy. Three sermons a week in the eleventh year of my pastorate run my taxes up so high that I have little to pay out through the paper. But I do send in a few pages every Monday to the "Sun." The sun has some spots, you know, and those who use telescopes can read my letters. These telescopers always look for spots, and things which the *natural* eye can not see. Good many of that sort read the papers to find fault; and so a poor letter gives them something to their taste. It is well enough to consult taste in a religious paper as well as a "Sunday dinner." A "Sunday dinner" does very well for all except those who prepare it. "Sunday dinners" may furnish food for thought to the average person, but I doubt whether they are of divine origin. I do not think all things come down from above; though "every good and perfect gift" does. The sunshine of heaven makes nature bud and bloom and bear fruit for man; and the "Sun of Righteousness" arises with healing in his wings for all who keep His day holy and do His will from the heart. No risk in doing right. No loss in serving God. No danger in obeying law. No condemnation to those who are in Christ Jesus. who walk not after the flesh but after the Spirit.

W. W. Staley

Feb. 13, 1893.

Youngsville, N. C.

Last Saturday and Sunday were the appointments at Youngsville for the quarterly and communion meetings both of the Christian, and the Methodist churches; and the Methodist house of worship is not in a condition for worship, both meetings were held in the Christian house of worship; and on Sunday both communions were held together, thereby practically carrying out what we believe, open communion. Notwithstanding the rainy weather the season was pleasant.

The Presiding Elder did the preaching, and he did it well too.

Whilst there we had the very great pleasure of spending a night with each of the following families; Bro. Mat Winston, Dr. P H. Hatch and Bro. Rob. Johnson. Also spending some time with Bro. A. L. Allen, sister S. B. Klapp and W. T. Young. These families all know how to make a preacher feel at home. May the Lord bless all the people at Youngsville.

That Inaugural Ball.

We recommend a careful reading of the following taken from Raleigh *Christian Advocate.*

I am truly glad that *even part* of the "Reception Committee" were not willing to give their influence and presence to the "ball."

Will the time never come when the citizens of this so-called Christian State will say, "Down with such measures and men?" O Lord, how long! Will the time never come when the report of the inauguration of the Governor of North Carolina shall not be accompanied with: "The *inaugural ball* was a grand success; the dancing (hugging set to music) lasted all night. It was a brilliant occasion and the attendance was very large?"

Pray tell us what is the use for the Methodist preachers of North Carolina to preach against balls, so long as the very heart of the Government, headed by the Governor and the Legislature, pander to the desires of a wicked and depraved society; and every four years give a new lease of life to this degrading revel, called the "inaugural ball?"

I wonder if it is not possible for the citizens of the "Old North State" to elect to these high offices men who will have the courage and true manhood to say *no* to all such wicked folly; and say it so loudly that they may be understood from the mountains to the sea?

So long as the leaders of the State give their support and the *people's money* to such folly, just so long we will find our young people, even though they be Methodists, running after such delusions and calling them pleasure, because they have high society on their side and society says "no harm in these things."

J. R. Moose.

Never let sin get on the blind side.

Don't start a narration with "They say."

Suffering and sorrow are God's eternal crucibles

Believe Christ will save you, and you are redeemed.

When a man begins to fix up a creed for himself he uses the Devil's patent.

Our Premiums.

—:o:—

To the one sending us the largest number of yearly subscribers, above fifteen, with the cash in advance between now and April 1st, 1893, we will give one Singer Sewing Machine, manufactured by the National Sewing Machine Company.

To the one sending us the second largest number of yearly subscribers, above seven, with cash in advance, we will give one Davis Swing Churn.

To the one sending us the third largest number of yearly subscribers, above four, with the cash in advance, we will give a Teacher's Bible.

To the one sending us the fourth largest number of yearly subscribers, above three, with the cash in advance, we will give Samantha Among the Brethren, by Josiah Allen's Wife.

☞Remember that nothing less than 16 subscribers with $32 in advance will take the Sewing Machine.

☞Nothing less then 8 subscribers with $16 in advance will take the Churn.

☞Nothing less than 5 subscribers with $10 in advance will take the Bible.

☞ Nothing less than 4 subscribers with $8 in advance will take Samantha Among the Brethren.

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Send name and money as soon as received and be sure to state that you are working for the premium. We will keep a record of the number sent us.

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THE CHILDREN'S CORNER.

My Dear Children:—

The Corner comes to you this week with a splendid sermonett, from Rev. Roger Charnock. This is 'specially for you and I want you to read it carefully, and then write for the Corner yourself. I expect we will have one of his sermons to the young people quite often and I hope you will enjoy them very much. Love to all.

Cordially yours,
Uncle Tangle.

Raleigh, N. C., Feb. 12, 1893

My Dear Children:—Our Corner is beginning to look so nice with cheerful words from so many that I want to say Hurrah! And then the dimes and nickels have been coming in so fast that I think you ought to know how much you have sent in since I made my last report. Well I have now in my bank $5.11 which I will soon turn over to Bro. A. Moring who is Treasurer, and will see that it is used for the purpose you intend it.

Does it not make you glad, to know that you are helping to spread the Gospel? Althought it be but little yet we must not "despise the day of small things" and the small amounts may after awhile spread to hundreds and hundreds of dollars.

. Now let us hear often from you. This bad weather is a splendid time for reading and writing letters for the "Corner." Lets have it crowded every week, and make dear old Uncle Tangles' picture smile with pleasure, as possibly a good smile would make it look more like him. The first letter of each answer to the following questions will spell the name of one whom you love and who thinks a great deal of you. See which one can send the first correct answer.

Of what country was Job a native?

Who was the armor bearer of Joab?

Who of the children of Israel besides Joshua, who left Egypt was allowed to enter the land of Canaan?

Which of the four Gospels was written by a physician?

Who was the mother of Timothy?

It was in the 13th year of the reign of what king when John the Baptist began to preach?

What king made his son to pass through fire and who also burnt incense on the hills and every green tree?

Where was Moses buried?

Who conquered the Midianites with 300 men?

Who was the father of Rachel and Leah the wives of Jacob?

What prohpet while dying prophesied to Joash three victories over the Syrians?

Lovingly yours,
Aunt Myrtle.

Watch.

ST MARK XIII: 37, LAST WORD.

I have chosen a very short text for you so that there is not much fear of you forgetting it.

In our usual preaching services we give a text which it is sometimes very difficult for you to remember, and divide sermons into three parts with divisions that you are almost certain to forget.

But I am going to try and be a little boy in my thoughts, so that I may be very simple.

The text says, "Watch." You all know what it is to watch.

If your father knew that a thief would be prowling around his dwelling at a certain hour of the night, I am quite sure he would not sleep. He would wait and watch so that the robber might not enter in.

That is what Jesus would have every boy and girl do today. There are so many robbers who would steal from you that which belongs to Jesus, and which he has entrusted to your care, that he tells you to watch, to be on the outlook for the approach of evil He wants you to be little sentinels on the little field of life, so that temptation and sin may not spoil you.

Now I am going to divide my sermon into five divisions, and I pray that you may remember them all, first, W; second, A; third, T; fourth, C; fifth, H; Now each division stands for a word and each one I wish you to watch well. I. Watch W. This letter stands for words. Oh how many times are we tempted to speak unkind words, and very often by so doing we spoil another's happiness. Now there are two kinds of words. Kind words and unkind words. At home you will many times be asked to do things which may not be very pleasant to you, and then you will be tempted to speak unkindly, but if you will be on your guard and watch well, then you will speak only that which is kind

Two boys went to the same school, and one day they had a quarrel, and one in anger said that he would repay the other for what he had done. Both had to go in the same direction as they went home, and had to cross a stream of running water, which was spanned by a narrow plank. The boy, who said that he would repay the other, rushed along in haste, and after crossing the stream loosened the end of the narrow wooden bridge, so that when his companion placed his feet upon it, suddenly it fell and the little fellow went into the stream. Sad to say he fell with his back upon a stone, and today he is a little hunchbacked cripple. How the other repents today; could he recall his unkind and cruel words he would gladly give all he possesses. Unkind words thoughtlessly said may mar and destroy years of happiness. Watch well your words.

II. A. This letter stands for affections, Watch your affections. I know some children who are very selfish. They want everything for themselves. And so full are they of thoughts which belong to themselves, that they have no room for Jesus. Boys and girls your parents love you very much, but they cannot love you like Jesus. What would you think about a boy or girl who had no love for father or mother? You would say very unkind children, and how your father or mother would grieve if day by day they saw that you did not love them.

Well Jesus came into this world to suffer, in order to win our love.

You will find so many things that try to gain your affection that there is a necessity for you to ever watch, so that Jesus may have His right place. He will never be satisfied until you ask him to come into your heart and cast every bit of selfishness out. You may give Him your affection in many ways by being kind to others and all this may be done by loving Jesus first and best.

III T This letter stands for Thoughts. So that now I want you to watch your thoughts.

You know an army never attacks the strongest point in a city, so satan never trys to gain an entrance through any place other than that which is weak. You will have to watch your thoughts or else the evil one will come in and before you are aware of his presence he will lead you astray. You may think that it is well nigh impossible for him to enter in, but if you are not very watchful he will see your weak place and conquer your little city.

A certain king when he was a little baby, was taken by his mother and dipped into a river. It was said that on account of this that an arrow could not pierce through his flesh. And he went into many a battle and came out of it without a bruise. But at last one day he went to fight against a city and his sandal came off; and an arrow pierced the place where his mother's thumb had grasped his heel and the water had not touched the place as she dipped him in the water, and he was slain. You must watch your thoughts so that the enemy of mankind cannot enter in. He is always watchful for the weak place.

IV. C stands for conscience. You must all watch conscience This is that little voice which speaks within and tells you that you are going to do wrong, and if you will watch it as evil approaches, the little monitor will sound an alarm.

A little boy had a very bad father. And many times he would go out and steal instead of working. One Sunday morning, this father told little Johnnie to go with him out in the country At last they arrived at a field where potatoes were growing. The father told Johnnie to call out when any one was looking.

And the next instant little Johnnie called out "Father some one is looking." The next moment the father said "where"? "where"? "God is looking father," said Johnnie.

He felt that it it was wrong for his father to steal. And the little voice compelled him to speak against sin.

My young friends always obey the voice that speaks within. Never try to quiet it down, and see well that you obey its command at once when it speaks, instead of waiting until tomorrow.

If you neglect it, in a little while its voice will be silent and you will sin and not know it.

V. H. This is my last division and stands for heart.

We sometimes tell you to give God your heart.

Jesus does not want you to do any hard thing. He but wants you to live for him. Oh! how nice to see children living for Jesus. You are not too young to die. "Jesus I give my life to thee." "Just as I am." And help me to watch my heart for thee. May I be tender, loving, pure and true as thou art, then my dear friends Jesus will watch for you.

And when the pearly gates open wide the angels will carry you through.

Roger Charnock.

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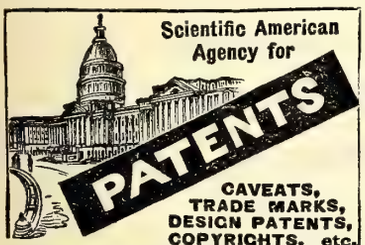

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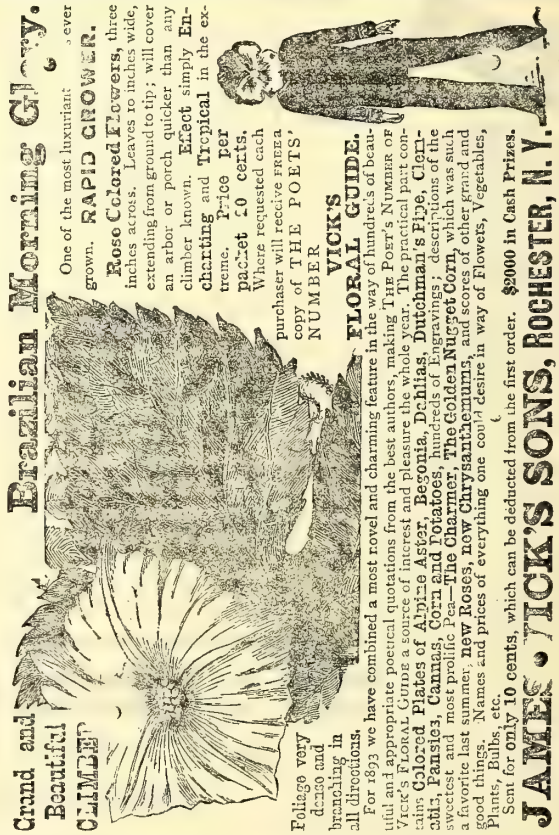

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CONDENSED SCHEDULE.

In Effect Nov. 27, 1892.

UTHBOUND	No. 9.	DAILY. No. 11	No. 37
v Richmond	12 45 pm		12 50 am
Burkeville	2 51		2 40
Keysville	3 35		3 18
r Danville	5 55	7 25 am	5 35
Greensboro	8 00	9 20	6 54
v Goldsboro	2 35 pm	†7 45 pm	
rRaleigh	155	11 10	
v Raleigh	4 40 pm	6 15 am	
Durham	5 37	7 15	
r Greensboro	4 30	9 15	
v Winston S'l'm	†6 40 p m	*8 00 a m	
v Greensboro	8 10 pm	9 30 am	659 am
r Salisbury	9 50	11 04	812 am
r Statesville		12 03 pm	
Asheville		4 25	
Hot Springs		5 57	
v Salisbury	9 55 pm	11 14 am	8 17 am
r Charlotte	1 10	12 40	9 25
Sprt burg	1 56 am	3 35	11 37
Greenville	3 07	4 24	12 28
Atlanta	9 00	11 00	4 55
v Charlotte	11 30 pm		9 35 am
r Columbia	6 00 am		1 20 pm
Augusta	10 00		4 25

NORTHBOUND	No 10	DAILY. No 12.	No 38
v Augusta	6 00 pm		12 30 pm
Columbia	10 50		3 50
r Charlotte	6 00 am		7 30
v Atlanta	9 20 pm	8 05 am	12 45 pm
r Charlotte	6 40 am	7 00 pm	8 05
v Charlotte	6 55 a m	7 45 pm	8 15 pm
r Salisbury	8 17	9 15	924
v Hot Springs		12 .9 pm	
Asheville		2 45	
Statesville		7 47	
r Salisbury		8 37	
v Salisbury	8 27 am	9 52 pm	9 29 pm
r Greensboro	10 10	11 20	10 42
Arwnsn S'l'm	*11 30 am	†1 00 a m	
v. Greensboro	10 20 am	11 35 pm	
r Durham	12 11 pm	3 35 am	
Raleigh	1 09	6 00	
v Raleigh	1 28 pm	†8 45 am	
r Goldsboro	3 05	12 05	
v Greensboro	10 20 am	11 35 pm	10 47 pm
r Danville	12 01 pm	1 15 am	12 01 am
Keysville	2 45	4 05	4 05
burkeville	3 25	4 51	4 51
Richmond	5 30	7 00	7 00

† Daily except Sunday.

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p. m daily except Sunday; arrive West Point 5 00 and 6 00 p m.

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 12 45 p m daily; leave Keysville 3 45 p m; arrive Oxford 6 00 p m, Henderson 9 10 a m, Durham 7 20 p m Raleigh 6 00 p m Selma 10.45 p. m. Returning leave Selma 12 55 p m Raleigh 4 40 p m daily, Durham 6 00 p m. Henderson, 6 30 p m Oxford 8 15 p m; arrive Keysville 11 45 p m, Richmond 7 00 p m.

Mixed train leaves Keysville daily except Sunbay 3 30 A M; arrives Durham 11 55 A M Leaves Durham 7 45 A M, daily except Sunday; arrives Oxford 9 20 A M, Keysville 3 00 P. M

Additional trains leave Oxford daily except Sunday 4 15 p m; and 12 20 p m, arrive Henderson 5 10 and 1 05 p m Returning leave Henderson 6 30 p m and 2 30 p m daily except Sunday; arrive Oxford 7 25 p m and 3 1 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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W. A. TURK, G P. A. WASHINGTON, D C,
S. H. HARDWICH, A. G. P. A ATLANTA, GA.

RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 1890.

TRAINS MOVING NORTH.

No. 34. Pass. and Daily		No 38. Mail. Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Plns	7 14	1 39
Macon,	7 22	1 46
Arrive Weldon,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 p. m.
Macon,	1 13	7 06
Warren Plns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 59	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a. m. 2.00 p. m Arrive at Franklinton at 8 10 a. m, 2.52 p. m. Leave Franklinton at 12 30 p. m., 6.05 p. m Arrive at Lousburg at 1.05 p. m., 6.40 p. m. JOHN C WINDER, Gen'l Manager WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R R.,

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

	No. 41 Pass. & Mail.	No. 45. Freight & Pass.
Leave Raleigh	4 00 p. m.	8 35
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	5 35
Arrive Hamlet,	7 20	8 10 p. m
Leave "	7 40	
" Ghio	7 40	
Arrive Gibson,	8 15	

GOING NORTH

	No. 38. Pass & Mail.	No. 40. Freight & Pass
Leave Gibson,	7 00 a. m.	
" Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron.	9 26	9 31
Sanford,	9 52	10 55
Moncure.	10 16	12 10 p.m.
Merry Oaks	10 26	12 50
Cary.	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsborro Road.

Leave Pittsboro at 9 10 a. m, 4 00 p. m arrive at Moncure : t 9 55 a. m. 4.45 p. m Leave Moncure at 10 25 a m, 5 1" p m arrive at Pittsboro : t 11.10 a. m 5 5 p.m

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JOHN B. ALDEN, Publisher, 57 Rose St., New York.

Enough Of This.

The press dispatches sent out from one of our Southern State Capitals, announcing the election of a certain gentleman to the Senate of the United States, the following paragraph.

"Senator —— beamed with hap piness, and about fifty bottles were cracked in his headquarters after the election, and cigars were as free as the wind. Some of his supporters got gloriously drunk from joy, and as many of ——'s friends were beastly drunk from disappointment."

Whether these statements are true we have no means of knowing. If they are not true they ought to be denied. The time has passed when any public man can afford to celebrate his victories by either engaging in a debauch or providing the means for others to do so. Something is due to public opinion; and those who retuse to recognize this fact will do so at their own risk and peril. Equally reprehensible is the custom of getting drunk to break the force of a defeat.

Why any rational creature should "go on a spree" after failing to accomplish a desired end, is more than we can understand. Not wishing to do anyone injustice, we have in this instance suppressed names; but if it becomes evident that this sort of thing is to be kept up, we shall not hesitate as a public journalist to come to closer quarters.—*Nashville Christian Advoacte.*

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"A Library in itself," a trite phrase, often misapplied, *means* something, when applied to this magnificient work. It is the product of nearly 1,200 of the world's most eminent scholars, in every department of learning There is hardly anything in any department of knowledge that is "worth knowing" that will not be found here elaborately and clearly set forth—and all fairly within reach of every school boy—all for a payment of only 5 cents a day, for 420 days, or for $20.00 cash down. See advertisement elsewhere, also a sample volume at this office, and join us, if you please, in ordering the work.

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When a man begins to fix up a creed for himself he uses the Devil's patent.

Believe Christ will save you, and you are redeemed.

Suffering and sorrow are God's eternal crucibles.

Don't start a narration with "They say."

Never let sin get on the blind side.

A Chance To Make Money.

I have berries grapes and peaches. a year old, fresh as when picked I use "Hood's improved process;" do not heat or seal the fruit, just put it up cold. Keeps perfectly fresh costs almost nothing; can put up a bushel in ten minutes. Last week I sold directionns to over one hundred families. Anyone will pay a dollar for directions when they see the beautiful fruit samples. Fall and winter are the best time to sell directions, so people can experiment and be ready for next fruit season. As there are many poor people like myself I consider it my duty to give my experience to such, and feel confident anyone can make one or two hundred dollars, round home, in a few days. I will mail sample of fruit and complete directions, to any of your readers, for 19 two cent stamps, which is only the actual cost of the sample, postage, etc., to me. Mrs. W. M. Griffith, New Concord, Ohio.

Married.

On Nov. 13, 1892, at the residence of the bride's father, Mr. J. B. Newton, by Rev. S. B. Klapp, Mr. J. A. Pool and Miss Mamie F. Newton, both of Granville Co., N. C. We wish the happy couple a bright and prosperous future

Died.

Near Great Bridge, Norfolk Co., Va., Jan. 26, 1893, after a brief illness, Luther Edward Hall, second son of Brother and Sister J. E. Hall, aged five months and five days.

The home has been deprived of the object of the parents' tenderest care, but they mourn in hope of a better life for the child. His little body was buried at Berea church, Jan. 28, with funeral services by the pastor.

J. P. B.

Popes Chapel has doubtless lost one of her purest members in the death of Bro. Wiley Holmes. He fell asleep in Jesus on the 19th of Jan. Just before he closed his eyes in death he repeated the 15th chapter of 1 Cor. then selected his funeral text in this same chapter verse 10, and requested that your humble servant should preach the sermon. His death was one of triumph; after he had arranged for his funeral service, he then called for his wife and told her he was dying and he was glad of it for he would soon be at home. Funeral service by the writer.

Bro Sandy Waddle member of the Christian church at Pleasant Grove, Va., in the 21 year of his life was called to the spirit land, Jan. the 31st. The cause of his death was pneumonia. Only sick 5 days, and 5 hours; he was attending school at the Ingram Institute, Ingram, Va., and he leaves a devoted mother, father, brother and a host of friends to mourn his loss. Peace be to his memory. Funeral service by the writer.

P. T Klapp.

North Carolina, Wake County. } In Justice's Court—Raleigh Township—before M. B. Barbee, J. P.

Dr. L. A. Scruggs vs Charles Crosson.

The defendant above named will take notice that an action entitled as above has been commenced before M. B. Barbee, Justice of the Peace, to obtain a judgment against the defendant, Charles Crosson, for the sum of $200 00 for professional services rendered the wife and children of the defendant by the plaintiff, and the said defendant will take notice that he is required to appear before M. B. Barbee, Justice of the Peace, at his office in Wake County, on Wednesday at 12 o'clock m., the first day of March, 1893, and answer or demur to the complaint of the plaintiff, and that if he fails to do so, that the plaintiff will apply to the Court for the relief demanded in the complaint. This January 27th, 1893.

J. C. L. Harris, Plaintiff's Atty. M. B. Barbee, Justice of the Peace.

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RALEIGH, N. C.

The Christian Sun

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"Looking unto Jesus the Author and Finisher of our faith."

VOLUME XLVI | RALEIGH, N. C., THURSDAY, FEBRUARY 23, 1893. | NUMBER 8

State Library

The Christian Sun.

The Organ of the General Convention of the Christian Church

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice
4. Christian character, or vital piety the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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A Request.

All members of the Missionary Association for 1893 are hereby notified that membership fees are now due.

In view of the fact that the fields needing our early attention are so large and so many, I am constrained to urge prompt payment of all membership fees for 1893. both of individuals and of churches, Sunday schools, Missionary Societies and etc. Further, I wish to urge every member to make a special effort to add to our list of members, as the funds now due, if all are paid in will not be half sufficient for the work we have undertaken

The Association has no paid officer and it therefore depends wholly upon volunteer work for its usefulness as an agency for the spread of the gospel. I am anxious to receive as new members 1. Individuals; 2. All churches; 3. Sunday schools; 4. Missionary Societies; 5. Ladies Aid Societies, and etc.

All funds should be sent to Capt. Thos. R. Gaskins, Treasurer, Driver, Va.

Suffer me, fellow-helpers in the gospel field, to urge you to careful consideration of the great needs for the work we have undertaken for God's glory in man's salvation. So many and so large are the fields that are calling for help—the "Macedonian cry" is heard in the land, and the fields further south must stand weak and comparatively, non-progressive, unless we go to their help. If we go not to their assistance, of these destitute fields, then there is no one to go, as in the economy of our church government we are the only department which is authorized to undertake this kind of work. The Missionary Association will, under the blessings of God, work a revolution in our mission fields, provided we will work the Association, and to this end I appeal to all lovers of our cause to help the Association onward. Annual membership fees are $10, for both churches and individuals, except that ladies are admitted for $5. We need 500 members for 1893

J. PRESSLEY BARRETT,
President.

Politeness.

Real politeness is something very different from bowing, and scraping, and chattering, and complimenting.

Real politeness must have honesty, kindness, gentleness, self-denial and sympathy as its foundation. The man who approaches you with a smile made to order, and a simper borrowed from some empty-headed dandy, will bear watching, and doubtless make a very good stranger The woman whose politeness consists in a borrowed giggle and a few honeyed phrases spoken in an artificial tone, is not truly polite An honest heart, love that worketh no ill to its neighbor, a tenderness that bears one another's burdens, and so fulfills the law of Christ; a watchful tact that enables one to do the right things at the right time, and is careful of the feelings of the weakest and the poorest; these show that a person understands something of true politeness.

The Scripture lays the foundation for true politeness when it admonishes us to "Honor all men","be pitiful, be courteous," and if we will ponder these precepts we shall learn the secret of true politeness. The Apostle Paul was a true gentleman, and the Saviour of sinners was the gentlest and noblest of all. To be Christ-like is to be really polite, not in the sense of hollow hearted pretense and complimentary affectation, but in tender and honest kindliness which helps the weak; which makes the lonely feel at home; which smooths the rough places over which weary feet must pass, and which makes life brighter and better by our presence, our words and our deeds.—*The Common People.*

Into the Dark Tunnel.

A few days ago I had occasion to travel on one of the great American railroads, and was reminded of an incident that occurred some years before, when for the first time I made the same journey. While seated in the waiting-room, waiting for the starting of the train, I observed a party consisting of a gentleman and lady, two little girls and a nurse.

They were evidently a family, well-dressed and of such appearance and manners as denoted cultured well-to-do people. I wondered who they were, but never found out.

When we had taken our places in the car, the nurse and the children were seated directly behind the parents. Very soon after starting, the mother turned round, took hold of the younger child and gently lifted her on her lap, with her face to her own, raised the little girl's arms and brought them round her neck, and placed her own around the child's body, holding her close in her embrace Not knowing what was before us, I was kept in wonder as to what these movements; but as soon as darkness covered us, then light flashed out of darkness, and I understood. The dear mother feared that the child would be frightened, and so she took her in her arms; nor did the child by a sound or a movement show that she felt alarm. That warm, protecting embrace killed all fear of evil; how could any harm reach her?

How could the thought of God hiding some beloved soul, in time of trouble, in his pavilion, in the secret of his presence, be kept from one's reflections? Has not one of our old English devotional writers, Baxter or Doddridge, said that "when God foreseeth great trials for the believer, he takes care to prepare that one by gracious manifestations"?—*Canadian Churchman*

A Wonderful Opportunity, Closed this Week.

The surprising opportunity of securing the great Encyclopedia Britannica, elsewhere presented closes, so far as this paper is concerned, with this issue. Our arrangement with the publisher was for four weeks only, and this is the last of the four. It is the great genuine Encyclopedia Britannica, over 20,500 pages, 10,000 illustrations and 200 maps, in good cloth binding, all for $20 00, and even that payable (with $1 00 extra) in instalments of $1.00 every twenty days We are ordering the work ourselves; you can join us, if you please, and save some trouble and expense. It costs nothing to see a sample at this office.

The Pulpit.

The Nature and Necessity of Repentance.

BY REV. JAMES MAPLE, D. D.

Acts 3:19. Repent.

Repentance is one important step in the work of salvation, for it effects our personal relation to God. Repentance was the text of the first sermon of the forerunner of Christ. (Matt. 3:12) The Master himself began his ministry with a sermon on repentance. (Matt. 4:17.) Did you ever notice how often he preached on repentance during his ministry, and how earnestly he enforced it upon his hearers. (Matt. 9:13; Luke 13:3; Matt. 12:41.) Christ suffered and died that repentance might be preached unto all men. (Luke 24:46-47.)

To understand this subject it is necessary to consider.

I. What repentance is not. Men have fallen into various errors on the nature of repentance, that hinders true repentance, and keeps them from becoming Christians. Repentance, is not fear. Men may, and do, fear when they do not repent. Men when in danger will pray and appear very good saints, but when the danger is over they are the same blaspheming men that they were before.

Repentance is not feeling. A man may have feeling when he repents, or he may not. A man may repent without any special feeling. A man may feel deeply his sinfulness, and and even weep over it, and yet not repent. His feelings may come from a dread of the consequences of his sins, and not from sorrow for the sin itself; for he may love the sin, and will commit it again the first opportunity he has.

Repentance is not remorse. A man may feel deeply the guilt of sin, and his soul may be tortured with the keenest remorse; yet he may not repent. Judas was filled with remorse, yet he went and hanged himself. Tiberious, emperor of Rome, felt the remorse of conscience so keenly that he protested to the senate that he suffered death daily; yet he did not repent.

Repentance is not conviction. Conviction is a knowledge of sin, a man's realization of the fact that he is a sinner; but he may have this knowledge and feel it deeply, yet not repent. Rev. Benjamin Abbott, a very searching preacher in New Jersey, in the midst of a scathing indictment of crime, cried out, "For aught I know, there may be a murderer in this congregation." A large man in the audience rose and ran for the door, exclaiming, "I am a murderer; I killed a man fifteen years ago." He had been conscious of this crime all these years, yet it did not lead him to repentance.

Repentance is not fasting, or prayer, or the breaking off particular sins. This is only a compromise, and repentance has no compromise in it. It is a radical change.

II. Repentance is a change of purpose that leads to a change of life. This is what the word means. A man wishes to go to New York, gets on the cars, and starts; but after he has been in the coach for a time the conductor comes along to take up the tickets, and he hands him his. He looks at it, and says, "you are wrong. This train goes to Chicago " Finding he is going in the wrong direction, he gets off and takes the first train in the opposite direction. This is repentance—a change of mind. It is a complete change of purpose, of the plan of life, that leads to a turning around. This is why we are exhorted to turn unto God. (Ezek. 18:32; 33:11; Isa. 55:7; 1:16-17)

In repentance man changes his dispositon towards God. The disposition of the impenitent is one of hatred. (Rom 8:7.) This enmity is a reality, and is full of bitterness. (Titus 3:3.)

This change of disposition is brought about by a clear realization of God's holiness, and of the purity of his laws. (Psalms 19:7-8.) How this is done is seen in the conversion of the African chief who said to a missionary, "yesterday morning, when you preach, you show me the law, be our schoolmaster to bring us to Christ. You talk about the 10 commandments. You begin at the first, and me say to myself, "me guilty!" the second and, "me guilty!" the third, me "guilty!" the fourth, "me guilty!" the fifth, "me guilty!" Then you say the sixth, "Thou shaltnot kill, me say, Ah! me no guilty, me never kill some person," you say, "I suppose plenty people here, who say, "me no guilty of that!" me say again, "Ah, me no guilty!" Then you say. "Did you never hate any person? did you never wish that such a person, such a man, or such a woman, was dead?" Massa you talk plenty about that; and what I feel that time I can't tell you, I talk in my heart and say, "me the same person!" my heart begin to beat; me want to cry; my heart leave so much me don't know what to do. Massa me think me kill ten people before breakfast! I never think so bad." (Psalms 119:170.)

This change of purpose brings the man into a near relation to God, and this awakens new and happier feelings in his heart. Before this his relation was that of a rebel to his king, and this brought a sence of guilt and dread; but now he stands in the relation of a humble penitent desiring forgivness and help to live a life of obedience from this on. This puts him on the side of God, and conscience approves of this. This awakens new feeling in his mind, a feeling of peace, confidence, and hope (Psalms 116:7-8; Rom. 5:1-2; 2 Cor. 5:1 2 Tim 1:12.) In his old age Dr Watts said, "I thank God that I can lie down with comfort at night, not being solicitous whether I wake in this world or in another.

This peace of mind can only be brought about by a change of purpose, for as long as we intend to live in sin we will be conscious of guilt and deserve punishment. This will prevent permanent peace of mind. I knew a young man who had acquired a taste for intoxicating drinks, and he would occasionally get drunk. His father was greatly troubled, and tried hard to induce him to quit his drinking; but he would not. This caused him to dread to meet his father, for he was conscious that he was displeasing him, and that he deserved his displeasure. He was unhappy whenever he thought of him, and was unhappy when with him. This state of things continued for several years, but finally the young man realized the sinfulness of his course, changed his purpose, went to his father and manfully confessed his sin, and told him that he was a going to live a sober life This change of purpose brought him into a new relation to his father, took away all sense of guilt, shame, and fear. The relation between him and his father is now one of peace and confidence. He loves to meet him and enjoys his society. Thus the man who has repented of all his sins, and turned to God with full purpose of heart is at peace with him, and loves to commune with him in thought and prayer.

In this turning to God the sinner does not need any recommendation of any kind. This is where many make a mistake, and fail in turning with the heart to God. They imagine that they must prepare themselves in some way before they turn so that they may be acceptable to God—must first reform, and get into a state of mind that will recommend them to God. They try this and failing to realize in their own experience that state of feeling and life, that they think necessary and they become discouuraged and give up in despair This is a mistake. Go to God just as you are with a fixed purpose to obey him in all things, and he will accept and pardon you. (Matt. 11:28 30) He does not say put away all your burdens, and then come to me, but come just as you are. During a religious awakening in a factory village in N. E., a foreman was awakened, but could find no peace. His superior wrote him a note requesting him to call at six o'clock in the morning He came promptly. "I see you believe me," said the master. He assented. "Well, see, here is another letter sent you by one equally in earnest," said the master holding up a paper with the language of Christ writtenon it. He took the paper and began to read slowly, "come unto me all ye that labor." etc. His lips quivered, his eyes filled with tears; and he stood for a few moments not knowing just what to do. At length he enquired. Am I just to believe that in the same way I believed your letter?" "Just in the same way," rejoined the master He believed and was set at liberty.

III. Repentance is a joyful experience.

It is pleasant to God, for he loves to have his children turn away from the ruinious path of sin, and obey him. He wants them to be happy, and their sinfulness grieves him; for he is not indifferent to their well being. (Judges 10:16; Isa. 63:9.) As a parent he rejoices when his erring child comes back to him.

It is a source of joy to Christ. He came, suffered and died that he might save man from the guilt and power of sin; and when a soul is redeemed he rejoices. (Isa 53:11.)

It is a cause of rejoicing among the angels of God when a sinner turns to God. (Luke 15:7-10.) Rev. Grimshaw Howard had a son who used to say when riding his father's pony, "yesterday you carried a saint, to day a sinner." After his father's death he was converted, and his first thought was: "What will father say when the news comes up to him in heaven?" The father rejoiced with the angels.

Turning to God is a joyful experience to the sinner himself. It brings the sweetest joy to his soul, but not at first. When he first thinks of turning to God he is troubled with fear and trembling. His sense of sin makes him afraid, and he feels ashamed to turn to God. At first he feels that he would rather hide forever from him if he could and find peace in this way; but as he gradually comes to realize the willingness of God to receive him his fears disappear, a loving confidence springs up in his mind, and he goes to God with feelings of joy that he can settle up the whole matter in this way and be at peace.

IV. Repentance is a condition of pardon. This is not an abitrary condition that God imposes simply because he has the power, but one founded in the nature of things. It

is essential to your happiness, and you cannot enjoy peace, confidence and hope without it. It is the only thing that will bring you into that personal relation with God that gives peace and hope. You can have no peace nor hope till you have put yourself right with God in thought. desire and purpose; and this can only be done by repentance. When you have injured any one the first impulse after the excitement under which the wrong was done has past away is to go to the injured party, confess the wrong and ask forgiveness. You feel that this is just, and that you ought to do it; and such is our moral nature that you can never feel right until this is done. Thus it is in our relation to God. We have sinned against him, and are conscious that we ought to confess our sins and ask forgiveness of him; and we can never enjoy peace of conscience until we do this. There is no escape from this conviction, for we cannot run away from our own nature, nor change our relation to God.

That repentance is a necessary condition of salvation or pardon is obvious from the consideration that God requires a loyal submission to him in thought, desire and life before he will pardon the sinner. (Isa. 55:7) We cannot deceive him for he knows the secrets of all hearts; therefore we must be honest with him. This makes true repentance a necessary condition of salvation. for we cannot be pardoned without it. Thus we see that repentance alone can bring us into that state in which God can pardon us.

Sinner, you sustain a personal relation to God, and it is not one of peace; but an unhappy relation. What are you going to do about it. Will you go on in the life that you are now living, and meet God in this state? Are you willing to do that? No you are not, you may turn away with careless indifference now, but the time is coming when you will be made to realize the infinite folly of sinful disregard of your relation to God: for you have got to meet this question whether you want to or not When you come to die you will want the peace and hope of the Christian. An irreligous father objected to his daughter becoming a Christian, and when she was sick and dying he opposed the minister visiting her; but she was faithful and died rejoicing in hope of heaven, many years after this the father died, and when sick he sent for the same minister; and said, "Will you tell me sir, what made my daughter Annie so happy when she was dying? for I have great dread of death." Thus all men think and feel when they come to die, but we cannot have the peace and hope of the Christian then unless we live his life.

SELECTIONS.

"Going Aloft."

OR HOW THE YOUNG SAILOR WAS PROMOTED.

" ' My story is but a short one,' he continued, 'and I can tell it in a very few words. From the time of my earliest childhood I never knew what it was to have a happy home My father was a drunkard! Once he had been a good man and a good husband, but rum ruined all his manhood and made a brute of him. I can remember how cold and cheerless was the first winter of my life to which memory leads my mind. We had no fire—no food—no clothes—no joy—no nothing—nothing but misery and woe! My poor mother used to clasp me to her bosom to keep me warm, once—I remember—when her very tears froze on her cheek! Oh! how mother prayed to God for her husband; and I, who could but just prattle, learned to pray, too. And I used to see that husband and father return to his home, and I remember how my poor mother cried and trembled.'

"When I grew older I had to go out and beg for bread, All cold and shivering I waded through the deep snow, with my clothes in tatters and freezing feet, almost bare. And I saw other children of my own age dressed warm and comfortable, and I knew they were happy, for they laughed and sang as they bounded along towards school. Those boys had sober fathers. I knew that their fathers were no better than mine had been once; for my mother had told me how noble my father could be if the accursed demon rum were not in his way; but the fatal power was upon him, and though he often promised, and though he often tried, yet he could not escape.

" 'Time passed on and I was eight years old, and those eight years had been years of such sorrow and suffering as I pray God I may never again experience. At length, one cold morning, in the dead of winter, my father was not at home. He had not been home through the night. My mother sent me to the tavern to see if I could find him. I had gone half the way when I saw something in the snow by the side of the road. I stopped and a shudder ran through me, for it looked like a human form: I went up to it, and turned the head over and brushed the snow from the face. It was my father, and he was stiff and cold! I laid my hand upon his pale brow, and it was like solid marble, He was dead!'

"Poor Jack stopped a moment and wiped his eyes. Not one of us spoke, for we had become too deeply moved. But he soon went on

" 'I went to the tavern and told the people there what I had found, and the landlord sent two of his men to carry the frozen body of my father home. Oh, shipmates, I cannot tell you how my poor mother wept and groaned. She sank down upon her knees and clasped that icy corpse to her bosom, as though she would have given it life from the warmth of her own breast. She loved her husband through all his errors, and her love was all powerful now. The two men went away and left the dead body still on the floor. My mother whispered to me to come and kneel by her side. I did so. 'My child,' she said to me, and the big tears were yet rolling down her cheeks, 'you know what has caused all this. This man was once as noble and happy and true as man can be, but oh! see how he had been stricken down. Promise me, my child, oh! promise, here, before God and your dead father, and your broken hearted mother, that you will never, never, never, touch a single drop of the fatal poison that has wrought for us all this misery!'

" 'Oh, shipmates, I did promise, then and there, all my mother asked, and God knows that to this moment that promise has never been broken. My father was buried, and some good kind neighbors helped us through the winter. When the next spring came I could work, and I earned something for my mother. At length I found a chance to ship, and I did so, and every time I go home I have some money for my mother. Not for the wealth of the world would I break the pledge I gave my mother and my God on that dark cold morning. And even had I made no such pledge, I would not touch the fatal cup, for I know that I have a fond, doting mother that would be made miserable by my dishonor, and I would rather die than to bring more sorrow upon her head. Perhaps you have no mothers; and if you have perhaps they do not look to you for support, for I know you too well to believe that either of you would ever bring down a loving mother's gray hairs in sorrow to the grave. That is all, shipmates. Let me go now, and you may enjoy yourselves alone, for I do not believe that you will again urge the wine cup upon me

"As Jack thus spoke he turned towards the door, but Tim Black stopped him.

" 'Hold on, Jack,' cried Tim wiping his eyes and starting from his chair. 'You shan't go alone. I have got a mother, and I love her as well as you love yours, and your mother shall not be happier than mine; for, by the love I bear her, I here pledge myself that she shall not have a drunken son. I will drink no more!'

" 'Give us your hand, Tim,' cried Sam Pratt. 'I'll go with you.'

"I waited no more, but quickly starting from my chair I joined the other two, and ere long the whole five of us had joined with Jack Small in his noble life-plan. We called for pen, ink, and paper, and made Jack draw up a pledge. He signed it first and we followed him, and when the deed was done I know we were far happier than we had been for years. The wine upon the table was not touched, and the liquor we had drank during the forenoon was now all gone in its effect.

" 'Towards evening we returned to the ship There was a frown upon the captain's brow as we came over the side, for he had never known us to come off from a day's liberty sober. But when we all came over the side and reported ourselves to him, his countenance changed. He could hardly give credit to the evidence of his own senses.

" 'Look here boys!' he said, after he had examined us thoroughly, 'what does this mean?'

" 'Show him the paper,' whispered I.

" 'Jack had our pledge, and without speaking he handed it to the captain. He took it and read it; and his face changed its expression several times. At length I saw a tear start to his eye

" 'Boys,' he said, as he folded up the paper, 'let me keep this, and if you stick to your noble resolution you shall never want a friend while I live.'

" 'We let the captain keep the paper and when he had put it in his pocket he came and took us each by turn by the hand. He was much effected, and I knew that the circumstances made him happy. From that day our prospects brightened. Jack Small no more had our envy; for he took hold and taught us in navigation, and we were proud of him. On the next voyage we all six rated as able seamen, and received full wages, and we left not that noble-hearted captain until we left to become officers on board other ships

"Jack Small is now one of the best masters in the world, and I believe that the rest of our party are still living, honored and respected men Three years ago we all met, the whole six of us, at the Astor House, in New Yew, and not one of us had broken that pledge which we made

in the hotel at Rio. Four of us were then commanders of good ships, one was a merchant in New York, and the other was just going out as American consul to one of the Italian cities on the Mediterranean You know now why I do not drink wine with you and of course you will not urge it upon me nor take my refusal as a mark of coldness or disrespect."—*British Workman.*

[THE END]

THE SUNDAY SCHOOL LESSON.

PREPARED BY PROF. HERBERT SCHOLZ, A. B.

LESSON IX.—FEB. 26.

READING THE LAW.—NEH. 8:1-12.

GOLDEN TEXT.—Open thou mine eyes, that I may behold wondrous things out of thy law'—Psalms. 119:18.

TIME.—B. C. 444. About two months after the arrival of Nehemiah in Jerusalem, and a week after the completion of the walls.

PLACE.—Jerusalem. In the open square of Ophel, southeast of the temple area, and near the water gate, through which water was brought for use in the temple.

INTRODUCTORY.

Our last lesson told us about the rebuilding of the walls around Jerusalem, and about the opposition to this work as practiced by the Samaritans. Now these walls have been finished, and the people have had a week's rest from their arduous labor. How glad they must have been when they once more beheld their beloved city enclosed safely from the enemy! They were now in a state of defense, should outsiders seek to intrude. They could now turn their attention to their social and spiritual needs. How suggestive this arrangement of Nehemiah's! Is it not always well for us to see after the walls of our own souls? They may have been broken down by the enemy of mankind, and may need rebuilding. There may be a breach in the walls somewhere, which needs repairing. If we wish to keep our souls free from sin, we must have them always in a state of defense. The walls must be impregnable to the forces of Satan. If they are not, evil company may enter, and mingle with the pure, and all become corrupted.

About the time of this lesson was an interesting period with the Israelites. It was the season of three festivals: The Feast of the Trumpets, The day of Atonement, and The Tabernacles. Their thoughts were turned toward God and spiritual matters, thus we find them listening to the reading of the law. This was probably the Pentateuch, the first five books of the Bible. And we must remember that books were not plentiful then as they are now. They consisted of parchment rolls. No one possessed the sacred writings but the priests. The common people could not know anything of the law, except what was taught them by the priest. How anxious then must have been the people to have heard the words of their great law-giver, Moses.

THE LESSON, NEH. 8:1-12

1. And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel.

2. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month.

3. And he read therin before the street that was before the water-gate from morning until midday, before the men and the women, and those that could understand; and the ears of all people were attentive unto the book of the law.

4. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaeiah, on his right hand; and on his left hand, Pedaiah and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, Meshullam.

5. And Ezra opened the book in the sight of all the people; (for he was above all the people) and when he opened it, all the people stood up;

6. And Ezra blessed the Lord, the great God And all the people answered Amen, Amen, with lifting up their hands; and they bowed their heads, and worshiped the Lord with their faces to the ground.

7. Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites caused the people to understand the law.

8. So they read in the book in the law of God distinctly, and gave the sence, and caused them to understand the reading.

9. And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy uuto the Lord your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.

10 Then he said unto them. Go your way, eat the fat and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength.

11 So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved.

12. And all the people went their way to eat. and to drink, and to send portions. and to make great mirth, because they had understood the words that were declared unto them.

EXPLANATORY

I. An Ancient Sabbath school. Vers. 1-4

The people came together from all sections of the city and the bordering country. They came for the purpose of learning the truths cantained in God's word, an they brought with them their children, as were large enough to understand the meaning of what was read and explained. They assembled in the street. A wooden pulpit was erected for the purpose, and was made high enough to overlook the heads of the vast crowd probably numbered 50,000 souls. That was indeed a fine gathering for a Sunday-school. The superintendent was Ezra. This man was the spiritual leader of the people, and it was he who began the work of reformation among the Jews some time before Nehemiah took hold of the work. Ezra, we see, was assisted by a number of men, who were probably of the regular priesthood. He did not begin the services with the intention of continuing only an hour, but for half a day the teaching was to last. Such a long service would not be thought proper now, but it was necessary then, because people did not then have the advantages of home study which we have.

II. The Worship. Vers. 5–6.

Before entering upon the study of God's word, Ezra asked God's blessing upon the people, that they might have enlightened minds and receptive hearts. That is the way every one should do when begining the study of God's laws. Without proper understanding we cannot construe rigthtly the meaning of the Scripure. Very few of us pray as much as we ought to pray. Let us take a practical lesson from Ezra's example.

III. Studying the Word of God Vers. 7–8.

Ezra and his assistants read the law aloud to the people. It is plausible to suppose these ministers to the people read by turns, and they may have divided the people into companies, with two or more teachers to the company. They, however, explained the gospel to them, to the best of their knowledge, and made the people to realize that the laws of God had been sadly neglected. They did not study a part of the word, but they studied it all. The account of the creation was gone over, then the patriarchal records, then the exodous of Israel after 400 years bondage in Egypt, then the sundry laws given from Sinai and other places,—these were taken in their order. What a wonderful revelation that must have been to this last vestige of the once powerful nation of God's people!

IV. The Fruits of Bible Study. Vers. 6-12.

The effect of the study was to make the people sad and penitent. they realized what great sinners they had been, and they wept. This was pleasing in the sight of God. He always likes to see people sorry for their sins. But this was not the time to weep. The priests and Levites declared to them, that it was the season for festivity and rejoicing. They could not help what they had done in the past but they must strive to live right in the future. God had wonderfully blessed them, and now they must praise Him for his blessings. That was right, when one is fully penitent and resolves to do better, smiles should take the place of tears. We see the study of the Bible made these people better; it will have the same effect on us if we study it.

REFLECTIONS.

The Sabbath school is not a modern institution.

It is good for people to assemble together to study God's word.

The Bible will make us wise unto salvation.

The study of God's word is free to all.

FROM PASTORS AND FIELD.

New England Matters.

The Maine legislature is in session now, and the Druggist have caused a bill to be introduced, in the hope that it may become a law, granting them the privilege of selling liquor for certain purposes. It has been before the committee for some time, and there has been a very warm discussion, and the end is not yet.

Gen. Neal Dow, of Portland, the "Father of the Maine law," a man 89 years old, was before the committee and opposed the bill. possibly, it may be so modified, that the committee will report favorably. It is by no means certain, that the House will enact any law, making rumsellers of the druggist in Maine.

The battle is on, and the fight waxes very hot. Maine can't afford to take any backward step in the temperance reform. Her worst enemies, are those who sell rum clandestinely, and those who would like to sell legally.

Druggists, don't want to sell liquor, just to accommodate a few sick people. There is *Money* in the business, and if they sell for *Medicine*, they can have sick patients enough, to keep them constantly employed. What they want, is *a license to sell.* The question will soon be settled.

We have a "Keeley Institute," located at N. Conway, Newhampshire. It is prospering finely. A large number of drunkards have been there, and taken the treatment,

and at the end of four weeks, have returned home sober men. Among them is a large number of lawyers, doctors, and teachers, and one ex judge who was disposed, two years ago. He is cured, and now practicing law. His letter, giving an account of his cure, is in my possession now.

The good work done at the Keeley Institute is truly wonderful! More than one hundred thousand drunkards have been successfully treated in different states, their homes have been made happy The blessing of God, seems to be in the work. drunkenness is treated as a disease. The desire for drink, is taken away from them entirely! God is in science as well as in religion. One night last week, an insane Hospital in N. H was found to be on fire. They tried to save the 48 inmates, but only succeeded in saving four! Forty-four perished in the flames! One of the officers who tried to save the insane -- they were in their beds asleep—had to jump out of the second story window to save his own life!

H. M. Eaton.

Middleboro, Mass., Feb. 1893

Valley Va.

While the earth has been wraped in snow so long and many churches were not opened for preaching or prayer meeting for many weeks. Satan has not been idle, but has kept his forces well employed sowing seeds of discord. Who are his agents? Those who gamble and drink intoxicating liquors until they are drunk? Yes. But they are not the persons who do the most to hinder the work of the church. It is not the thorns and the thistles in the fence corners or along the hedge that injures the wheat so much as the tares that are mixed with the wheat. So it is not those out of the church that are so much stopping the progress of the church as those belonging to it.

The trees that once protected the stream from the heat of the sun and gave shelter for the weary traveler and the cattle that came to drink may one day only hinder its flow by falling into its waters. Thus may church members who once helped to administer sacred things and were active in the work become a hinderance to the work of the church. Now as the sun is warming the earth, may the love of our heavenly Father warm our cold hearts that we may do much work for the Lord this year. This is the sixth month of our conference year and what have we done? I am now able to fill my appointments again.

Let all be up and at work and with a united effort trusting in the Lord we may yet do much for the Master this year and go up to conference with the Home and Foreign Missions all raised.

E. T. Iseley.

Linville, Va.

Holland Items.

Since writing my last letter, we have had another fire in Holland. Messrs. Porter & Everitt had the misfortune last week, to lose their store house and many of their goods by fire. The fire took place on top of the house from a defective flue. Their house and goods were insured for only about half their value. Therefore, the loss falls heavily on them; especially as they are young men just entering into business. They seem to have the universal sympathy of the community around. They are energetic deserving young men, and have fairly merited and won the confidence and esteem of their many friends by their upright course "fair and square dealings."

Whilst fires occur and houses are burned, others are going up. Mr. Elijah Joyner and Mr. Sol W. Holland have both bought half acre lots of Mr. T. J Jones, adjoining the Christian church lot and are having timbers placed upon them for resident houses. They will both build nice houses. Our church house will then be in town instead of on the suburbs as heretofore.

Mr. Redell from the neighborhood of Holy Neck has also bought a lot of J G Holland and is building a house, having already moved to Holland. He is a good mechanic and will be a valuable accession to the place.

The weather has been so cold and disagreeable we are not yet fairly under way with our Sunday school and prayer meeting. We believe, however, that the religious services at Holy Neck and Holland's Corner Baptist churches were both well attended last Sunday.

Deacon Richard H. Keene of Holland Christian church whom we reported quite ill some time ago, has much improved, and will, we hope, soon be out again.

R. H. Holland.

Gleanings.

The Christian Publishing House, Dayton, Ohio, is in a more prosperous condition than it has been at any time in its history. Its income last year was $5,000, more than it had been in any previous year. Much of its success is due to the present managers and perhaps another fact is, our Northern brethren are becoming more loyal to their denominational interests.

Rev. J. Alex Clapp of Danville, Ill., reports 24 accessions at the close of the meeting at Rileysville, Ind.

Rev. H. Crampton of Eaton, Ohio, accepts a call to the pastorate of the Christian church at Versailles, and will begin work April 1st.

Rev. Robert Harris says, "Our meeting at South Prairie, near Farmers City, Ill., closed with 33 additions."

Rev. J. M. Plunket of Trimble, Ill., says Rev. Bro. Hathaway assisted by others has enjoyed an interesting revival at Mt. Zion, with seven additions.

Rev. D. Powell of Lebanon, Ind., assisted Rev. John Laymon in a series of meetings at Fairview Christian church, which resulted in nine accessions.

Rev Sister V. K. Miller reports a glorious revival at Merriam, Ind., with 20 conversions and 20 additions.

Rev. D O. Coy rejoices in a blessed work of grace at Mt. Olive, Owen Co., Ind., with 13 additions.

Rev. W. O. Parker closed his recent meeting at Greentown, Ind., with a good revival and 9 additions Bro. Parker came to the town one year ago. Ex-Governor Ira D. Chase a Christian minister, assisted in the meeting.

Rev. C. C. Tarr reports an interesting meeting at Simpson a new point on the Chicago & Erie R. R Eleven came for organization. Bro Tarr also reports a good revival at Liberty Union church under the labors of Rev. Thomas Mills of the Christian church, with 5 additions.

Rev. J. M. Brown of Merom, Ind., reports several meetings of much interest, with conversions and additions.

Rev. F. G. Coffin has enjoyed a good meeting at Fairview Christian church, Poweshick Co., Iowa. Twenty-three bright conversions and 22 additions

Rev. C. H. Furnas reports a grand revival at Pleasant Hill, Ohio, with 50 consecrations and 7 additions to date.

Rev. James Moody closed his meeting at Antioch, Jackson Co., Ohio, with 8 additions.

Twenty-eight were added to the Christian church at Covington, Ohio, result of the Rev. C. E. Luck's labors.

R H. Holland.

Notes From Harvard.

The February number of the Elon College Monthly has recently been received and read with much pleasure.

Mr. Editor that is my text for the present occasion and upon it I would just like to make a few remarks That Elon College does publish a Monthly magazine is a fact that methinks some people even this side of the north pole have not yet discovered. That the said periodical is a neat, nice, well-gotten-up publication and edited by the students of said institution with the assistance and supervision of a member of the faculty of the same said institution is another bit of information (here given gratis) for the benefit of that same said "some people this side of the north pole," above spoken of. So much by way of prelude.

Without saying that the Monthly is a Cosmopolitan, a Forum, Century, or North American Review, I do venture the statement that it is an excellent college publication worthy of close perusal and reflects high credit upon both the editors and contributors who make it what it is and the institution it represents. Look through the magazine and you are at once struck with the good taste, the excellent judgment and the high moral character displayed in its entire make up. The contributions are short, well written and as a rule, forcibly and frequently, beautifully treated. The editorials are terse, breezy, fresh, and as a rule, upon live, enteresting topics. Here in this magazine, you have a true exponent of college life, student culture, and an amateur literary skill And it is gratifying to the friends of the college to know that in this respect the The Elon College Monthly does not fall behind other publications of its kind. It will compare favorably and very favorably with other college monthlies. It only costs one dollar per annum Could any one ask it to be cheaper? Well if those students could pluck leaves off the trees up there and think their thoughts on them and send them out through the air (for they could hardly send them through the mails) then possibly this would not cost as much, but as long as paper and printing have to be paid for (for the editors—poor things—don't get a cent for their work) it can hardly be cheaper. The Monthly is certainly of much use and benefit to the students and the college and it were a mortal pity not to support the magazine—now that it is alive, running and doing most excellent work. But that like all other things of this mortal world of ours, cannot live on air and branch water, but must have food—financial support if you please. Now I should judge from an editorial or two and $ome other thing$, that the Monthly now need$ $ome ubcriber$ and $omething el$e. $o why not ubcribe and help the Monthly and thereby help a good cause and help yourself too—*for you will get no better literature at this present time of ours for this money.* Try it. J. O. Atkinson.

P. S. The above remarks with the intelligence they bear are given "free, gratis and without charge." No body is to blame for a word of them save the writer who does not charge any body or concern one cent for puclicly expressing his own private sentiments. J. O. A.

The Christian Sun.

THURSDAY, FEBRUARY 23, 1893.

REV. W. G. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER

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THE CHRISTIAN SUN,
RALEIGH, N, C.

EDITORIAL NOTES.

A desire to do right comes from God.

We are always glad to hear of the good work at Elon College.

Some people's eyes can see the sin in others, but not in themselves.

Sectarianism is selfishness, but mistaken by some for righteousnesss.

Rev. C. C. Williams gave us a pleasant call last week. Come again, brother.

Some people work more for the growth of their church than the cause of Christ.

The label on will be your paper changed as soon as we can get time to do so, if you have renewed.

Miss Mary Lawrence, one of the SUN's best friends renews her subscription and writes encouraging words for the paper.

The sermonette of Rev. Roger Charnock to the children in last week's SUN was read with interest by the grown people as well as by the children

We send out this week a number of bills to subscribers. There may possibly be a few mistakes; if so do not become offended, but notify us immediately.

Do not forget to send your money to Col. A. Savage of Norfolk, Va., for the Norfolk Memorial church. Soon they will begin the work and will need the money.

E. W. Clements, son of the editor of this paper, had his left shoulder dislocated in the first part of January but is nearly well and has returned to his work again on the Norfolk & Western raildroad

The Missionary Association call by its chairman, Rev. J. Pressley Barrett, D. D, is important and should be answered at once. Do not neglect this request of Dr. Barrett.

Rev. D. F. Jones has tendered his resignation as Foreign Missionary in Japan, and it has been accepted by the Foreign Mission Board. This will be strange news to many. It will not, however, materially hinder the work.

Mrs. Eliza M. Yates of Shanghai arrived at San Francisco, Cal., on Feb. 1, and expects to be in Raleigh, N. C., about the last of the month She is the widow of the missionary, Matthew T. Yates, and niece of Deacon A. Moring of Raleigh.

Mr. Wishard, a Presbyterian missionary in Utah, thinks that immediate admission of this territory to statehood would be a calamity; that it would mean a return to the old days of church denomination, the revival of polygamy, and the destruction of the school system.

Bro. Staley's spots on the SUN are always enjoyed by the readers; for they are sure to be bright ones. Nothing is read with more interest. If he can write as he does now, what would he have done if he had been born on the right time of the moon? We heard a University man say the other day that the CHRISTIAN SUN had three strong writers: Dr. J. P. Barrett, Revs. W. W. Staley and J. O. Atkinson.

We learn from the *Herald of Gospel Liberty* that Dr. T. M. McWhinney seems to favor opening the gates of the World's Fair on the Sabbath. We regard the doctor to be a man of deep piety and excellent sense; bnt we think that both his religion and judgment are wrong on this question. We are glad to see that the *Herald* stands firm for closed gates. We certainly confess surprise at Dr. McWhinney, but remember that it is said that good and great men sometimes make the biggest mistakes.

After the morning sermon I gave the notices and then announced the number of the hymn to be sung. The congregation had opened their hymn books. Seeing one of the deacons coming toward the pulpit I waited with open book He reminded me that I had forgotten to give a notice of the ladies meeting. I then stated to the congregation that I had forgotten to give such notice, announced the number of the hymn again and proceeded to read. The feelings of the congregation not to say my own may be imagined when I read the first line of the hymn, "Lord what a thoughtless wretch was I."—*Homiletic Review.*

To the Churches.

On the second Sunday in March all the churches among the Christians and the benevolent everywhere are requested to make a contribution for education. The proceeds of this gathering are to be divided among the schools under the influence of our people. Send the money to the Secretary of the Convention, J. J. Summerbell, Lewisburg, Pa.

He That Offends in One Point is Guilty of the Whole.

The Bible is a wonderful book God is its author. Its truths are deep and full of meaning. God's ways are not man's ways. When God commences a great work, He does not commence according to man's wisdom. His thought to man, at some places, is quite plain and easy; at others, it is clothed in some appearent mysterious text. As in this, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." But this text, with many others which appear mysterious on the surface, exhibits, in the great thought of God, truths of the sublimest types of perfection.

The text quoted above is not one of quantity, but quality. It considers classes, but may deal with any or all kinds. It is the principle, and not the letter of the text, that is made its great throbbing heart of thought. This, like many others, when viewed from the stand point of principle, shows the thought of divinity that must have inspired it.

A man goes to a farmer's barn, not forced by hunger, but with a felonious purpose, breaks the door, takes and carries off secretly and in the dark two bushels of corn, leaving fifty barrels behind. According to the letter he is not guilty of stealing the whole, but according to the principle he is. The only reason why he did not steal all the corn was because he was not able to carry it off and conceal it. He who cheats in any one thing is guilty of cheating in any and all things, and the only reason why he does not is because the opportunities and respectability are not the same A man who violates any law of the state because he thinks it a bad law would violate any other under similar circumstances It involves as much principle to steal, cheat or violate law in little things as in great ones.

The man who wilingly disobeys God in one thing is guilty of a spirit of disobedience, and the principle that prompted the disobedience is in quality the same that would disobey in anything else. All that wrong principle wants to do a wrong thing is desire and opportunity. See the would be murderer pass by his desired victim and no deadly blow given or effort at slaying put forth because of the guard that protects the hated one. Is not the would-be murderer guilty in the sight of God? It was in his mind to commit the deed and all that he wanted was an opportunity.

Concert of Action.

Solidification strengthens; but division weakens. An excellent cause is often made fruitless by non-agreement among its friends; and a bad cause is frequenty made a power for evil by the unity of its advocates

Christianity is built on eternal truth with God as its giver; and yet in many respects, it has not shown a strength equal to sin. It is true that it refers to the growth, and not to the real fountain of strength. But there must be a reason some where for this difference as seen in the effect. And will we not find the reason, if we look to the classes on each side? In the house of sin, concert of action is found; but in the church discord abounds

Mohammed, in establishing his religion worked long with a mere handful of followers. But those few made a unit of strength that pushed its way out into the world, gaining strength as it went. And to day Mohammedism is a power to be dreaded more than almost any other. Christianity presents a very different picture. Contentions and discord have marched in its ranks very nearly since the days of Peter and Paul. And strange to say, these divisions have grown out of questions which have nothing to do with saving the soul.

It is true that God never intended that we should see every thing alike.

But seeing Christ the great center of Christianity, we should press toward him with loving concert of action, though we may not be able to step in each others tracks every time. Concert of action on the part of the follows of Christ would solidify Christianity in such a way, that its power for good would be irresistable.

The One Condition.

"If we confess our sins he is faithful and just to forgive us our sins." But suppose we do not confess our sins, then what? Well, undoubtedly he will not forgive. Then confession of sin on man's part is an absolute condition of his salvation. No confession, no forgiveness; no forgiveness, no Heaven; no Heaven, means all hell. Better stop and carefully go over the past of your life and see if there is hid away in some nook or corner of your life an unconfessed sin, and if there is, quickly take it to the Father and ask him for Jesus sake to forgive you as you confess it.

An old rusty sin committed twenty years ago, if unconfessed, is still charged against you See that the sun goes not down again until you have made a full confession and received forgiveness from your heavenly Father, and may the remainder of your days be happy in a Savior's love.

The Right of Woman to Preach.

A few days ago I received a very kind letter from a lady asking my opinion as to the right of woman to preach. She desired my answer to be given through the CHRISTIAN SUN.

My only objection to complying with her request is to be found in the fact that I have got no opinion of my own on the subject, but as I happen to have something better than my opinion could be, if I had one, I will give it for the consideration of the sister alluded to above and such others of the SUN's readers as may wish authorized information on this subject. In 1 Timothy 2:11-14, the matter is clearly set forth as follows:

"Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived, was in the transgression"

Here Paul brings out two parts: 1. Woman was not allowed to teach 2. She was not allowed to usurp authority over man.

Then Paul gives his reason for these two facts. She was not allow- authority over the man because man was formed first, and she was prohibited from teaching (preaching included) because she (not the man) was deceived, and was therefore in the transgression. Paul seems to be in harmony with Genesis 3:16, and so I see no way for me to have an opinion of my own on the subject, as I profess to accept the Bible and abide by its teachings. If these sentiments are distasteful and objectionable to any of the SUN's lady readers, or others, the fault is not mine, if fault there be, for I am not responsible for Paul's views, but I am very fond of standing by and consenting to what he says, for as I understand it he spoke by inspiration of the Holy Spirit,—except when he states to the contrary,—and hence I feel that my loyalty to Christ makes me accept without a murmur Paul's decision of this question.

If there be those who cannot do so, I am sorry for them. I am the last man who would object to woman preaching just because she is a woman. I only object because Paul, an inspired man, objected, and he objected because woman was the leader in the transgression, and not because he was a "crusty old batchelor," or because he had any dislike for a woman, or because he was an old fogy.

A curse follows sin, as naturally as fruit follows the blossom on the tree. It would be strange, if no curse were attached to the sin of the woman who was deceived and led Adam into sin, but a curse was attached, as I understand it, and the woman was prohibited from becoming a herald of the glad news of man's redemption from the fall into which woman's folly led him.

I have examined the Authorized Version, the Revised Version and the Greek, and so far I find no reason to believe that Paul did not say what he meant as to woman preaching.

J. PRESLEY BARRETT.

810 *Lovitt Ave, Norfolk, Va.*

Elon College Notes.

Well, the winds blew, the rain fell and beat upon us, but we are still here, for we are seeking to build upon the solid foundation, Jesus Christ We ask the prayers of the Christian people that each one of us may build a structure that will be able to withstand the world, the flesh, and the devil, and that we may come out more than conquerors through Him, who loves us and hath given His life for us.

We are pleased to have with us for a day or two Mr. Joe Clements, who was formerly a student of Elon College. Jodie's cheerful face and gentlemanly actions win friends for him wherever he goes.

Rev. P. T. Klapp, Rev. P. H. Fleming, and Mr Trollinger are having the lumber hauled for the erection of their respective dwellings. Who will be the next good man to build a house and dwell among us?

The oyster supper given by the Psiphelian Society was undoubtedly the grandest success of the kind, that was ever witnessed at Elon College. The young ladies deserve much credit for the courage and perseverance with which they are pushing forward the good work.

It looks very natural to see in our midst Mr. Jackson Rawls, who has for a few weeks been at his old home in Eastern Virginia. We are glad for him to be with us.

Dr. Long preached to us an excellent sermon Sunday. Many practical and useful lessons were gained by the discourse.

Rev. W. J. Laine went out Sunday to conduct the burial services of a good lady who was a member of one of his churches. People of all ages and in every standing of society are being rapidly taken from this world to eternity. So let us all live at all times that we may be ready to answer the summons and may stand uncondemned at the judgement bar of God

Respectfully,
ELIJAH MOFFIT.

Feb. 20 '93.

Custom.

Custom displays larger work and greater forces than written laws or taught science. The people of an average community usually follow in the wake of custom, asking but few questions as to right or wrong

The wicked one knowing how readily the multitudes follow custom, which is a mere synonym for fashion, endeavors always to formulate the customs on the side of sin.

The current of custom is always hard to change. If one dares to raise his voice against the customs of the day, he is soon put down as a crank and disturber of the peace Many people have been carried against their own conscience by the popular tide of custom. Custom often cramps the preacher, closes the mouth of the legislator and makes silent the public officer.

The first duty of all is, as the fashionable line of custom's march is passing by, to inquire, is it right?

Prosperity.

There is a natural inclination, in all well balanced minds, to be prosperous. There is no sin in this, if the desire is held in proper bounds. But when it is allowed to hold the highest place in the mind, God is asked, in the language of conduct, to take a lower seat And whenever man lets anything rise, in his mind, to a level with God, sin is directing his thoughts. Prosperity in some way or other is sure to come to those who inquire after the paths of righteousness, and walk in them. It may not come in the way, or of the kind wanted, but it will come of the right kind and in the right way. It may not come in houses, lands or precious metals, but it will come as God's hand may direct it. It may come through meandering journeys of adversity, but it will come with crowns of joy and gladness, some day.

Two things are necessary to ensure prosperity; right doing and well directed energy. Though some time these may fail; and some times it may come in the absence of both, as seen from the world's stand point. But it may often represents the shadow and not the real substance. Or, if it is real, it is the exception, and not the rule. Some men are saints in adversity, but would be devils in prosperity and God knows they are worth more to the world in adversity than they would be in prosper.

God knows best how to dispose of these generations. Our duty is, to do right because it is right, and then push all work in hand, sanctioned by God, with all lawful energy. Right doing must come from the heart to meet the approbation of heaven's laws.

To God's saints, in adversity in this world, He may be hiding the law of prosperity to appear on the other shore beyond the sun sets' radient glow.

OUR PREMIUMS.

—:o:—

To the one sending us the largest number of yearly subscribers, above fifteen, with the cash in advance between now and April 1st, 1893, we will give one Singer Sewing Machine, manufactured by the National Sewing Machine Company.

To the one sending us the second largest number of yearly subscribers, above seven, with cash in advance, we will give one Davis Swing Churn.

To the one sending us the third largest number of yearly subscribers, above four, with the cash in advance, we will give a Teacher's Bible,

To the one sending us the fourth largest number of yearly subscribers, above three, with the cash in advance, we will give Samantha Among the Brethren, by Josiah Allen's Wife.

☞Remember that nothing less than 16 subscribers with $32 in advance will take the Sewing Machine.

☞Nothing less then 8 subscribers with $16 in advance will take the Churn.

☞Nothing less than 5 subscribers with $10 in advance will take the Bible.

☞ Nothing less than 4 subscribers with $8 in advance will take Samantha Among the Brethren.

Two six months subscribers will be counted for one yearly subscriber.

New subscribers and renewals will both be counted.

Send name and money as soon as received and be sure to state that you are working for the premium. We will keep a record of the number sent us.

☞Remember that this proposition is open till April 1st, 1893, and no longer.

Send money by Registered Letter, P. O. Money Order, or Check.

CLEMENTS & MOOD,
Jan. 19, 1893. RALEIGH, N. C.

THE CHILDREN'S CORNER.

My Dear Children:—

A merry greeting to all. Winter is going and spring is coming on apace and with it I hope for a continuance of the bright and interesting letters we have been having from our bright-eyed Band of little cousins. Your letters are very nice, and those of you who write the most regular and often improve the fastest. Do not let the "spring fever" get hold of you and stop your writing. You know the more letters the more half-dimes and dimes, and the more money the better can we help in our work of educating the young ministers. May God's richest blessings be with you all.

Cordially,
Uncle Tangle.

Creedmore, N C., Feb. 5. 1893.

Dear Uncle Tangle:—I am a little boy six years old, and would like to join the Band. I like to hear the Christian Sun read,and especially the Childrens corner.I like also to hear Bilkins letters in the *Progressive Farmer*. Your picture is almost as pretty as Bilkins at the "phone" Please find enclosed five cents for the Band.

Your little nephew,
Vassar Winston

Well Vassar we are pleased to hear from you and hope to hear from you very often now. Yes the picture of Uncle Tangle is rather old fashioned.

Creedmore, N. C., Feb. 12, 1893.

Dear Uncle Tangle:—You may have forgotten me, as I have never written to you but once, and that was last summer. I was glad to see our Corner filled with so many nice letters this week, and hope it will be full next week. Mama and papa went visiting today and took my little brother with them, and his being gone made me get lonesome. We have a new preacher this year, it is Rev. J. D. Wicker; I haven't seen him yet. This was the day for services at our church; but, as the weather was bad, and it being a long distance, none of us went. I am anxious to see him. I must close, and if this doesn't find its way to the waste basket, I will try to write sooner next time Enclosed find half dime for the Band. Much love to you and the cousins.

Your niece,
Minnie Winston.

Minnie welcome is your letter, and we have hopes that you will not wait so long again before writing. It looks strange to me that the weather was too bad to go to church yet some of your folks went visiting, ah, me!

Ether, N. C., Feb 9, 1893.

Dear Uncle Tangle:—As papa is writing I thought I would write a short letter for the Children's Corner. I am a little girl 10 years old have never written a letter before. I go to Sunday school in warm weather but live too far from the church to go in cold weather I have read many nice letters from the little cousins and enjoy them very much so I wish to join the Corner and Mission Band. Will write again if this letter does not find its way to the waste basket. I send 10 cents for the Band. Will close with much love to you and the little cousins.

Your little niece,
Helen M. Freeman.

Welcome into our Band, dear Helen, and I hope you will write many letters and be a cousin a long, long time. Write again real soon.

Providence, Va., Feb 17, 1893.

Dear Uncle Tangle:—It has been raining nearly all day and looks very dreary out of doors, so I will spend a few moments in writing to the Corner. It looks very encouraging to see the cousins taking such an interest in the Corner this year.

I am very glad to see so many new cousins writing. I didn't go to school today but I have been right regularly this winter considering the bad weather. I love to go to school. My teacher's name is Mr. Hermance. I will answer Minnie Klapp and Bertie Wicker's questions. The law freed the Jewish priest from altar service at the age of fifty. Peter got the money out of the fish's mouth to pay his and his Master's tax. I will also ask a question. At what age did Adam die? Enclosed find five cents for the Band. With much love to you, Aunt Maggie and the cousins. I think that is her name, and I like it much better than Au t Tangle. I remain

Your little niece,
Allie Gibson.

We are glad to get your letter, Allie, and hope you will write again soon. I am pleased when the cousins love to go to school for then I know they are preparing themselves for the place in the world for which God intended them Yes, Allie, you are right and I too like the name Aunt Maggie better than that of Aunt Tangle. Tangle is such an ugly old name anyhow that it fits nobody except myself.

Norfolk, Va., Feb. 11, 1893.

Dear Uncle Tangle:—I will write to you as I promised Uncle Clements to write to the Corner soon. But it has been a very, very long time since he was here, ever since November. I attended the state Convention of the Y P. S. C. E which I enjoyed very much. Ma took two delegates during the time, Mr. Coggsdale of Suffolk, a member of Bro. Staley's church, and the other, Mr. Taylor of Richmond, Va., a member of the Christian church. We all enjoyed their company very much. They had a very interesting program.

We organized a Junior C. E last Sunday of 35 members. I will tell more about our Junior of boys and girls next time I write. I send half a dime for the Band. Love to all the cousins and Uncle Tangle and bride.

Mattie C. White.

Mattie, we are glad to get your letter and hope you will write again soon. I am sorry that I had to cut out the part about the Y. P S. C. E., but on account of not having space enough it was omitted.

Patmos, N. C., Feb. 14, 1893

Dear Uncle Tangle:—This is my birthday and I thought I could not celebrate it in a better way than by writing to the Corner. I'm going to school now to sister Myrtie. Uncle Tangle I would like very much to see you, but if you resemble the picture in the Sun, O! excuse me. I will answer some of the cousins questions. Nellie Goodwin's question, "Who was Noah's grandfather"? Methuselah was Noah's grandfather, Minnie Klapp's question, "at what age did the law incapacitate the Jewish priest from altar service," Numbers 8th chapter 25th verse. "And from the age of fifty years they shall cease waiting upon the service thereof and shall serve no more." Am I correct? I enclose half dime for the Mission Band. Will close, wishing you and the cousins much happiness and prosperity.

Your loving niece,
Maud Valentine Gunter

Maud we are glad to get a letter from you again, and hope you will soon write again. So you don't like Uncle Tangle's picture? Well I don't blame you for he is no beauty, sure.

Franklinton, N. C., Feb. 12, 1893.

Dear Uncle Tangle:—As it is rainy today and I can't go to Sunday school I will write to the Corner. I was glad to see so many nice letters in the Corner last week. I am going to school now, my teacher is Miss Minnie Farmer, I like her very much, she has only four scholars.

We have the same officers in our Sunday school this year as last year. Our organist will be married the 15th of this month, in the Oak Level church by Rev. J. D. Wicker, our pastor who has moved to Youngsville. I will answer Bertie Wicker's question. Peter found the money to pay his and his Master's tax in the fish's mouth, found in S. Matthew, 17:27. I will ask a question: who was Elam's father? I hope the Corner will be full of letters next week. Enclosed please find one dime for the Band I will close with much love to you, Aunt Tangle and the cousins.

I remain your little niece,
Ora Winston.

Ora, your letter is very nice and I hope it will not be very long till you will come again. I am glad to hear that you have such a nice young lady for a teacher, and hope you study real hard and try very much to please her with good lessons.

Many Persons are broken down from overwork or household cares. **Brown's Iron Bitters** Rebuilds the system, aids digestion, removes excess of bile and cures malaria. Get the genuine.

North Carolina, Wake County. } In Justice's Court—Raleigh Township—before M. B. Barbee, J. P.

Dr. L. A. Scruggs vs Charles Crosson.

The defendant above named will take notice that an action entitled as above has been commenced before M. B. Barbee, Justice of the Peace, to obtain a judgment against the defendant, Charles Crosson, for the sum of $200.00 for professional services rendered the wife and children of the defendant by the plaintiff, and the said defendant will take notice that he is required to appear before M. B. Barbee, Justice of the Peace, at his office in Wake County, on Wednesday at 12 o'clock m., the first day of March, 1893, and answer or demur to the complaint of the plaintiff, and that if he fails to do so, that the plaintiff will apply to the Court for the relief demanded in the complaint. This January 27th, 1893.

J. C. L. Harris, Plaintiff's Atty. M. B. Barbee, Justice of the Peace.

FOR SALE.

A tract of land 1 mile south of Elon College, containing 135 acres with 25 or 30 acres of meadow land and some out houses. It is well adapted to trucking and stock raising, containing but little timber, but plenty of fire wood. Price $1000.

W. T. Herndon,
Elon College

Norfolk Mission.

At a recent meeting of the board of trustees, it was decided to commence the work of erecting a church building; which decision carries with it, the beginning of expenses, and is a reminder to all of us who have subscribed, that the money is now needed to carry forward the work to completion without hinderance. We desire to call the attention of subscribers, and those who have promised to give when the money should be needed, to the fact that we have no traveling agent to collect subscriptions: we need all the money to go into the building, therefore can not afford to pay traveling expenses, and trust they will not wait to be reminded by any one, or wait until others have furnished the money to put the roof on, as some, (who seem to be in doubt), have proposed to do. We also call attention of our ministers especially to the fact while several have responded to the call for the Christmas offering, many have not yet reported; we trust, if any have failed to give the matter attention, they will do so at once and report as early as practicable. This is the work of our conferences and conventions, and it is to be hoped that no individual represented in those bodies will endeavor to find an excuse for the failure to perform a duty self imposed.

COMMITTEE.

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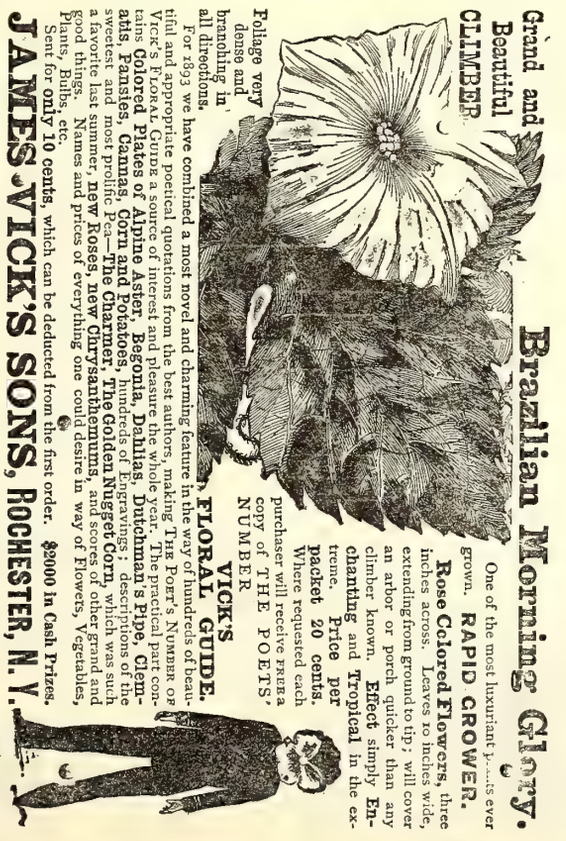

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CONDENSED SCHEDULE.

In Effect Nov. 27, 1892.

SOUTHBOUND	No. 9.	DAILY. No. 11	No. 37
Lv Richmond	12 45 pm		12 00 am
Burkeville	2 51		2 40
Keysville	3 35		3 18
Ar Danville	5 55	7 25 am	5 35
Greensboro	8 00	9 20	6 54
Lv Goldsboro	2 35 pm	†7 45 pm	
Ar Raleigh	4 55	11 10	
Lv Raleigh	4 40 pm	6 15 am	
Durham	5 37	7 15	
Ar Greensboro	4 30	9 15	
Lv Winston	†6 40 p m	*8 00 a m	
Lv Greensboro	8 10 pm	9 30 am	659 am
Ar Salisbury	9 50	11 04	812 am
Ar Statesville		12 03 pm	
Asheville		4 25	
Hot Springs		5 57	
Lv Salisbury	9 55 pm	2 14 am	8 17 am
Ar Charlotte	11 10	12 40	9 25
Spartanburg	1 56 am	3 36	11 37
Greenville	3 07	4 24	12 28
Atlanta	9 00	11 00	4 55
Lv Charlotte	11 30 pm		9 35 am
Ar Columbia	6 00 am		1 20 pm
Augusta	10 00		4 55

NORTHBOUND	No 10	DAILY. No 12.	No 38
Lv Augusta	6 00 pm		12 30 pm
Columbia	10 50		3 50
Ar Charlotte	6 00 am		7 30
Lv Atlanta	9 20 pm	8 05 am	12 45 pm
Ar Charlotte	6 40 am	7 00 pm	8 05
Lv Charlotte	6 55 a m	7 45 pm	8 15 pm
Ar Salisbury	8 17	9 15	9 24
Lv Hot Springs		12 9 pm	
Asheville		2 45	
Statesville		7 47	
Ar Salisbury		8 37	
Lv Salisbury	8 27 am	9 52 pm	9 29 pm
Ar Greensboro	10 10	11 20	10 42
Arwinston	*11 30 am	†1 00 a m	
Lv. Greensboro	10 20 am	11 35 pm	
Ar Durham	12 11 pm	3 35 am	
Raleigh	1 09	6 00	
Lv Raleigh	1 28 pm	†5 45 am	
Ar Goldsboro	3 05	12 05	
Lv Greensboro	10 20 am	11 35 pm	10 47 pm
Ar Danville	12 01 pm	1 15 am	12 01 am
Keysville	2 45	4 05	4 05
Burkeville	3 25	4 51	4 51
Richmond	5 30	7 00	7 00

† Daily except Sunday.

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p m daily except Sunday; arrive West Point 5 00 and 6 00 p m.

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Leave Richmond 12 45 p m daily; leave Keysville 3 45 p m; arrive Oxford 6 00 p m, Henderson 9 10 a m, Durham 7 20 p m Raleigh 6 00 p m Selma 10.45 p. m. Returning leave Selma 12 55 p m Raleigh 4 40 p m daily, Durham 6 00 p m Henderson, 6 30 p m Oxford 8 15 p m; arrive Keysville 11 45 p m, Richmond 7 00 p m.

Mixed train leaves Keysville daily except Sunbay 3 30 A M.; arrives Durham 11 55 A M Leaves Durham 7.45 A. M. daily except Sunday; arrives Oxford 9 20 A M, Keysville 3 00 P. M

Additional trains leave Oxford daily except Sunday 4 15 p m; and 12 20 p m, arrive Henderson 5 10 and 1 05 p m Returning leave Henderson 6 30 p m and 2 30 p m daily except Sunday; arrive Oxford 7 25 p m and 3 1 p m.

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RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 1890.

TRAINS MOVING NORTH.

	No. 34. Pass. Daily	No 38. Pass. and Mail. Daily Ex Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell	6 19	12 44
Henderson,	6 36	1 00
Warren Plns	7 4	1 39
Macon,	7 22	1 40
Arrive Weldon,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m.
Macon,	1 13	7 06
Warren Plns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a. m., 2.00 p. m Arrive at Franklinton at 8 10 a. m, 2.52 p. m. Leave Franklinton at 12 30 p. m., 6 05 p. m Arrive at Lousburg at 1.05 p. m, 6 40 p. m. JOHN C WINDER, Gen'l Manager WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R R.

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

	No. 41 Pass. & Mail.	No. 45. Freight & Pass.
Leave Raleigh	4 00 p. m.	8 35
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	. 35
Arrive Hamlet,	7 20	8 10 p. m
Leave "	7 40	
" Ghio	7 40	
Arrive Gibson,	8 15	

GOING NORTH

	No. 38. Pass & Mail.	No. 40. Freight & Pass
Leave Gibson,	7 00 a. m.	
" Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron.	9 26	9 31
Sanford,	9 52	10 55
Moncure.	10 16	12 10 p. m.
Merry Oaks	10 26	12 50
Cary.	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsboro Road.

Leave Pittsboro at 9.10 a m, 4.00 p. m arrive at Moncure at 9 55 a. m 4.45 p. m

Leave Moncure at 1.25 a m, 5.10 p m arrive at Pittsboro at 11.10 a. m 5.55 p m

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Notice.

All ministers doing mission work under the auspices of the N. C. and Va. Christian Conference will please write me for blanks on which to make their quarterly reports, and as soon as blanks are received send reports to me that I may direct the secretary to draw orders for the amounts due. I do not remember exactly what Conference did in the way of appropriations, but as soon as I can see the Annual or the Conference record I will instruct the secretary to draw orders. Let all report promptly that I may attend to all at one time.

JEREMIAH W. HOLT,
Chairman Com. H. M.

The Man In The Moon

Is supposed to have a special influence on the affairs of lovers, but comparatively few realize how very old the superstition is This same man in the moon has for ages been the god of love of the Chinese, and, it is believed, slides down to earth on a moonbeam, ties the end of the lover's queue to the top of the fair maiden's nose, by a magical knot, after which nothing can prevent the union. The marriage ceremonies of this ancient nation are very curious and these and many others are described in a very interesting article on "Curious Customs of Courtship and Marriage," charmingly illustrated, published in Demorest's Family Magazine for March. There are a number of charming stories, good poems, there are innumerable illustrations, including a water-color of "A Viking Ship," and all the departments are full to overflowing of good things. Demorest's is the ideal "family" magazine, and every number is equally interesting. Published for 20 cents a copy, or $2 a year, by W. Jennings Demorest, 15 E 14th St., New York.

Death the Reaper.

The white horse and rider for the first time makes his appearance in our ranks; Mr S. J. Waddill is the victim. He was ill a very short time, and his untimely death is deeply felt by parents and friends.

Whereas, The Almighty Ruler and Director of the destinies of man has in accordance with His divine presence and clear conception of justice and mercy judged best to remove from our midst and his friends and loved ones S. J. Waddill.

Therefore be it resolved: That we as a student body deplore his death and extend to the family our heartfelt sympathy and condolence in the loss of one who would bring sunshine into any home, and whose place can never be filled. We as students can only adopt these feeble words as a token of respect to our fellow member.

That the institution has lost a worthy young man and the church a consistent member.

May we in this hour of common calamity recognize the hand of the Allwise One and bow submissively to the will of Him who doeth all things well.

That a copy of these resolutions be sent to the bereaved family, also that they be sent for publication to the *South Boston News* and CHRISTIAN SUN and that a copy be preserved by the Cleosophic Literary Society.

F. F. COX,
L. H. BOYD,
S. B. MCDOWELL.
Com.

Ingram Institute, Va. Feb. 8, '93

Mrs. Frances Pugh.

Your committee, appointed to draft resolutions of respect to the memory of Mrs. Frances Pugh a member of this society, beg leave to report the following.

1. That the Ladies Benevolent and Social Union of the Christian church always found sister Pugh a consistent and useful member, faithful and true to all the interests of the society, active in all enterprises and pleasant in all relations

2 That we feel keenly the loss we have sustained in her death, and yet we believe that she is at rest with Christ, and therefore we bow humbly to the will of our heavenly Father in this sad affliction.

3. That we tender our heartfelt condolence to her bereaved family in the loss of a Christian mother, and recommend that a copy of these resolutions be sent to her daughter, and published in the CHRISTIAN SUN.

Respectfully,
REV. W. W. STALEY.
MRS O. S. SMITH.
MRS. P. J. KERNODLE.
MISS T. A. HARDY.

Jan. 20, 1893. Com.

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The Christian Sun

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"Looking unto Jesus the Author and Finisher of our faith."

VOLUME XLVI | RALEIGH, N. C., THURSDAY, MARCH 2, 1893. | NUMBER 9.

The Christian Sun.

The Organ of the General Convention of the Christian Church

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the Old and New Testaments, sufficient rule of faith and practice.
4. Christian character, or vital piety the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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Did You?

The following from a writer in the Burlington News is not inappropriate or altogether without merit: Be ye not forgetful to entertain strangers lest ye entertain Angels unawares

My friends when you went to your respective churches Sunday did you behold a strange face in church or Sunday school? What did you do? Did you go to him or her and grip their hand with a cordial God bless you, welcome, come again? I fear not. Did you say, my friend and stranger come visit my home and there together we will search God's Holy word for our mutual Christian advancement?

But, I am afraid not, you rather got up an expression like that old pharisee who raised his eyes toward Heaven and said: "I thank thee, O God, etc," that was not my business to look after strangers and visitors; so I went home and my friends visited me and a good time I had God bless that poet when he wrote, "Where is my wandering boy tonight?"

Fathers and mothers you are always sending a prayer up for your son who is in a far off land whom your eyes have not seen for years, that he may be guided in the paths of rectitude and dwell among Christians

Let us come home. Do you try to help some other mother's son along the same road that you want others to do for yours? Then if you do not you had better get right yourself.

Did you ask anybody to attend Sunday school with you Sunday, or church, if not why not?

Suffolk Letter.

The Ladies Benevolent and Social Union of the Christian church in Suffolk held an ice cream festival and children's entertainment last week for two nights which was a very pleasant and successful affair netting them over *one hundred dollars*. This Society has been blessed abundantly in their work, and the social features of the monthly meetings is an attraction for all.

The work on our new church progresses very hopefully and we hope to occupy part of the building within six or seven months. The majority of wood work is done, brick work and stone work about completed, windows are being made in Philadelphia, and the plastering will be done this spring Pastors who have built churches will know that I am loaded down with work. The pastoral office furnishes all the work one can do in the preparation of three sermons a week, visiting the sick, (and the well too), attending society and committee meetings, etc. But this is Monday morning, when a preacher always feels tired, and proper allowance should be made for anything gloomy falling from my pen.

Rev. M. L. Hurley preached at Bethany in Southampton county yesterday and spent last night in Suffolk. I am happy to say that he has improved marvelously. He thinks the Buffalo Lithia water has saved his life, and it is gradually building up his health. The prospect for full restoration to health is good. For this thousands would be thankful. Even what I have written will send a thrill of joy into many hearts. When he went to Buffalo Lithia Springs the first of last September, his friends, himself, and the doctors, thought the end was near. But God overrules the the lives of men and we learn by so many examples that "our times are in his hands"

I understand that Rev. W. G. Clements, the editor of the SUN was also at Bethany yesterday, and hope that he may have a successful and pleasant visit to Virginia.

Before I pen another letter to the SUN the administration of this government will change by the inauguration of Mr. Cleveland as President. But the government does not change, only the administration of it. The movements of party, politics are only currents in the great ocean of government. Deeper than the pet policy of any party are the great sentiments of a loyal people who are the sources of power, of wisdom, and of legislation. Thousands will attend the inauguration next Saturday, and it will be another historic day added to our Nation's glory The retiring President will be the only ex-President who remains of all that train of honored Americans who have enjoyed honors of chief Magistrate over a great nation.

W. W. STALEY.

Feb. 27, 1893.

Windsor, Va.

The 2nd quarterly meeting was held with the church at Franklin the third Sunday in February. The most of my time was spent at the kind home of Bro J. R. Howell, a prominent prosperous merchant of the town. To him and his excellent wife we extend our profound thanks for special kindness. Monday night the Ladies Aid Society of the church met with Sister Mollie Howell. A large crowd met, and after attending to the business of the Society, refreshment was served, and a very pleasant time was enjoyed. Their Society appears to be in splendid working order, and judging from the collections made that night they found but little trouble to raise funds for church.

There was a beautiful marriage in the Christian church at Isle of Wight court house Thursday 23rd of February. The parties united in the holy bonds were Mr. William M. Stephenson and Miss Mollie A. Battin. A large and interested company met to witness the ceremony.

Sister J. C. Thomas one of the most active and influential members of Isle of Wight court house remembered her pastor in a substantial way last week. It is a pleasure to preach to, and work for, such people. May the Lord abundantly bless the giver with temporal and spiritual blessings.

Three new members were received into Windsor church first Sunday night in February and there are others expected to join soon.

J. T. KITCHEN.

Holland, Va.

DEAR SUN:—I made my regular appointment at Holland yesterday, We had a good congregation, some were there that had not been there this year.

I rejoiced to hear Bro. Deacon Keene was so much improved. I hope he will be among us again soon.

It begins to look as if Holland is on a fair way to be a town, as they expect to have two new houses there, timber having been placed on the land for that purpose.

I am glad to hear of, and see, the prosperous condition of Holland, and trust God will bless us.

R. D. H. DEMAREST.

Berkley, Va.

The Pulpit.

Elijah Under the Juniper Tree.

BY REV. JAMES MAPLE, D. D.

But he himself went a day's journey in the wilderness, and sat down under a juniper tree: and requested for himself that he might die; and he said, It is enough, now O Lord, take away my life; for I am not better than my fathers.—1 Kings 19:4.

There is one fact mentioned by the apostle James that lends a peculiar interest to the character of Elijah, and brings him nearer to us than any thing in his recorded history. "Elias was a man subject to like passions as we are." Jam. 5:17. There are some characters in the history of nations so eminent for their virtues, and all cardinal graces are so harmoniously blended in them that looking at them from a distance, they seem to belong to a higher order of beings; and we feel that they could not have had the common infirmities of humanity to contend with as we have, or they never could have lived such lives as they did. Their excellencies and heroic actions are painted in such glowing colors by the historian, and their infirmities passed over in silence, that we come to feel that they are more divine than human. Such are the ideas and feeling of the people of to-day concerning General George Washington, and I remember the peculiar feelings awakened in my mind when I first read an account of his becoming angry, and almost shaking the life out of a man. Then, for the first time I realized that he was only a man. Thus in studying the wonderful history of Elijah, and following him in his marvelous works, witnessing the striking answers to his prayers by witholding the dew and rain for years, sending fire from heaven to consume his sacrifice and burn up his enemies; and the sending of rain to restore the wasted land. We feel that he must have been more than mortal; but the apostle brings him right down to our level by showing that he was a man of like passions with us. This is an encouraging fact, for if he was only a sinful man with all the weaknesses of human nature and had such power with God we are encouraged to follow his example The apostle mentions this fact for this very purpose. (Jam. 5:16-18)

The incident now under consideration shows that Elijah was simply a man with all the infirmities of humanity when Ahab went from the wonderful scenes on Carmel to Jezreel, and told Jezebel how Elijah confounded and then destroyed the priests of Baal it excited all the bad passions of her vindictive and cruel nature. She was furiously angry, and swore that she would kill him before the next night. He became alarmed and fled clear beyond Beersheba, fell exhausted under a juniper tree, and prayed for death. Prior to this his actions seem to have been almost superhuman, but now he shows all the weakness of human nature. The greatest and best of men are only men at the best; men of like passions with other men, on this I remark.

I. We are at first surprised at this panic-stricken paralysis of his faith, but there is as much to instruct us in this as in his heroic deeds in denouncing the wrong and struggling for the right. This fright and flight of Elijah teaches us a beautiful lesson. He was grand and noble in his struggle with Baalism, and exhibited a heroic courage that has but few parallels in the history of our race. In this we feel that he was far above us, and that we have but little affinity with him; but when we see him prostrate in his desparing weakness under the juniper tree we feel that he is our brother. This brings us into close sympathy with him.

Paul teaches us in his peculiar experience that when we are weak then are we strong, but Elijah's experience teaches us that when we are strong then we may be weak. Yesterday he stood single handed on Carmel contending in the most heroic manner with the enemies of God, but now hides in the wilderness from the anger of a woman How changed!

The sudden reaction was owing more to physical causes than to any thing else, but he does not seem to have been aware of it. There is a mysterious sympathy between the mind and body, and when the mind is earnestly engaged and all its powers absorbed in some great work, it gives, for the time being, some of its vigor to the body, we have many illustrations of this in the history of man. The departed John Knox when old was very feeble physically, and had to be led into the pulpit by two men, one on each side of him; and when he first commenced his sermon he would have to hold on to the railing to keep from falling. As he advanced in his sermon and his mental powers were quickened it gave strength to his body until as James Melville says, "ere he was done with his sermon he was so active and so vigorous the he was lyk to ding the pulpit in blands (knock it to pieces), and fly out of it." Rev. Thomas H. Stocton was physically very feeble for several years before he died, and troubled with a terrible cough. When he would commence his sermon it would bring on a paroxpsm of coughing, and some times it would be five minutes that he could not utter a word; but he would persevere until the mind gained control of the body imparted its own vigor to it, and he would preach with wonderful power.

On the other hand when after long continued strain the tension is slackened, the body runs down, and imparts its weariness to the mind. While moved by some all absorbing motive, and in the heat of action, man is not conscious of physical fatigue; but when the strain is removed, and the weight of responsibility taken away, both mind and body runs down. When the mother is watching over a sick child it is marvelous what she can endure, and she seems to be raised above the need of food and sleep. Through weari some days and nights of anxious watching she goes on a wonder to her friends, and to herself; but when the danger is over and the hour of relaxation comes she sinks in body and mind. In this condition the nervous system is all unstrung, and the slightest things will disturb and depress the mind. Noises that at other times we would not notice crash on the nerves, and set us almost distracted. This is a law of our nature, and we all know something about it by experience. This was the trouble with Elijah. For days his nerves had been strung up to the most fearful tension, and he had passed through an exciting conflict; but when he gained the great victory on Carmel he felt that his work was done, and this removed the weight of responsibility. He felt free, and the reaction came. His nervous system sunk, and he was all unstrung. The threatenings of Jezebel which before he heeded not, now startled and alarmed him, and in fear he fled to the wilderness, and prayed for death How true to human nature! In his ignorance of the laws of his own nature he magnified his dangers, forgot how God had taken care of him through all the past, and sank in despair. There is nothing unnatural or strange in this.

There is an important lesson in this lesson for us, and we should learn from it to distinguish between physical lassitude, and spiritual depression. Elijah in his nervous exhaustion mistook the depression flowing from it for the desertion of Jehovah Many of the hours of spiritual depression are caused by physical derangement, and often when Christians go to their pastors for comfort they should go to their physician for medical treatment In reading the biography of Dr. Payson I was much impressed with his frequent depression of feelings, and fear that God had forsaken him; but the facts in the case showed that it was measurably the result of physical derangement caused by over work. It was the same that it was with Elijah. What he needed was rest and nourishing food, and these the Lord gave him.

Frequently when persons are suffering from depression, and imagine that they are forsaken of God a careful investigation would show that the cause of this gloom is a morbid state of the stomach, liver and kidneys, or other parts not perceptible to the patient. The saddest case of spiritual depression that I ever knew came entirely from physical derangement. A pious young man, a member of the Baptist church in Newark, N. J, suddenly lost his enjoyment, imagined himself doomed, or even worse, that he was the devil himself No encourment of the gospel would he receive. He went to the railroad, threw himself before an approaching train, and was crushed. This depression was the result of a morbid physical state.

It is evident from this history that Elijah gave too great a prominence to himself in this work. This is obvious in the answer that he gave to the question: "What doest thou here, Elijah?" (1 Kings 19:14.) There are traces of self complacency, and self importance in this language; and he was evidently suffering some from wounded self conceit. The wonderful answers to his prayers, and the great works that he had accomplished had given him an undue idea of his importance in this matter. This was lifting him up in self pride. There is great danger of this in the best of men, and especially where great success attends their labors. Samuel was one of the purest minded and noblest men that ever lived, but he fell into this very mistake; and placed too high an estimate on himself. When the people wanted a new ruler because of the wicked misrule of his sons he took it as a personal insult, and was greatly displeased. It depressed him very much, but God both rebuked and strengthened him by saying, "They have not rejected thee, but they have rejected me, that I should not reign over them. Samuel had come to feel that he was doing the work. (1 Sam. 8:1-8) Elijah was in the same state of mind, and needed this sad experience to get him out of it. The prophet Jonah was sent on a remarkable mission to the city of Nineveh to declare that in forty days the city should be destroyed. The people heard, believed, and repented. God pardoned and saved them, but Jonah was greatly displeased, and very angry. He prayed for the Lord to take away his life just as Elijah had done. Why was this? Because he thought that it would reflect on his reputa-

tion as a prophet, God humbled him by showing him his wicked folly in a most remarkable manner. (Jonah 4: 4-11)

Great a man as Paul the apostle was he fell into the same error God had greatly blessed him in the wonderful revelations that he had given him, and the mighty works accomplished through him. This awakened a feeling of self complacency and of undue importance of himself in the work of the Lord. To correct this, and humble him a grevious affliction was sent upon him. (2 Cor. 12:1-10.)

Elijah was unduly influenced by this feeling, and to show him who and what he was God left him to himself; and how weak he became in a moment. The strength of the hero was gone, and he fled in deadly fear from Jezebel. Some of the angels grew proud, lost their wings, and fell into Gehenna (2 Pet. 2:4.)

The remembrance of how frail we are would take all self-conceit out of us. When ——— found that his end was near he said, "I have been every thing; and every thing is nothing." Then ordering the urn to be brought to him in which his ashes were to be enclosed on his body being burned, he said, "Little urn, thou shalt contain one for whom the world was too little."

There is a valuable lesson in this for all of us. It teaches us to think less of our own importance and aggrandizement, and more of the glory of God. Jonah when groaning in anguish under his withered goard vine wishing for death was thinking more of his own reputation as a prophet than of the glory of God in the salvation of the thousands of the Ninevites.

Sometimes when we are not put in just the position that we think we ought to be we are depressed, discouraged, feel that every thing is going to ruin, and we want to give up. Perhaps that was just the discipline we needed, and will make us more useful.

Sometimes churches get proud of their wealth, members, and social position; and feel that they are doing a great work themselves. This destroys their spirituality, and God leaves them to their own strength to teach them how weak they are.

When we begin to worry over our lack of recognition, we are getting into a wrong spirit, and will soon find ourselves under the Juniper tree crying out, "I am weary; would that I were dead." It is the humble man who is the most patient, the most persistent in the work of the Lord. Your proud self-important man flies off at a tangent when things do not run in the line of his feelings and desires, and like Jonah, he would rather see every thing go to ruin than not have his own way There are some such preachers. There were such men among the ancient people of God, and they brought great trouble and affliction on Israel. (Num 12:1-2)

Self is the worst enemy that we have to contend with, and the last one conquered. Alexander subdued the mighty legions of Persia but failed to conquer his own passions Cesar triumphed in a hundred battles; but fell a victim to his ambition to be king Bonapart conquered nearly the whole of Europe; but did not conquer his own vaulting ambition.

The greatest hero is he who gains the victory over self. (Prov. 16:32) Too many are like the fabled Narcissus, who resisted all the charms of others, but coming one day to an open fountain of silvery clearness stoops down to drink, and saw his own image. He thought it some beautiful water-spirit living in the fountain. He gazed at the lovely image admired, and fell in love with himself, and could not break the fascination

Aaron and his sister Miriam fell into this sin of self-conscious importance, and rebelled against the authority of Moses. (Num. 12:1-2) Their pride was touched, and they felt that they were not treated as they derserved to be. They had a higher opinion of themselves than God had. They had been looking into the fountain, seen and fell in love with themselves. This is one of the infirmities of human nature, and it takes severe discipline to correct it.

II. Though Elijah acted imprudent, in asking seclusion at a time when he was not manifestly successful in establishing the truth, and in giving up to melancholy forebodings; yet the Lord did not forsake him, but sent his angel to provide for him. Glorious truth! How tender and loving God was in all his treatment of the prophet. He let him sleep and furnished him with food to restore his nervous system to a normal condition before he said any thing to him about his having run away from his work. This was necessary that he might be benefitted by his instruction, for at first he was too nervous to receive rebuke profitably. A son blinded by passion, runs away from home The father goes after him, and finds him, sick and starving; but he calls in a physician, and nourishes him back to health again with tender care before he says any thing to him about his waywardness in running away He nurses him into a fit state of mind to receive profitably what he wishes to say to him. Thus it was that God dealt with Elijah.

This spirit is beautifully illustrated in the life of Christ. (Isa. 42: 1-3) The tenderness of Christ is revelation of the Father's heart.

There is a figure used by the prophet that reveals the infinite compassion of the Father most beautifully. "Thou wilt cast all our sins into the depths of the sea." (Micah 7:18-19.) The sea is so vast that it can swallow up mountains as well as mole-hills. This illustrates the boundless ocean of God's compassion. He can and will forgive the greatest sins of the greatest sinner when he comes to him in humble penitence. There is a beautiful story of a heathen who when a bird flew into his bosom for refuge from a hawk, said, "I will not kill thee, nor betray thee to thine enemy, seeing thou flewst to me for a sanctuary." Much less will God either slay or give up the soul that takes refuge in his mercy. (Psalm 18:2.)

A drover in the west, on leaving home, promised to bring, on his return, a doll to his youngest child. Having finished his business, his usual way was to start early in the morning for home, but this time he was deeply impressed to return at once. It was night and very dark and stormy, but he started; and when several miles from home he was startled by a cry like that of a child. He stopped and listened He called, and it answered him. Cowardly feelings came up in his soul; for he knew that it was known that he had a large sum of money with him, and he thought this might be a plan to rob him. He heard the plaintive cry again, and it awoke every feeling of the father in his heart. He thought of his own little ones at home, and alighting from his horse, he followed in the darkness the sound of the voice. Soon he found a little dripping thing, that moaned and sobbed as he took it in his arms. He wrapped up as best he could, to his surprise, that it was his own child, who had wandered out on the prairie to meet her father Such is the mercy of our Father in heaven, and when his erring sobbing child cries to him in broken hearted agony under conviction of sin he takes the penitent in his arms of mercy and forgives.

God's mercy and power are the same from generation to generation. He is the same now that he was in the days of Elijah. "Lord, thou hast been our dwelling place in all generations." This is a fact that we sometimes lose sight of and suffer despondency because of this. We forget that God feels the same interest in his children now that he did in the days of Elijah, and that he will take care of us as he did of him. Forgetting this fact we suffer undue anxiety of mind, and are tortured with fear. This should not be. We should trust in him realizing that his watchful care is over us, and that he will bring us off conquerors through him who hath loved us, and given himself for us

REMARKS

1. When the Christian neglects his duty God brings him to repentance and to his work again by gentle means if this will do, if not he uses severe means. He touched the heart of Elijah first by the visit of an angel, and then to wake him up more thoroughly he led him up into the mountains where he made a more impressive manifestation of himself to him. This brought him back into his work again the same earnest man that he was before he fled from it into the wilderness. It took severe means to bring Jonah back to his duty. He came back through "the belly of hell" (Jonah 1:1-17:1 9) Miriam became proud and lifted up, and left her work to find fault with Moses. She was envious of him. (Num. 12:1-2) God had to use very severe means to humble and bring her back to her duty. (12:4-10)

2. The sending an angel to feed his servant evinced God's deep interest in and love for him; but he has given us a greater expression of his interest in and love for us. He sent his Son to die for our redemption. (John 3:16 17) No mission of angels, nor anything that they could do for man, would reveal the loving interest that God feels in us as it is manifested in the gift of his Son

3. The angel prepared food for Elijah, and he went in the strength of it forty days. This was wonderful. God fed his people on angel's food for forty years in the wilderness. (Psal. 78: 24 25.) This pointed to Christ. (John 6: 48-51) The bread that Christ furnishes will last the Christian all through life, and it becomes more precious the longer we eat of it. The Jews once loathed their manna. (Num. 11:1-6.) The better the Christian becomes acquainted with "the bread of life" the more he loves it (John 4:5-15)

One of the glorious peculiarities of this bread is no one can rob us of it. This is beyond the power of men or devils. (Psal 23:9) We are safe.

As we approach the end of life religion becomes more and more precious to us, for it alone enables us to go hence in peace. There is an intense desire in the human soul to be able to go into eternity in peace with God who dwells in the conscience. This desire cannot be taken out of man, and it is Christianity alone that can give this peace. It has enabled the dying Christian to go hence in peace and rejoicing though in the midst of the most ter-

rible physical suffering. In the year 177 Blandina at Loyses was arrested, and tortured in the most dreadful manner. Frail girl, they roasted her on a red-hot iron cham; put her in a net and exposed her to the horns of the wildest oxen; whirled her in instruments of torture, till her senses were lost, and then plunged her into flames; and day after day did this, when she seemed to suffer but little pain, calling out at every interval when her strength came back: "I am a believer in the Father, the Son, and the Holy Ghost, one God who is with me. There is no evil done among us, I am a Christian." O sinner, would you have this sublime faith and hope? Then come to Christ. He alone can enable you to go into eternity in peace with conscience and God.

THE SUNDAY SCHOOL LESSON.

PREPARED BY PROF. HERBERT SCHOLZ, A. B.

LESSON X.—MARCH 5.

KEEPING THE SABBATH.—NEHEMIAH. 13:15-22.

GOLDEN TEXT.—Remember the Sabbath day to keep it holy.—Exodus 20:8

TIME.—About 18 years after the last lesson.

PLACE.—Jerusalem and vicinity.

INTRODUCTORY.

Many events have transpired since the reading of the law mentioned in our last lesson. Nehemiah remained at Jerusalem about 12 years after the rebuilding of the walls. During these 12 years the city was prosperous, because God's laws were obeyed and His name reverenced. But Nehemiah was at last recalled to Babylon for some purpose unknown to us. He was absent from Jerusalem quite a time. In his absence many changes took place. The wicked element of the Jews began to be negligent in giving their devotions and sacrifices to God at the temple. Through their influence many of the fainted-hearted were led to do the same thing. Soon the temple services were neglected to such an extent that the Levites were not supplied with enough to eat from their portion of decreasing number of sacrifices, and they had to abandon their office and resort to something else for a living. The temple services being abandoned, it was an easy thing for the people to be led into the desecration of the Sabbath. They threw open their gates to the merchants of Tyre and Sidon, and allowed them to mingle freely among the people of Jerusalem. These and Phoenician merchants put up their business establishments and traded with the people. They did not restrict their trade to six days in the week, but sold all day Sunday. The Jews were quick to follow the example of their cousins, the Phoenicians, and in a little time the Sabbath was the day of greatest activity among them Another evil which the Jews resumed was inter-marriage with the surrounding tribes, Malachi, who lived at this time tells us that they even put away the Jewish wives of their youth in order that they might take to themselves wives of the Gentiles. The greatest crime, perhaps, of all was the act of Eliashib, the high priest. He went as far as to fit up an apartment in the temple for his heathen kinsman, Tobiah, and by so doing, showed his contempt for God and all things holy.

THE LESSON TEXT, NEH. 13:15-22.

15. In those days saw I in Judah some treading wine-presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day: and I testified against them in the day wherein they sold victuals.

16. There dwelt men of Tyre also therein, which brought fish and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem.

17. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day?

18. Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath.

19. And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day.

20. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

21. Then I testified against them, and said unto them, Why lodge ye about the wall? If ye do so again, I will lay hands on you. From that time forth, came they no more on the Sabbath.

22. And I commanded the Levites, that they should cleanse themselves, and that they should come and keep the gates, to sanctify the Sabbath day Remember me O my God, concerning this also, and spare me according to the greatness of thy mercy.

EXPLANATORY.

I. The Sabbath Day Profaned.—16-17.

When Nehemiah returned to Jerusalem after a long absence, he is astonished at the change in the conduct of his people. He saw them on the Sabbath day making wine, bringing in their farming produce from the country, selling goods, and engaged in eating drinking and revelling. The land of Canaan was noted for its luscious grapes. The people were much given to cultivating vineyards, which they make a source of great profit. They had been taught by the Gentiles with whom they were daily connected, that keeping the Sabbath resulted in nothing more than pecuniary loss, and that to work seven days in the week would enable them to make a much greater amount of corn and wine, and would be the means of enriching them. But this vicious teaching was the cause of ruin to Israel, and has been the cause of physical prostration to many nations. And yet intelligent people are not yet convinced. There are men among us now men who profess to be Christians, who are striving to teach a doctrine similar to the Tyrian merchants. If those who are so earnest in their advocacy for the opening of the World's Fair on Sunday, would but reflect a little more on the fate of all those nations who have tolerated such things, probably they would be constrained to change their minds on the subject. The Sabbath is not kept as should be by Christian people now, and why does any one want to make it worse.

II. Sabbath Reform.—17-22.

Nehemiah at once enters upon the work of righting the existing wrongs. His first act was to drive the heathen Tobiah out of the temple, and to cleanse that sacred edifice of all the impure things which had been placed within its borders This reminds us of Christ's over-turning the tables of the money-changers, and driving out those engaged in merchandise. The temple was dedicated to the Lord, and no one had a right to use it for any purpose save that of God's worship. This should be strictly obsered in all our churches. If a church is dedicated to God's service, then it is certainly sacreligious to use it for any other purpose.

After cleansing the temple, Nehemiah begins to work among the chief men of the city for reform. He reasons with them most earnestly and points them to the history of their ancestors and the fate brought on because they disobeyed the fourth commandment. He stirs up these cheif men by his preaching and exhortation to do better. He combines his authority with his exhortations and orders the gates to be closed on Sunday, and even places his own trustworthy servants at the gate to guard them. But the merchants and traders thus shut out were incredible They did not believe that Nehemiah would enforce his orders, but they soon learned better, and were only too glad to leave the city altogether.

The prayer of Nehemiah here recorded is explainable in this: his course excited great opposition. Men cursed his very name, and contrived every means to ruin his influence, and to take his life He had to fight as it were single-handed, in the great battle of reform. He did not expect any honor or applause from men, but he looked beyond this little selfish world to a more glorious one, and there by faith beheld his reward. His cry to God was an invocation for farther protection.

PRACTICAL SUGGESTIONS.

Christians do not desecrate the Sabbath.

Heathen influence is degrading.

We should always be ready to work for Sabbath reform.

The abolition of the Sabbath insures the destruction of the nation.

FROM PASTORS AND FIELD.

Notes from Harvard.

Mr. Editor, so far as your correspondent remembers he has never yet been accused of being a pessimist or in general of taking a dark view of things. But I declare one does see a thing or two now and then which reminds one of those stormy days when Thomas Carlyle in his altogether unique and characteristic style "dipped his pen in gall to write up a nation of rascals, atheists, robbers and cut throats." Poor Carlyle! He abused and lashed and satirized the nations and the times in which he lived. But I expect he said many true things—many things that were not only true with regard to his own time and people but which could even apply to our own times and people—may be with a little stretch sometime. Listen a moment at his words and let us see if we cannot even at this late date, find for them some application. Some where in "past or present" you will find words like these, "It is said our religion is gone. There is no longer any God for us! God's absolute laws, sanctioned by an eternal heaven and an eternal hell, have become moral philosophies, sanctioned by able computations of profit and loss, by weak considerations of pleasures of virture and the moral sublime. God's laws have become a greatest-happiness principle, a parliamentary expediency: the heavens overarch us only as astronimical time-keeper: a butt for telescopes to shoot science at, to shoot senti-

Found the reason for the great popularity of Hood's Sarsaparilla—simplsy this: Hood's Cures. Be sure to get Hood's.

mentalities at:—man has lost the very *soul* out of him: and now after the due period - begins to find the want of it. For actually this is not the real fact of the world; the world is not made so and so, but otherwise. The universal being intrinsically a perhaps, being too probably an infinite humbug, why should any minor humbug astonish us: Truly any society - setting out from this no-God hypothesis will arrive at a result or two." That is what I say too Carlyle, or why did you not add also which is a truth, that any individual starting from this hypothesis will arrive at a result or two also? And yet methinks there are individuals and societies even who really do start at this present time from this "no-God hypothesis" or at least try to make believe that they do start from there. And as Carlyle says, they will in the end arrive at a result or two - either in this world or in the world to come—more probably in the latter. It may be because I am half-behind and do not understand at all the nature of things or what not, but it is one of the strangest things I ever thought of, that as soon as many students begin to learn a little science or philosophy, a little something of those deeper, nobler, sublimer truths about the human mind and nature and eternal fitness of things they begin to want to attack the Bible, declare themselves skeptics, doubters and such like. And yet I know there is a very large class of people in this world of this kind. Very learned fellows they—so they would have the world think (and I guess this "would have the world think" accounts for much of this so-called non-belief, doubt, etc.) Why suppose every wild theory of science that has ever been propagated from Adam down to the present were absolutely proven: and suppose further that it were mathematically demonstrated that man sprung from a monkey, ape, dog, cat or what not: and then suppose it were shown that the brain excretes thought as a tree excretes gum: and then upon this suppose (if it is not too great a strain upon the imagination—a faculty which is much exercised in these latter days by the way) that it were absolutely shown that Moses did not write the Pentateuch, or that Isaiah, John and Paul did not write either all or a part of the Sacred Scriptures credited to them—I say suppose all this were proven (which however by no means is nor is likely to be) then what of the situation? Would this alter God's eternal truth of things? No, no, ten thousand times *No*. As to those who busy themselves about the first three suppositions above, I wonder if it never occured to them that beyond the surface "How" of science there is a deeper and more fundamental "How" that has never been answered save in the light of a great first cause and that with every "how" there goes a "why" and it takes as many letters to spell the "why" as it does the "how" and this "why" no argument or evidence can answer save the evidence of thousands and tens of thousands of human hearts, all of which join in the chorus "God's purpose and plan over all and through all." As to the two latter suppositions, I but reiterate the terms of Dr. Dale and myriads or others. I know that in these sacred books saints of all churches and of many races have found a light and a life which they found nowhere beside. They are hallowed and consecrated by the afflictions, and reverence, the faith of many generations of devout and holy men, to whom they have revealed God and to whom they have rendered possible a saintly life. And could it be proven by an army of Drs. Briggs that the gospels were written by unknown persons belonging to whatever time or generation they pleased, yet those who have found God in the story of Christ would still be sure that they preserve the true tradition of His life and teachings. And those who by believing in the Sacred Scriptures have, by an eye of faith and the mercy of God, ascended to new height of spiritual vision would still be sure, and bear witness of that fact, that their nameless guide—call him Moses, John or what not—had been taught of God. When I contemplate the history of the Christian religion and what it has done for the world; when I have the direct testimony of the *best people the world ever knew* and when I see that the Sacred Scriptures *in their entirety* have been the *very life and light* of civilization, I feel like saying to Dr. Briggs and the rest of the pseudo-theologico-scientific worshipers "away with your bosh and give us a rest."

J. O. Atkinson.

Dear Bro. Clements:—Since the roughest of the winter has, as we trust, passed, I have entered upon my work again, I have met my appointments at Pleasant Grove, Ingram, Va., and Damascus, N.C., these were intersting appointments; the congregations were very good considering the weather. The brethren as well as myself seemed to be hungry for the service. The brethren at all these points took considerable interest in the business meetings of these several churches, I have not yet been able to discover any special inroad that the devil has made upon my congregations during the holidays, I received a letter from one of my young members who wrote me just after the Xmas days were over, that did my heart good. I quote this sentence from the letter, viz., "Dear Pastor, the Xmas days are gone and I have nothing especially to regret," I received another letter about the close of the last conference year, that filled my soul with joy, that letter contained such kind words, of appreciation of the pastor's effort to serve them as their spiritual advisor, and at the close of that letter this dear sister says, as a further evidence of our appreciation of our pastor please find inclosed $5 00, as a present. When I broke the seal and read this kind and affectionate letter my eyes filled with tears of gratitude. If our brethren knew how helpful and heart cheering such kind words to a pastor are I believe there would be much more of it done. I felt that the kind words contained in this letter did my soul much more good than the bill of money it contained, and yet I am sure that was highly appreciated. These is another favor which we very recently received that I assure you was duly appreciated, and especially when I remember the high price of bacon, (it was a nice ham.) Many thanks to these dear friends for their kindness may the Lord bless them here, with an abundance, and in the world to come with life everlasting. Every thing is cheerful at Elon. No one sick here at this time, that I know of.

There are three more buildings going up here now and good prospect for more soon. We are enjoying our new home very much.

P. T. Klapp.

Elon College, N. C., Feb. 22, 1893.

Elon College Notes.

Dear Friends, this is a lovely day, and those who do not take time to see the beauty and mercy and goodness of God in nature fail to imbibe what alone can build up the higher man.

When we look around and see the timber being hoisted into the air, as if by majic, we must say let the good work go on. This is the place for good men to come and this is the place for them to remain good. Of course they should be good everywhere, and at all times, but then every place has not the Christian influence that is thrown around one at Elon College.

Dr. J. U. Newman gave us an excellent talk in Prayer meeting last night. His subject was "all things are yours." He proclaimed many encouraging truths. But there is a condition in the above—"if we are Gods, all things are ours."

Rev. W. C. Wicker filled his appointment at Union Ridge yesterday. Bro. Wicker is an earnest, devout young man.

Pres. Long and Prof. Scholz attended the association of College Professors at Raleigh last week.

The Glee Club gave the entertainment Wednesday evening, and judging from the way everybody laughed, it was a very enjoyble occasion.

I would that the friends of the College would read Prof. Atkinson's letter in last week's Sun. No patron of the College should be without the Sun and the Elon Monthly in his home. It requires money to keep these up. Can't you encourage us by subscribing at once?

Respectfully,

Elijah Moffitt.

Feb. 27, 1893.

Bro. Clements:—Our ministers and laymen's Council was held at Shiloh, Randolph county. Revs. J. A. Webster, W. W. Hayworth, W. B. Richardson, H. T. Moffitt, H. A. Albright, and licentiates, S. T. Moffitt, and W. N House, were present. Four churches were represented. Owing to the continued bad weather our meeting was very small. A very good interest was manifested, and I hope some good was done. The winter has so far been unusually severe, and there has not been much church work done for about two months.

The people are becoming anxious about the Minutes of Conference—the "Annuals."—Our next Council meeting will be held with the church at Macedonia, near Asheboro, on April 29th and 30th, 1893. We hope the brethren will bear this meeting in mind, and let it be made a good success. This is a new church and much good may be done to our cause there. Then turn out ministers and laymen having the harness on to do work for the Master.

The school at Shiloh, under J. B. Miller, principal, is doing good work and succeeding well.

Bro. Patton's school at Parks' Cross Roads Academy is flourishing so far as I know.

Truly,

H. A. Albright.

Moffitts Mills, Feb. 18th, 1893.

Church at Lexington, N. C.

We are few in members, but strong in faith Bro. Roach, our pastor was with us on the third Sunday and Saturday before in Feb. He preached three plain, strong, practical sermons. We feel much encouraged, and look forward anxiously to the time when this will be a strong church. We want the prayers of the brethren and sisters in our behalf. We hope that any of the preachers in passing will call and preach for us.

E. D. Turner.

The Christian Sun.

THURSDAY, MARCH 2, 1893.

REV. W. G. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER

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THE CHRISTIAN SUN,
RALEIGH, N, C.

EDITORIAL NOTES.

The Raleigh church congregations have not been as good as usual since Christmas until last Sunday.

Prof. Atkinson's letter this week is a spicy bit sure. And we must confess that his conclusions are not far from the point.

We are pained to learn, just as we are going to press, that Mrs. Dr. Barrett quite recently suffered a bad fall from which she sustained serious injuries No particulars. We sincerely hope she is not hurt as badly as reported.

The Rev. J. H. Nelson, Methodist, is in jail in Para, Brazil, serving out a four months' sentence for saying that the worship of the Virgin Mary is idolatry. That is what Romanism does where it has the power.—*Western Recorder.*

We are putting in some extra licks to get the Annual out next week. We may on that account give you a half sized paper. If we do you may depend on it that it will last but two weeks when we will have it full size—16 pages—again

At their January meeting the Board of Trustees of the Christian Publishing Association were pleased to release me from the general editorial management of the *Herald of Gospel Liberty* and transfer the same to Rev. G. D. Black, who becomes responsible for the general make-up of the paper, following the issue of March 2d. The Board assigns to me the first page of the *Herald* and the second editorial page. All communicated matter intended for the *Herald* will therefore, after February 25th, be directed to Editor G. D. Black. I am to retain the management of the Sabbath school literature—the *Glad Tidings, Sunday School Herald, Bible Class Quarterly, Intermediate Quarterly,* and *Little Teacher.* All matter for this department may be addressed to me as heretofore.—*Herald of Gospel Liberty*

Dr. T. M. McWhinney professes to be a follower of the meek and lowly Nazarine who commanded, love your neighbor as yourself, yet his love(?) for his neighbor, the poor laboring man, is so great that he would compel him to labor seven days in the week. At least that is our inference from his weighty arguments in favor of opening the World's Fair on Sunday. The Law of Nature demands that her creatures have their seasons of rest, and, in the wise providence of God, we see in the Holy Writ one day in seven set apart. May God help us to preserve the day of rest from designing money gormans and the duped followers of their sharp and wise(?) theories. We candidly believe that if Dr McWhinney would devote as much time and energy to finding reasons why the gates of the Fair should be closed on the Sabbath he would surprse himself at the result.

Rev. W. G. Clements, the editor of the SUN, is down in the tide-water region in the interest of the SUN this week, and it is hoped he will not come back empty handed. It is an absolute necessity that we have *money* in this office! Does that surprise you and cause you to ask, why? Well, well, will we have to tell you that there is the ink, and the paper, and the postage, and the oil, and the rent, and the taxes, and the repairs to keep up, and the printers, and the coal, and the wood, besides other little things innumerable that cost money, and not a small sum of it either. Yes, and there is the office devil, poor fellow, he has to be paid too. So you see it has taken lots of money to send that paper to you during the past year. Now show that you appreciate our labors and sacrifice by sending in to this office or paying to Bro. Clements that little "dab" you owe us, and thus make us your friend for another 12 months.

Influence.

Whenever matter comes in contact with matter, either in mass, particles or attoms, an influence is thrown across from one to the other, bringing about a change in each. Such change may weaken or strenghten, make better or worse according to the union made by the new ammalgamation. A piece of wet wood coming in contact with one that is dry, communicates to the dry one some of the moisture of the wet one Hence the wet one is made dryer, and the dry one wet. In many things, however, this equal distinction is not kept up but there is a continual gain, one upon the other until finally the qualities of one becomes the whole, as the leaven hid in the measure of meal by the woman till all is leavened.

The charging process, by which things are made different by surrounding influences usually takes place little by little. The beautiful white carpet which covered the earth did not come down in one solid sheet, but came by degrees, white flake after flake until the earth was changed from the dark dirty tinge to the white snow sheet, seen in every direction.

From the influence change of material things, something may be learned of the sinful and the righteous bearings of all questions, in individuals, communities, states, nations, and churches As the contest of these two forces goes on, the territory is occupied by one as the other gives up the ground.

Sin does not expect to capture the whole man, city or nation in a moment, but throws out its poisonous influence againsts the object it desires to capture, and as the parts of contact are affected, all the forces rapidly pushed forward to occupy every inch of advantage ground gained.

As all things which touch each other, whether material or immaterial, must of necessity force some of its own qualities into the object of contact, watchfulness should be continual guard ready to give the alarm of approaching sin. Every act of life is sure to imprint some where either for good or bad. How sad it must be to find along the road of this world's doings men and women full of sin's putrifying sores, the results of the thoughtless conduct of church members!

The great object of life should be to send out an influence of sweet incense pleasing to the Lord, thereby turning the world toward the better land.

Denominationalism.

A denomination is a body of religious people following some particular leader, or distinguished by some peculiar tenets, and destinguished by a term which distinguishes it from other bodies. It is exclusive in character. It is not designed for all of God's people, but only those who professedly adhere to the peculiar tenets of that body. This definition being correct, are we a denomination? We follow no (human) leader, are distinguished by no peculiar tenets, and designated by no term to distinguished us from the rest of God's people. We are not exclusive, but all embracing in character. The Christian church is not designed for any certain class of Christians, but for all those of whom Christ is the head, and Christ is certainly the head of all. We have often been criticised for adopting the name Christian.

We have never adopted this or any other name. The point in which we differ from other bodies is, that we have refused to adopt any name, but simply wear the name given by God and so proudly worn by all his followers from apostolic times to the present,—the name Christian. We do not believe in denominationalism; how then can we consistently be a denomination? In this sense we are not a sect nor a denomination, and here are some of the reasons why we are not:

1. Denominationalism tends to encourage inconsistency and dishonesty among Christians.

2. It tends to discourage a free and unbiased study of God's word.

3. It creates and perpetuates a feeling hostile to the principle of the universal brotherhood of man and the oneness of God's people.

4. It decreases the power and efficiency of the church universal by disorganizing his force.

5. It is contrary to all economic principles, necessitating a waste of time, talents, and money.

6. It is of human origin and contrary to the Word of God.

It is our purpose to notice from time to time in the columns of the SUN each of the above objections to denominationalism. We ourselves are not out of danger. We are liable to either of two extremes,—that of becoming denominational, or of conniving at it in others under the name of charity.

Making Sacrifices.

The thought of sacrifice too often carries with it only the darker side of the question, that of suffering for the sake of some thing else. It is true that it has a meaning of this kind. And it is also true, that to suffer for some thing else is a grand act, but there is a brighter side than this. Sacrifice presents the idea of setting apart for heaven. Seen from this side it is a pleasing thought. Giving to the cause of Christ, if done in the right spirit, is more of a dedication to heaven than a suffering sacrifice in the way of loss.

All the sacrifice, in the form of death, which God requires of the people, is one to sin. It is not a death of flesh and blood and faculties; for in dying to sin these are given to heaven.

Many very good people think when they give any thing to the cause of the church that they have actually thrown it away, so far as it benefits them is concerned. But this is not true. It is only started on a journey of usefulness to themselves and others. The liberal soul is to be made fat, not poor God promises to give back to those who give, and in good measure.

The Increase of Power.

It has been said that knowledge is power. And this is true; but power may be turned in a wrong direction as well as in a right one. Hence, the importance of religious teaching in order to turn the hand of power in the right direction.

The increased knowledge of science in modern times has given much greater power to man for either good or evil, and is being used in both directions. Some of the modern inventions of powerful explosives, do great good when in Christian hands, but are powerful forces for evil under the direction of the wicked hand of the anarchist.

Whilst by use of these explosives, the mighty rocks are thrown from river beds, making way for the vessels of commerce, the way is seen by means of under ground gasspipes for the quick destruction of a city. Thus it may be seen that power may be a curse or a blessing according to the use made of it.

As knowledge increases, responsibility increases. And this will apply alike to individuals and nations. As fast as these new powers are born, we should put forth the very best efforts to turn them on the side of Christ. We may be sure that the devil will make use of every new power which may come into existence to push forward his work, if he can possibly untilize it in any way. One great work of the church should be to muster all new forces into the army of the Lord as fast as they may be found.

Wake Chapel N. C.

On Saturday before the third Sunday was a called church meeting at Wake Chapel. The business was transacted in harmony. On Sunday the congregation was large and attentive. Friday night was spent with brother G. B. Alford at Holly Springs He greatly endeared himself and family to us by many acts of kindness shown.

Saturday night was spent with the family of M. C. Utley. It is always a great pleasure to visit this excellent family

Sunday night was spent again at Holly Springs This time with sister Margaret Rowland and Dr. B. S. Utley. These are also excellent families.

Whilst in the neighborhood of the church we visited Bro Wm. Rowland the father of the great and good preacher, C. Rowland of Texas. Bro. Wm. Rowland has been quite sick, but was improving when we were there.

A man whose god is his stomach offers his sacrifice to a hog.

A Contrast, or The Mid-night Reflections of an Idle Brain.

What a contrast! Yesterday was a day of perfect splendor. Nature—great, broad, beautiful nature—was charming, inviting and enchanting. With ten thousand harmonious voices of chirping bird, gurgling brooklet and gently-murmuring breeze, it seemed to invite man from the hurry, worty and conventionalities of life into the open fields and woodland glades, bespeaking a boundless freedom and a happy liberty, resplendent and aglow with God's glittering sunlight and telling of an undying love and an infinite joy. Its freshness gave life. Its warmth and merriment gave pleasure and gladness. Its sublime gentleness, its unadoned beauty and impressive granduer seemed to whisper "God *is* love." Its cheering aspect, its life giving energy, and its complex, but ceaseless harmony, all seemed to join in singing "God is good and his mercy endureth forever." And as infinite love, boundless joy and untold gladness displayed themselves in every phase, feature and voice of nature the noiseless chorus of the elements seemed to be "Peace on earth, good will toward men." Yes, truly was yesterday a pure and perfect day—a day in which a dear Heavenly Father seemed to stamp his very image upon our souls—an image of a being whose very attributes are but the personification of Goodness, Love and Beauty.

But yesterday—ah! what a day is gone now. It is numbered with the past and will never, never return. It was only one day ago. But look now will you upon the face and bosom of nature. All has changed. The very elements do but seem to heat war with themselves. Look and listen! Has not nature itself became tired of its own freedom and liberty of existence? Does she not grow maddened, furious and desperate with exercise of her own boundless powers? Now dark, threatening and lowering clouds o'er shadow the earth. Driving snow, beating hail, chilling and blasting rain showers, each and all, driven by a headstrong and merciless wind, intermingle with one another in alternate succession. The sun, as it were, hiding his face in shame; compassion, or disgust, silently sinks behind the western hills and light of day is gone. Night comes on apace. More furious the winds howl and lash themselves with entangled snow, hail and rain upon darkened landscape and now frowning and embitted nature. Is nature mad or is she weeping? Are these winds that drive, hiss and howl unhallowed requiems to yesterday's infinite grandeur and beauty? Or do they choose this means to chant the approach of the coming merry spring time? Or is there not still another horn to the dilemma? Is not here a striking simile and also an impressive lesson?

Here the simile and interwoven with it the lesson. Have I not seen lives with just this striking contrast? At one periord it seemed a life of beauty, fragrance and promise for the future. It was in harmony with all around and in pursuit of happiness through performance of duty (for how else can happiness come?) it seemed to shed its rays of sunshine and beams of gladness upon hearts and lives around. But that life changed. It substituted fickle pleasure for true happiness and greed of gain, honor, fame, self-aggrandizement came in place of performance of duty and that life ended in darkened, maddened and wreckless fury. Again, Life may be part beauty, gladness, pleasure and dreams—but not all. As the days, nature and the elements themselves do vary and change so must this life of mine with its alternate and varied scenes of pleasure, sorrow, gladness and grief.

But when these alternations have ceased, when these fickle changes have wearied themselves with their own ever varying restlessness and the lowering clouds and threatening winds have become tired of their threatenings and their fury, may it not be that beyond all this is a land of perpetual day, of celestial brightness and boundless sunshine where the soul may at last find rest and be filled with joy replete forever more? Ah! methinks so. For are we not told "Come unto me all ye that labor and are heavy laden and I will give ye rest." KNELL.

Scandal Mongers.

A known and felt want of the time is a generation of men and women so active in the pursuit of truth so busy in good works as to have neither time nor disposition to hear or spread rumors, who would prefer silence to slander solitude to the brilliant destruction of reputation. That was a candid and courageous, if somewhat blunt woman who being in the company of several ministers for several hours said, "My sex has always been charged with a love for scandal but nothing has ever pained me more than to see how large a part of your conversation today has been made up of 'They say,' 'Have you heard,' 'I wonder if there is any truth in this.' "

Instead of the look and posture of attention, silence and the averted glance should be given to the purveyor of derogatory rumors.—*New York Christian Advocate.*

OUR PREMIUMS.

—:o:—

To the one sending us the largest number of yearly subscribers, above fifteen, with the cash in advance between now and April 1st, 1893, we will give one Singer Sewing Machine, manufactured by the National Sewing Machine Company.

To the one sending us the second largest number of yearly subscribers, above seven, with cash in advance, we will give one Davis Swing Churn.

To the one sending us the third largest number of yearly subscribers, above four, with the cash in advance, we will give a Teacher's Bible.

To the one sending us the fourth largest number of yearly subscribers, above three, with the cash in advance, we will give Samantha Among the Brethren, by Josiah Allen's Wife.

☞Remember that nothing less than 16 subscribers with $32 in advance will take the Sewing Machine.

☞Nothing less then 8 subscribers with $16 in advance will take the Churn.

☞Nothing less than 5 subscribers with $10 in advance will take the Bible.

☞ Nothing less than 4 subscribers with $8 in advance will take Samantha Among the Brethren.

Two six months subscribers will be counted for one yearly subscriber.

New subscribers and renewals will both be counted.

Send name and money as soon as received and be sure to state that you are working for the premium. We will keep a record of the number sent us.

☞Remember that this proposition is open till April 1st, 1893, and no longer.

Send money by Registered Letter, P. O. Money Order, or Check. CLEMENTS & MOOD,

Jan. 19, 1893. RALEIGH, N. C.

THE CHILDREN'S CORNER.

My Dear Children:—

If I did but know just the right thing to say to you today I would not be sitting here scratching my poor old head trying to think of something nice, and as I cannot think of anything real nice I will just go ahead and do what I can, that is, not say much of anything this time. I have noticed some very pretty flowers blooming in the yards along the streets and I know that spring is close at hand and those of you who have Mission hens will soon have some eggs to sell and soon some little chickens, and as you get your money I am sure the Band will hear from you quite often. It will be a good idea for those who have no mission hen to get one and see how much you can make with her in a year and give it to the Mission Band.

Cordially yours,
Uncle Tangle.

Franklinton, N. C., Feb. 18, 1893.

Dear Uncle Tangle:—I guess all the little cousins know that you are married. I saw Aunt Maggie Xmas I would like to see her again and tell her about our little pigs and lambs. Just think, papa is coming home Monday and oh! I will be so glad. I send 5 cents.

Your liitle niece,
Willie Staley.

Willie, I know you must enjoy your Papa's visits for he is away from you so much. Write again soon.

Feb. 22, 1893.

Dear Uncle Tangle:—As I have never writen to the Corner, I will write to the Cousins for a place in the Corner. I go to Spring Hill to Sunday school. We have preaching once a month by Bro. M. W. Butler; we all like him very much. I do not go to school now but will start soon and I will be very glad. As I have no news to interest the Cousins, I will close. You will please find one half dime for the Band.

Your nephew,
Pressley L. Baine

Pressley, we give you a hearty welcome and ask you to write again.

Franklinton, N. C., Feb. 18, 1893.

Dear Uncle Tangle:—As most of the cousins letters were Brinkleys last week the Staleys will send this week; though they may not be of much interest we have been housed in all winter. We have been to Sunday school twice since Christmas and hope we will not have to miss any more. I hope our Uncle in the Corner will continue to look patiently for letters. When was the day of Pentecost? I I send one dime to the Band. Love to you and the cousins.

Your little niece,
Annie Staley.

Am very glad the Staleys have written this week, for I think it is nice to get letters from the Staleys the Wickers the Brinkleys and all the other little cousins so do not keep Uncle Tangle waiting so long again.

Holt, N. C., Feb. 11th 1893.

Dear Uncle Tangle:—As it is raining this morning and I have to stay in the house I will write a few lines to the Corner. This is my first letter to the little cousins. I am 8 years old. I have been going to school all the winter. Our school closed yesterday and I am very sorry for I like to go to school. Mr. John Lane was our teacher and he is a good teacher and a nice young man. I like the letters in the Corner very much. Papa takes the Sun and I am glad when it comes so I can read the letters from the cousins. I go to Sunday school every Sunday at Pleasant Ridge when the weather is not too bad. Enclosed find half dime for the Band

A well wisher for the Band,
Jesse W. Huffines

Jesse we welcome your letter and hope to hear from you again soon. It would be nice if it would rain real hard every little while if it would make you little fellows write.

Midway, Va., Feb. 18, 1893.

Dear Uncle Tangle:—I have seen the Sun at my Aunt's, Mrs. David A. Perkins, and I like it very much. I enjoy reading the cousins letters so much that I wish to join the Corner. I am a little girl of twelve summers: I belong to the Aaron's Creek Baptist church. We have an evergreen Sunday school to which I enjoy going very much. I go every Sunday if I am well, and it is weather suitable Our pastor, Rev. H. G. Crews, is much beloved by all his members. He preaches every third Sunday. He is an encellent preacher. I go to Union Christian church sometimes, Rev. S. B Klapp is the pastor of that church. We like to hear him preach. He is a splendid pastor and stands high among his members. I hope this may not find its way to the waste basket, as it is my first letter. I will ask the cousins a question: "How many times did Christ show himself to his disciples after his resurrection. I will close with love to you and the cousins.

Your niece,
Viola C. Willard.

P. S. Christ commanded Peter to take a fish and open its mouth, and he would find a piece of money with which he could pay tribute for himself and the Savior. V. C. W.

Viola, we are glad to get your letter and hope you will come again. I love Sunday school and am always glad to hear that the little cousins do too. I think it is splendid to have an evergreen Sunday school.

Franklinton, N. C., Feb. 20, 1893.

Dear Uncle Tangle:—I am thankful to say that if the thief has stolen my time he has left me my conscience, with which I will join in with renewed energy to keep our Band working as Nehemiah did when he re builded the wall of Jerusalem. I hope we may not be hindered as he was. I went to the church last Wednesday night to see our organist Miss Annie Bridgers married. She was also a teacher in Sunday school. I am sorry she has left us because I know we will miss her. I regretted very much to have some of our little neighbors and members of the Band (Rev. P. T. Klapps little children) move from among us, but glad to welcome some more of the cousins into our community. Our pastor, Rev. J. D. Wicker and his family have moved to Youngsville. I will answer Aunt Myrtle's question.

Uz was Job's native country.

Nahari was Joab's armor bearer.

Caleb was allowed to enter Canaan.

Luke was written by a physician

Eunice was the mother of Timothy.

Tiberius was king when John the Baptist began to preach.

Abaz made his son to pass through fire.

Nebo Mt. was where Moses was buried.

Gideon conquered the Midianites with 300 men.

Laban was father of Rachel and Leah.

Elisha prophesied to Joash three victories over Syrians.

The answer is "Uncle Tangle" I send one dime.

Your little niece,
Bessie Staley.

Now Bessie you say you will work for the Band with renewed energy, and am glad of it, if you are really in earnest you will not allow the thief around you and our Corner will have more bright letters from you.

Chapel Hill, N. C., Feb 19, 1893.

Dear Uncle Tangle:—I will write to the corner as it is time. I would like to be acquainted with as jolly an old man as your picture. I know Minnie and Maud Klapp enjoyed their visit to see you. I have an uncle that lives in Raleigh, and if I ever go to see him, I am going to see you too. I will answer Nellie Goodwins question: Methuselah was Noahs grand father, Gen 5:25 27. Am I correct? I will ask a question: Who was smote by an angel and eaten by worms? I will close with love to you and Aunt Tangle and the little cousins. Enclosed find half dime.

Your little niece,
Bessie Grey McCauley.

Bessie, I will be very glad indeed to see you when you are in Raleigh. Write again very soon.

Chapel Hill N. C. Feb. 19, 1893.

Dear Uncle Tangle:—Our Corner looks somewhat vacant this week not but two letters although they are interesting. I was glad to see Aunt Myrtle's letter, I had been wondering why she did not write to our Corner. Hope she will write often. And now I would like to know, what has become of Aunt J. and Uncle Millard? Hope your picture in the Corner has not scared them. Rev P. T. Klapp preached an excellent sermon today, which was enjoyed by all of us I will tell you where you will find his text, and I think it a good one, 1 Cor. 15:10. Yes, Uncle Tangle, by the help of God, I mean to be a better Christian than I was last year, and want you all to pray that I may be faithful and be a useful worker in church, Sunday school, society and also in writing to the Band. I will answer Aunt Myrtle's question, the first letter of each answer will spell "Uncle Tangle"

Uz, the country Job was a native. Job. 1: 1.

Naharai the armor-bearer of Joab. 1 Sam. 23, 37.

Caleb, was allowed to enter the land of Canaan. Josh. 14.

Luke, was written by a physician. Luke 4.

Eunice, was Timothy's mother. 2 Tim. 1, 5.

Tiberius Cesar, reigned in the 15th year, when John the Baptist preahed. Luke 3, 1.

Ahaz, made his son pass through fire and burnt incense on the hills and every green tree. 2 Chron. 28, 3-5.

Nebo, mountain in the land of Moab is supposed to have been the place where Moses was buried. Deut. 34.

Gideon, conquered the Midianites with 300 men. Judges 7, 6, 7, 8.

Laban, was the father of Rachel and Leah. Gen. 29, 16.

Elisha, prophesied to Joash three victories over the Syrians. 2 Kings 13,14

Am I correct? there must have been a miss print in the reign of the King I could find the answer only 15 years. I will send a half dime to the Band and close with much love to you and Aunt Tangle and all the writers of the Band.

Mary E. McCauley.

Yes, Mary, you are remembered in our prayers, and I hope you will put your faith entirely in Jesus, and if you do there is no doubt but you will hold out. Write often.

Danger Signals.

On the top of a hill in England there is now a notice board with the inscription 'This hill is dangerous to cyclists.' Before that notice was put up a stranger had ridden down the hill. Before he had proceeded many yards his machine became unmanageable and he was thrown with a sickening thud upon the pavement and killed upon the spot. After that they put up the notice. If every place where a young man's life has been ruined were to be labeled then every saloon in the United States would have to be labeled, "This place is dangerous to young men." Every racing course, every theatre, variety show and dime museum, and every dancing saloon would have to be labeled, "This place is dangerous to young men."—*Zion's Herald.*

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The essays which some men make at independent thinking are like the first efforts of little boys in learning to skate, timorous and distrustful. Why should it be so? our faculties are given us for use We must learn to trust them in their processes and in their conclusions. Not until we do so shall we be men in the best sense of the word. To listen to others to learn what the best and wisest of our fellows have thought and said, is all right and proper; but we must at last depend, not on their judgment but upon our own.—*Nashville Advocate.*

You will find in every church people who must be coaxed and patted and petted and coddled just as you would a spoiled child if you hold them to the church and even then they will pout and hide away and refuse to do anything except according to their own sweet wills. Spoiled by selfishness.—*Bible Reader.*

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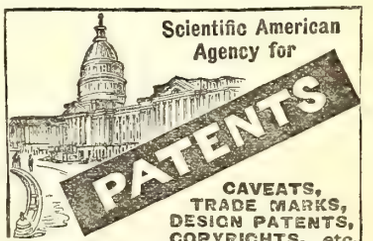

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In Effect Nov. 27, 1892.

SOUTHBOUND	No. 9.	DAILY. No. 11	No. 37
Lv Richmond	12 45 pm		12 50 am
Burkeville	2 51		2 40
Keysville	3 35		3 18
Ar Danville	5 55	7 25 am	5 35
Greensboro	8 00	9 20	6 54

Lv Goldsboro	2 35 pm	†7 45 pm
Ar Raleigh	4 00	11 00
Lv Raleigh	4 40 pm	6 15 am
Durham	5 37	7 15
Ar Greensboro	7 30	9 15
Lv Winston, S'P'r	†6 40 p m	*8 00 a m
Lv Greensboro	8 40 pm	9 50 am 6 59 am
Ar Salisbury	9 50	11 04 8 12 am
Ar Statesville		12 05 pm
Asheville		4 55
Hot Springs		5 57
Lv Salisbury	9 55 pm	11 14 am 8 17 am
Ar Charlotte	11 10	12 40 9 35
Spartanburg	1 56 am	3 35 11 37
Greenville	3 07	4 4 12 28
Atlanta	9 00	11 00 4 55
Lv Charlotte	11 40 pm	9 35 am
Ar Columbia	6 00 am	1 20 p m
Augusta	10 00	4 55

NORTHBOUND	No 10	DAILY. No 12.	No 38
Lv Augusta	6 00 pm		12 30 pm
Columbia	10 50		3 50
Ar Charlotte	6 40 am		7 30
Lv Atlanta	9 20 pm	8 00 am	12 45 pm
Ar Charlotte	6 40 am	7 00 pm	8 05
Lv Charlotte	6 55 a m	7 45 pm	8 15 pm
Ar Salisbury	8 17	9 15	9 24
Lv Hot Springs		12 09 pm	
Asheville		2 45	
Statesville		7 47	
Ar Salisbury		8 37	
Lv Salisbury	8 27 am	9 52 pm	9 29 pm
Ar Greensboro	10 10	11 20	10 42
Atlanta	7 pm	*7 30 am	†1 00 a m
Lv Greensboro	10 20 am	11 35 pm	
Ar Durham	12 17 pm	3 35 am	
Raleigh	1 09	6 00	
Lv Raleigh	1 28 pm	†8 45 am	
Ar Goldsboro	3 05	12 05	
Lv Greensboro	10 20 am	11 35 pm	10 47 pm
Ar Danville	12 01 p m	1 15 am	12 01 am
Keysville	2 45	4 05	4 05
Burkeville	3 25	4 51	4 51
Richmond	5 30	7 00	7 00

† Daily except Sunday.

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p m daily except Sunday; arrive West Point 5 00 and 6 00 p m.

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Leave Richmond 12 45 p m daily; leave Keysville 3 45 p m; arrive Oxford 6 00 p m, Henderson 9 10 a m, Durham 7 20 p m Raleigh 6 00 p m Selma 10 45 p. m. Returning leave Selma 12 55 p m Raleigh 4 40 p m daily, Durham 6 00 p m Henderson, 6 30 p m Oxford 8 15 p m; arrive Keysville 11 45 p m Richmond 7 00 p m

Mixed train leaves Keysville daily except Sunday 8 30 A M; arrives Durham 11 55 A M Leaves Durham 7 45 A M, daily except Sunday; arrives Oxford 9 20 A M, Keysville 3 00 P M

Additional trains leave Oxford daily except Sunday 4 15 p m; and 12 20 p m, arrive Henderson 5 10 and 1 05 p m Returning leave Henderson 6 30 p m and 2 30 p m daily except Sunday; arrive Oxford 7 25 p m and 3 1 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 1890.

TRAINS MOVING NORTH.

	No 34 Pass Daily	No 38. Pass. and Mail. Daily Ex Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m
Mill Brook,	5 05	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell	6 19	12 44
Henderson,	6 56	1 00
Warren Plns	7 4	1 39
Macon,	7 32	1 46
Arrive Weldon,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 p. m
Macon,	1 13	7 06
Warren Plns,	1 30	7 15
Henderson,	2 22	7 55
Kittrell,	2 59	8 31
Franklinton,	3 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a m. 2.00 p. m Arrive at Franklinton at 8 10 a m, 2.52 p m. Leave Franklinton at 12 30 p. m., 6 05 p. m Arrive at Lousburg at 1 05 p. m, 6 40 p m JOHN C WINDER, Gen'l Manager WM SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R R.

IN EFFECT 9:00 A M. DEC 7, 1890.

GOING SOUTH.

	No. 41 Pass. & Mail.	No 45. Freight & Pass
Leave Raleigh	4 00 p m.	8 35
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford	5 28	2 10
Cameron,	5 54	3 0
S'th'n Pines,	6 21	3 35
Arrive Hamlet,	7 20	8 10 p m
Leave "	7 40	
" Ohio	7 40	
Arrive Gibson,	8 15	

GOING NORTH

	No. 38. Pass & Mail.	No. 40. Freight & Pass
Leave Gibson,	7 00 a. m.	
" Ohio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 20	
S'th'n Pines,	8 58	7 40 a. m.
Cameron,	9 26	9 31
Sanford,	9 52	10 55
Moncure,	10 16	12 10 p m
Merry Oaks,	10 36	12 50
Cary,	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsboro Road.

Leave Pittsboro † 9.1 a m 4 0 p. m
arrive at Moncure † 9 5 . m 4.45 p. m
Leave Moncure at 10.25 a m . 5 " m
arrive at Pittsboro † 11.10 a. m 5 5 p.m

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A Splendid Number.—*The New Peterson* for March is a decided improvement on its predecessors, admirable as they have been. "Our Women Violinists," by Frances M. Smith, is a most interesting paper, accompanied by admirable photo gravures of all the celebrated American women violin-players. Charles Washington Coleman, Edward A. Oldham, and other well known poets contribute some of their best work. The success of *The New Peterson* is thoroughly established and is well deserved. Terms, two dollars a year. Address Peterson Magazine Co., Philadelphia.

Worthington's Magazine for March is a royal number. Evidently this vigorous young magazine is growing and driving, since, though exceptionally bright from the start, each number steadily gains in interest, attractiveness and value, and its success in catering to the varied tastes and requirements of the American family at home proves its ability to give valuable points to many an older and more experienced periodical. The March number opens with a superbly illustrated article upon "The Chicago Women's Club", written by Sara A. Underwood, one of its prominent literary members. It is of timely interest to all progressive people in these close of the century days, so aptly called by Victor Hugo, "The Woman's Era." A number of literary gems grace this number in short stories and papers by popular authors and writers The poetry is fine, and the Departments are above par. This delightful periodical is published by A. D. Worthington & Co., Hartford, Conn. For sale by all dealers.

How "Zero" Was Adopted.

From a boy Fahrenheit was a close observer of nature. When only nineteen years old, in the cold winter of 1706, he experimented by putting snow and salt together, and noticed that it produced a degree of cold equal to the coldest day of the year. That day was the coldest day that the oldest inhabitant could remember. Gabriel was struck with the coincidence of his discovery, and concluded that he had found the lowest temperature known in the world. He called the degree "zero," and constructed a thermometer, or rude weather glass, with a scale graduating up from zero to boiling point, which he numbered 212, and the freezing point thirty-two; because, as he thought, mercury contracted the thirty second of its volume on being cooled down from the temperature of freezing water to zero, and expanded the 180th on being heated from the freezing to boiling point.

Time showed the arrangement arbitrary, and that these two points no more represented the real extremes of temperatuse than "from Dan to Beersheba" represented the exact extremes of Palestine.

But Fahrenheit's thermometer had been widely adopted with its convenient scale; aad made people cling to the established scale. The three countries which use Fahrenheit are England, Holland and America. —Selected.

The Price of Personal Freedom.

Rev. Dr. Edward Hale says: "I like to put myself on record as saying that all the poverty, all the crime, and all the vice which attract puplic attention in Boston among what we call the poorer classes may be ascribed to the free use of intoxicatng liquors. I have said a hundred times, and I repeat, if anybody will take charge of all the poverty and crime which result from drunkenness, the South Congregational church, of which I have the honor to be minister, will alone take charge of all the rest of the poverty which needs 'out-door relief' in the city of Boston. If that church could satisfy its conscience with as small work as that, it would certainly relieve its visiting forces and its treasury of a very considerable part of the demands now made upon them."
—*Canada Wesleyan.*

The appropriations of congress by this session are about $531,000,000 Surely those who make laws have but little mercy on the tax payers.

It is said that Louisiana produces more than half of the rice crop in the U. S.

When a man knows not and knows he knows not, teach him.

If you feel weak nd all worn out take [illegible]'S IRON BITTERS

As a tree flourishes in proportion to the richness of the soil, so the human bone thrives in accordance with the quality of its blood. Hence the necessity of keeping the vital fluid rich and pure with Ayer's Sarsaparilla, the best blood medicine you can find.

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Married.

At the residence of the brides parents, by J. D. Ballentine, Esq., on Sunday morning, Feb. 3, Mr. Oscar H Stephenson to Miss Isadora, the accomplished daughter of Mr. and Mrs. W. O. Mainard of Mid Creek Township. This popular young couple have know each other from childhood, have been sweet-hearts since they can remember,, and have embarked for a journy across the matrimonial sea under the most favorable circumstances. They go to a pretty home all their own, and will have all the pleasures to be desired from "Love in a cottage," and will carry with them the best wishes of their many friends and acquaintances
Varina, Feb. 10, 1893.

Col. John R. Copeland.

The following was passed by a conference of Bethlehem Christian church, Nansemond county, Va., February 9th, 1893.

1. Resolved, That in the death of Col. John R. Copeland, who died October 21, 1892, we have lost a most valuable member and a true friend. His name is intimately associated with the interest of the Master's cause in this community, and his memory is dear to our hearts.

2. Resolved, That, as Secretary of the church from February 9th, 1861 to Nov. 7th, 1874, he left a record that would do credit to any church and any age. His work in that office was neatly and accurately done, and his life was, so far as we know it, of the same kind. His name is a part of the records of our church, and we believe his name is recorded in the "Lamb's Book of Life."

3. Resolved, That we bow in humble submission to our Heavenly Father who has called the aged pilgrim home: for he was nearly 81 years of age. That we will try to emulate his virtues, and that we extend our heartfelt sympathy to his bereaved daughters, and that a copy of these resolutions be sent to them, and a copy be sent to the "Christian Sun" with a request to publish.

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VOLUME XLVI. RALEIGH, N. C., THURSDAY, MARCH 9, 1893. NUMBER 10.

The Christian Sun.

The Organ of the General Convention of the Christian Church

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice
4. Christian character, or vital piety the only test of fellowship o membership,
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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The Right of a Woman to Preach.

Many of the readers of the SUN were no doubt interested in the article of Dr. Barrett last week with the above caption. And they were no doubt amused to see with what tact and what ingenuity he endeavored to clear himself of all responsibility and make the Apostle Paul the author of *his opinions*. Now is this right Bro. B.?

But we readily see Bro B's dilemma. He is honestly and conscientiously opposed to women preaching, but he does not, perhaps, wish to incur the disfavor of the fair sex, hence, places the inspired Apostle, and that too we think, without his consent, between himself and the good sisters who feel that they are called of God as laborers.

Now we would ask, is Dr. Barrett right in his opinions that woman should not preach? And does the passages of scripture he quotes serve his purpose, or is proof that woman should not preach? Does not the passage of scripture he quotes—1 Tim. 2:12—deal entirely with domestic and temporal affairs? To my opinion it makes the husband the head of the household, and the wife a subordinate, or to "be in subjection." She should not be so masculine in her nature as to usurp authority—not attempt to take the sceptre or the reins of authority from him. Neither should she undertake to "teach" him as a subordinate, his duty Or whilst a wife's advice is often good, she should not authoritatively dictate or prescribe his course of action—mark out the management of the business which belongs exclusively and legitimately to the husband, the acknowledged head. The wife fills a most important place in the family, but her place, as we understand the Apostle Paul is not that of "teacher" or dictator. Yet, we would not say woman should not teach anywhere, for they are doing a grand and most commendable work in our public schools, high schools and colleges.

But if Bro. Barrett will allow me to dissent from his opinion, there seems to me, aside from the peculiar endowment of woman by nature and grace, there is ample testimony in favor of women exercising their gifts as gospel laborers or preachers; and I think the Apostle Paul will sustain me in this opinion. He says: "But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head" 1 Cor. 11:5. This shows us clearly that women did pray and prophesy which was equivalent to preaching or interpreting the words of truth. And what is still more explicit and direct to the subject. Paul says: Phil. 4:3. "And I entreat thee also, true yokefellow, help those women which labored with me in the gospel." Can anything be more explicit than this? "Laborers with me in the gospel." What can laboring in the gospel mean but preaching the gospel? We call a true preacher, a gospel laborer, those who assist him in any stated services, yokefellows, or fellow laborers in the gospel Is not the above quoted scriptures sufficient proof then, that women did preach in the days of Paul? But there seems to have been quite a number of women at that time who were gospel laborers. Philip the evangelist had four daughters, virgins, that did prophesy. Acts21:9 Which means they were ministerial students or regularly engaged in preaching or prophesying. Perhaps enough has been said, as I design to be brief, to satisfy even the skeptical that God has a place for the women in the gospel field, and that they have qualifications and gifts as well as the sterner sex, to do a grand and glorious work for Christ, and we would say like Paul of the faithful ones "their names are written in heaven."

R H HOLLAND.

Suffolk Letter.

The question of opening or not opening the Columbian Exposition on the Sabbath has been under discussion among the people, in news papers, in church conferences, and in congress for nearly two years. But it seems to be settled now by the committee on the "World's Fair" deciding not to present a bill to repeal the Sunday opening clause. The Fair will open before this committee meets again, and so the gate will not be open on the Sabbath. The great heart of this nation is loyal in its aims to the Christian Sabbath. The time may yet come when the thousands of miles of railroads in this country shall be silent proclaimers of this blessed day of rest. The Sunday school lesson yesterday will do its work in the minds of *ten millions* of children in the United States, and that is more powerful, than philosophical discussions of the historic Sabbath. The command to keep the Sabbath is written by the hand of God (1) In the law of God, and (2) In the nature of man, and written in nature. That is the "Sabbath was made for man, and not man for the Sabbath."

The meeting of the Trustees of the Norfolk Mission last Monday was the most satisfactory one yet held. It was decided to begin operations on the the new church building as soon as material can be brought together. A Building committee was appointed, plans were adopted, and the work will be prosecuted vigorously. The membership of the mission numbers one hundred and thirty, the congregations are large, and the spiritual interests are deep and growing. Dr Jones has been blessed divinely in his efforts, and the people have stood by him heroically. The outlook is bright, though the work is heavy.

Suffolk is going to erect a new Public school building, in order to accommodate more comfortably her increasing school population. Signs of improvement for the good of the community are visible also in improved churches, water, lights, sidewalks and all the conveniences of a good city. This age is conspicuous in what it is doing *for the people*. Some growl at great fortunes amassed by the *few*; I rejoice at what is done for the *many*. All modern improvements for comfort and use are within reach of almost our entire society. If a man is found with five loaves and two fishes, the multitude is seated on the grass and distribution is made to their satisfaction. The news papers are great revealers of truth; great instructors of men; great leaders of thought; great educators of society; great creators of wealth; great checks to evil; great promoters of peace. Millions will read this week of the inauguration of Mr. Cleveland last Saturday, as President of the United States. His visit on Friday of eight minutes to Mr Harrison at the White House and Mr. Harrison's call upon Mr. Cleveland of sixteen minutes, has already been read with pleasure by loyal citizens, and is a lesson to the nation of proper dality between those of different parties in politics. We are moving onward in our history. The day dawn of a future unrivaled by the splendors of the past already appears. Behind all this is the church of Jesus Christ, religious news papers, with their blessed columns of pure thoughts and sentiments, and the prayers of men and women, whose lives are inspired by the Spirit of God.

W. W. STALEY.

March 6, 1893.

THE SUNDAY SCHOOL LESSON.

PREPARED BY PROF. HERBERT SCHOLZ, A. B.

LESSON XI — MARCH 12.

ESTHER BEFORE THE KING.—ESTHER. 4:10-17; 5:1-3.

GOLDEN TEXT.—Judge righteously, and plead the cause of the poor and needy.—Prov. 31:9.

TIME.—About 46 years previous to our last lesson.

PLACE.—Shusan (Susa), the winter capital of the Persian Empire, about 200 miles east of Babylon, and and 125 north o the Persian Gulf.

INTRODUCTORY.

It seems rather strange that we should go back from the events recorded in our last lesson to a period 46 years previous, but this is done in order to bring forward a grand lesson which would otherwise pass unnoticed. The Persian Empire was then the greatest on the face of the earth. Xerxes, the son of Darius Hystaspes, and the Ahasuerus of Esther, was on the throne He was the same Xerxes who entered the land of the Greeks with 100.000,000 Persians, and who was defeated at Thermopylæ by Leonidas and the famous 300 Spartans. Later, Xerxes and his 2000 vessels were defeated by Themistocles with 380 Greek vessels. These disasters drove Xerxes back to his capital with about 1-20 of the number that went out with him after his return, he gave up the idea of conquering Greece and lived for some time at his court, indulging in its licentiousness, and enjoying the lust of his harem.

It was during this time that Esther was offered the queen-ship of the court, Vashti had been deposed, and for some years the king had been wifeless. While Esther was queen, Haman the king's chief associate, and most influential adviser, had become very much displeased because Mordecia, a gate-keeper of the king, would not bow down to him and do him reverence. In order to revenge himself on Mordecai, and also to plunder the Jews, and enrich himself from their plunder, Haman obtained a decree from the king, that all the Jews should be killed on a certain day. When Mordecai found this out, he at once sends messengers to queen Esther advising her to procure a revocation of this decree.

THE LESSON TEXT.

10. Again Esther spoke unto Hatach, and gave commandment unto Mordecai

11. All the king's servants, and the people of the kings provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live; but I have not been called to come in unto the king these thirty days.

12. And they told Mordecai Esther's words.

13. Then Mordecai commanded to answer Esther. Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?

15. Then Esther bade them return Mordecai this answer

16. Go gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.

17. So Mordecai went his way, and did according to all that Esther commanded him.

1. Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house; and the king sat upon his royal throne in the royal house, over against the gate of the house.

2. And it was so, when the king saw Esther the queen standing in the court, that she obtained favor in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

3. Then said the king unto her, What wilt thou, queen Esther? and what is thy requst? it shall be even given thee to the half of the kingdom.

EXPLANATORY.

I. The Heroic Queen. Vers. 10-17.

God's people were in great danger. The king had issued the decree that Haman should proceed to have the Jews put to death on a certain day. What was the purpose of this severe punishment? It was simply to take revenge on one man because he refused to break the second commandment. Mordeçai, hearing of this decree had sent word to Esther, requesting her to intercede with the king for her people. Esther reminds Mordecai of the law which existed in retereence to appearing before the kmg without being summoned. It meant instant death, unless the king held his sceptre as a token of grace. Even Esther could not violate this law with impunity. The object of the law was to prevent the king from being disturbed by unwelcome visitors, and to guard against assassins. It would have been little thought of had he king ordered queen Esther to be slain for appearing uninvited before him. Such is the fickleness and silliness of all despotic monarchs.

But Morecai sends to Esther a second time Esther is in as much danger as any of the other Jews It may not be known that she belongs to the despised sect, but it will soon be found out, and her rivals will rejoice to see her die. If she appear before the king without invitation, she truly stands some chance of escaping death, but if she remains quiet, she will surely die. It may be that she was made queen for this very purpose of saving her race What if she let the opportunity pass, another may grasp it and leave her to lament her inactivity. Esther takes a bold resolve. Duty calls, and she must answer, death or life, neither are to be considered in the face of a great and glorious work. She requests prayer and fasting on the part of the Jews, that she may be successful A three days fast. There is a strange significance about that word three.

II. Esther,s Victory. Vers. 1-3.

At the appointed time, Esther proceeds to her mission. How beautiful she must have appeared, in her royal garments; she was so young and pure. Even though she lived in a corrupt court, she was uncorrupt. She arrayed herself for the purpose of attracting the notice of the king We can do good by the way we dress We can lay examples for others in the clothes we wear. Standing the court, fresh and lovely as a morning rose, Ahasuerus beholds his beautiful queen. His heart leaps up with joy at sight of her The sceptre is extended, her work is accomplished The fear of death is past, and the rescue of her people insured. Who is it that is afraid to meet duty in the face of death? Let such an one go to the sweet queen Esther, and learn a lesson of faith, courage, and success She accomplished her purpose not without the aid of common sense, but by the most commendable tactics. A banquet is offered the king and his beloved Haman. A second invitation is extended, in the mean time, Mordecai meets with great favor from the king Haman is sorely discomfited. And lo, when Esther, at last, gives her request to the king, the whole fortune of his favorite is changed in a twinkle, and the gallows made for Mordecai furnish a means of death for Mordecai's bitterest enemy.

FROM PASTORS AND FIELD.

Notes from Harvard.

Dr. Talmage lectured over in Boston last night and of course a good number of people gathered themselves together to hear him. They heard him. He is undoubtedly America's greatest divine. He has the power to hold and sway his audience and his way of putting things is peculiar to himself. You will be certain to try to catch every word he says and will regret to see him stop and take his seat. He has oratory, and eloquence and has got a soul in him. You can see that—feel it, in fact, in his words. But, as I heard one of our professors say the other day, it takes great men to make great mistakes. I guess it must be so. Tonight as I glance at my note book and see sentences recorded there as they fell from the lips of this world-famous man, I can hardly believe that they were really spoken by Talmage. His subject was "Russia and The Czar." These were pictured to us in grand and glowing terms. And without entering into detail I will just say that if they are what Talmage pictured them to be, we certainly ought to try to unseat Cleveland immediately and put a Czar in his stead and transform this Republic of ours into an absolute monarchy at once. I think two short sentences will serve as samples. Look: "Yes the Czar of Russia is an autocrat, but he uses his power to bless and not to suppress. I don't believe there is one man in Russia out of 500,000 but loves the Emperor" To which the present writer has only to say that if this be true ninety-nine and a half out of every hundred of the histories and magazine articles written for the past several years are absolutely false from begining to end. It simply reduces itself to this: Talmage versus History, An Absolute Monarchy versus a Republic. Dr. Talmage depicted for us the superiority of the Czar's government over ours in a great many respects and said if he had ever seen a face that seemed devoid of fear, and anxiety it was the Czar's. If that be true, is not the much talked of 19th century civilization a farce and had the wheels of time and progress better not be reversed for a season?

But Talmage is a great, good man. I suppose there is not a man this side of the waters who is doing the good and weilding the power that Talmage is. My only object in writing as I have above is to show that the greatest as well as the smallest of us may sometimes be in error It is not for me to say who is right, the score of historians, or Dr Talmage Both certainly can not be. So it is. Very frequently when we think we are most surely right, we are most absolutely wrong

Man's duty is to search for all the truth he can get and live accordingly. Truth is so broad and profound that, thank God, no body has

a patent or reserved right on it Most assuredly do we see through a glass darkly here. Happy is he who can now and then in the light of reason and revelation brush away some of the smoke from the glass and glance through at those grander, nobler and deeper truths beyond There are three things that enter into man to make him man and into life to make it worth living and the first of these is *truth*. Goodness and beauty come in, but truth is first —it constitutes the great battle ground upon which the wars of the ages have been waged and upon which the martyrs of the passed have freely sacrificed their life. There is something in man that responds to truth and is ever pushing him upwards and onwards —braving him to do or die. Remove that something and man would be a brute. God give us more truth in the world and hasten the day when we will not despise, slander and abuse our neighbor because he or she does not agree with us or see things as we see them.

J. O. Atkinson.

Feb 24 '93.

Gleanings.

Rev. C. J. Hance, Spencerville, Ohio, reports twenty additions as the result of his meetings at the west Cairo Christian church, Ohio.

Rev Z A. Post who is now on a visit to Norfork Va, is looking toward a new England pastorate and hopes to begin work at no distant day.

The Fox Prairie Christian church, Ill., has been blessed with a revival. Thirteen were added to the church, so says Rev G. T. McMullan

Rev. I. Millard Hole says the work of grace is progressing nicely at Hidalgo, Ill., and that seven souls were added at Mt. Zion He also reports 21 additions to South Bend church, same state.

Rev. W. M Exley reports a glorious revival at Lake Fork Christian church, Ill. Many conversions, and 24 accessions.

Rev. Geo. W. Draper says South Prairie, Ill., rejoiced over another victory Sin and Satan has been vanquished and 33 added to the army of the Lord. He also reports 8 accessions to Prospect Christian church. He has also had a grand work of grace at Makunda, many conversions, and back sliders reclaimed.

Rev. J. J. Copeland has been laboring with the Christian church in Urbana, Ill., with good results, seven additions, with others expected to follow.

A good revival recently closed at Kelso, Ind., with 22 additions, so reports Rev. Peter Winebrenner.

Rev. Wm. Y. Winegardner reports one addition to Tippecanoe church, with a bright future, and 8 additions to Rock Creek Valley church, near Logansport, Ind.

Rev. G D L. assisted by Rev. M C. Collins, has been blessed in his labors at Pleasant View church, Ind., 17 additions

The Christian church, as Monarch School-house, Missouri has been visited by the Holy Spirit, and Rev. Samuel Comer has received 58 happy converts to church fellowship.

Revs. Coons, and Heofler have been blessed in their labors at Fellowship church, Jay Co., Ind. Fifteen were added to the church.

The numerical results of the recent revival at Hammersville, Ohio, was 34 additions. Rev. J. P. Daugerty and R. H. McDaniel assisted in the meeting, says "Standhope."

The Sugar Bush Christian church, Wisconsin, will be dedicated March 5th, 1893.

Grassy Point Christian church. Ohio, has enjoyed a work of grace, 4 additions.

Rev. A. J. Duckworth says we are now in a meeting at Mt Sterling, Ohio Nine have already united with the church. The meeting is still in progress.

R. H. Holland.

Ballentines' Mills.

Dear Bro Clements:—As the winter has been so very cold and bad, I have not attended very many of my appointments. The 3rd Sunday in this month, I filled my appointment at Morrisville The congregation was very good in the morning, and night. The singing was excellent led by Prof. J. H. Moring; with Miss Minnie Sears as organist. Sunday evening was spent in visiting several families The out look at this church is good, we hope to see a grand work accomplish there this year, for the Master's cause. The 4th Sunday, and Saturday before, I preached at Plymouth for Rev W. H Roach, and he was to preach for me at Ebenezer at the same time, Saturday the congregation was small but Sunday it was very large I preached a sermon in remembrance of sister Penelope Ann Penny, the wife of Mr J. J. Penny, who died Oct 25, 1892

Sister Penny was a highly respected Christian lady. After the sermon I received Mr. J. J. Penny into the church, this was a glorious privilege, and a happy time with God's people, when Bro Penny came forward to connect himself with the church; oh may God bless him, and help him to be a bright and shining light in the church He is to be baptized the 4th Sunday in May, if nothing prevents, (by the writer) he also subscribes for the Sun six months.

J. A. Jones.

Feb. 25, 1893.

Berea Christian Church.

Notwithstanding the windy weather we have had for the last week Sunday was a very lovely day. Mr. N. G. Newman preached an elegant sermon in the morning to a very good congregation When morning services were over a sumptuous dinner awaited us at the hall where we all enjoyed ourselves. When dinner was over our Missionary Society was called to order by Miss Martha Driver and Mr. Walter Gaskins, Prayer by Mr. Newman, Solo by Miss Blanche Williamson. She was so small the congregation could not have seen her well if she had stood by the organ so she went up and stood beside the pulpit to sing it. After collection of dues and singing we were dismissed by Mr. Newman. All went home happy feeling that they had gone another Sabbath day's journey toward Heaven.

C. C. Jones.

Feb. 27, 1893.

Holland Items.

Last Sunday (4th) was a lovely day and a large congregation greeted us at Holland, which you know is inspiring to the preacher, and Bro. Demarest fairly excelled himself, or his effort was above the average of his sermons. The singing was better than usual, and all the services were pleasant and appearently appreciated, by the intelligent audience.

Our next appointment (the 4th Sunday in March) will be our quarterly meeting, and Rev. Roger Charnock of Berkley is looked to preach for us. Bro. Charnock will no doubt have a full house if the weather is favorable, as he is quite a popular speaker.

We were much pleased to have Miss India Wright of the Berkley Christian church to attend our services She is a young lady of a very sprightly genial nature and made herself most agreeable at our home. She took the evening train for Berkley, and we only regretted that her stay was so short The communication is direct from Holland to Berkley, which makes a trip either way very convenient.

We had a very enjoyable visit today from Rev. W. G Clements of the Sun. He was traveling in the interest of his paper and met with encouraging success. If the members of the Christian church south will only come up loyally to her support, I assure them we will soon have a paper that all will feel justly proud of. It cannot grow up in a night like Jonah's gourd, but its growth will be, though gradual, sure and satisfactory

R. H. Holland

Berkley, Va.

Dear Bro. Clements: —In the days of old it was the custom to burn men, but now by way of change, we burn not men, but their opinions I fancy this after all, very wise, so that our Dear Bro Dr. Barrett's letter though it be led to the fires, may after all bring forth a purer belief in this much discussed question.

Our sisters need not, after all, be discouraged. I feel assured that Dr. Barrett would be the last to discourage their endeavors to serve their Lord. Yet I am sometimes led to ask the question, where shall we draw the boundary line? As near as possible I always try to settle questions relating to church matters by the inspired word. And since reading Bro. Barrett's letter I have turned to my Bible and must conclude—I may be very wrong but—if so I shall be pleased to be corrected, that I do not find this command of Paul's to be against a woman speaking for Jesus in public I rather imagine Paul must mean that women must submit to man, as the weaker vessel and not set herself above him. Does it refer to preaching at all? I think not. A woman is a child of God, and as such, I contend should speak of his love whenever and wherever she can.

It may be that I am prejudiced in leaning towards the woman's rights even in religious services, for I certainly think that when a woman feels led to stand up for Jesus she must do so without fear. We grant them full permission to teach in our Sunday school and thousands around the throne rejoice before the Lord for the message of the cross proclaimed through women. By woman came the first transgression and thus was ushered in the begining of sin, but by woman came the "Light of the world." We do not find amongst the first Christian band a female Judas, nor a Peter nor do they forsake Him like the men. Nearest the cross were they and first at early morn to visit the sepulchre.

I announced last Sunday that I would preached tomorrow from the Subject "Woman," I feel that Dr. Barrett's letter has given me a srtonger desire to do so.

[Continued on page 114.]

Hood's Cures.

In saying that Hood's Sarsaparilla cures' its proprietors make no idle or extravagant claim Statements from thousands of reliable people fo what Hoods' Sarsaparilla has done for them, conclusively prove the fact—Hood's Sarsaparilla Cures.

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The Christian Sun.

THURSDAY, MARCH 9, 1893.

REV. W. G. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER

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EDITORIAL NOTES.

Rev. W. G. Clements who is in Virginia in the interest of the SUN reports that he is doing very well.

Let the Sunday schools that have been closed during the winter now take on new life and work for the Master.

We understand that though Mrs. Dr. Barrett received serious injuries by the fall she had she will recover. May God be with and sustain this dear sister.

There seems to be many objections to what Dr. Barrett said in a recent issue of this paper about woman preaching. Perhaps a little more light will be thrown on the subject by these various writers.

Can we, dare we, feel safe yet about the gates of the World's Fair being closed on the Sabbath day. We see that the committee on the World's Fair has decided not to present a bill to repeal the Sunday opening clause

From D. Lothrop, Co., Boston, Mass. we have received the March numbers of *Pansy, Little Men and Women*, and *Babyland*, papers that do interest, please and instruct the young readers. See "a liberal offer" on the last page of this paper for more particulars about the beautiful Magazines.

The *Golden Rule*. (Roston, Mass.) sends to new subscribers a picture of the thirty-two officers, of United Society of Christian Endeavor. It is an array of noble looking men, and we know they are engaged in a grand work. In the center of the picture is placed, and very oppropriately too, F. E. Clarke, D. D., the founder of the C. E. Society.

The SUN is but half size this week. As we told you last week, we expect to have the Annuals ready for mailing this and next week, and in order to do this we have put all our efforts in that direction and then after next week you will have the paper full size again and we hope that never again will we have to give less than 16 pages a week.

The *Mother's Nursery Guide* for march is on our table, and it speaks for itself. You have but to look over the table of contents, to gain an idea of its value to mothers. Among other things we see—" Hysteria in Children;" " A Neglected Factor in Education;" The Mother's Parliament; Nursery Problems, and under this head comes some very useful topics. Published by Babyhood Pub. Co , No. 5 Beekman St., New York.

The Inauguration of President Cleveland last was attended by very imposing ceremonies and on March 7 his cabinet with one exception—Secretary Gresham was sworn in March 6—took the oath of office. The present cabinet is as follows:

Walter Q. Gresham, of Illinois, Secretary of State.

John G. Carlisle, of Kentucky, Secretary of the Treasury.

Daniel S Lamont, of New York, Secretary of War.

Richard Olney, of Mass, Attorney-General.

Wilson S. Bissell, of New York, Postmaster-General.

Hilary A. Herbert, of Alabama, Secretary of the Navy.

Hoke Smith, of Georgia, Secretary of the Interior.

Julius Sterling Morton, of Nebraska, Secretary of Agriculture.

Denominationalism.

That denominationalism is unjustifiable can be seen.

I. *From its numerous inconsistencies.*

The inconsistencies of denominationalism are so many and absurd that each body looks with little charity upon the inconsistencies of others, while the enemies of the church mock and scoff and stand farther estranged from the church and Christianity. They rarely attack genuine Christianity, but vent themselves upon the abuses of denominationalism. These inconsistencies are seen:

1. In the fellowship of ministerial brethren. The most casual observer can note the following peculiarities among ministers: First, one minister refuses to fellowship another whose doctrinal views are in strict harmony with his, simply because he belongs to another denomination: Second, he fellowships a minister whose doctrinal views are contrary to his, simply because he belongs to his denomination: Third, he accepts ministerial courtesies which his denominationalism will not allow him to return: Fourth, he professes a sympathy and fellowship contrary to the express teachings of his denomination, and which he must practically deny when he has returned to his own flock

2. In local churches. In the fellowship of laymen the same is true, but in a less degree. Denominationalism is always strongest in the pulpit. The local member would be content to read his Bible, apply its teachings, and be consoled thereby, were it not for the narrowness of the pulpit. But the preacher says: This will not do. You must remember you are an Episcopalian or a Presbyterian and etc, (as the case may be); you must study your creed also. He yields to what he considers the superior judgment of his pastor. The results are various. Sometimes he believes it, and becomes narrow and bigoted and uncharitable. Sometimes he becomes bewildered and disgusted, and turns away from both. The Bible could never have had this effect. Again he cannot believe, but since he has avowed allegiance to it he feels that he must stand by it. Here a brother's conscience is bound. Again he plainly avows his disbelief, yet retains his fellowship, only to constitute another example of denominational inconsistency.

In local churches members fellowship each other while holding radically different views touching their own creed but deny fellowship to those of another denomination whose doctrinal views are the same as theirs. They excommunicate a pious, godly man, because he cannot subscribe to all the articles of their faith and fellowship a man of little or no piety and of questionable conduct because he professedly subscribes to them. This is exalting denominationalism above Christianity; substituting assent to a creed for personal piety.

3. In subordinating the Word of God to a man-made creed. The inconsistency is between the theory and the practice. Theoretically they acknowledge the Bible as all in all, but practically they subordinate it to their denominational creed. They say the creed is taken from the word of God. This being true, in cases of appeal it should be the final source; but is this true? Are heresies tried by the Word of God? No, not one of the millions and tens of millions that have perished upon the gallows, under the gibet, at the stake, upon the battle field, and in foul dungeons for their denominational views have been tried and condemned by the Word of God. Even now men are arraigned before ecclesiastical tribunals and tried not by the Word of God, but by human creeds. This was seen in the recent trial of Dr. Briggs, and furnishes another fine example of denominational inconsistency. He was tried by the *Presbyterian Confession of Faith*, found guilty of violating most of its fundamental teachings, and honorably acquitted. What consistency!! This means either that his accusers do not believe the *Confession* of Faith or that they did not act in good faith. To arraign, try and acquit a man guilty of such flagrant violation of its teachings is inconsistent To adhere to and support what one does not believe is dishonest

4. It takes what it will not grant. Nearly every denomination claims the right of private judgment and liberty of conscience, but denies it to all others. Every man or body of men that have ever formulated an article of faith has done it in the enjoyment of this divinely given right; then turned to the world and said: We will no longer be bound by other men's consciences, but you must. We have exercised private judgment and liberty of conscience, but you must not. We believe the Bible teaches this, you must believe it too. You must adopt this, not because you believe it, but because we believe it.

II. *Dishonest Practice.*

No creed bound church has or can have a membership, of uniform doctrinal opinions. Many members have little faith is the distinguishing features of their creeds. and are bold enough to say so. This is dishonest; for by their allegiance to the church, they virtually assent to its principles, which they declare to the world they do not accept. If they could not endorse them when they entered, it was false, and dishonest to enter. If they cannot endorse them now, it is dishonest, an unmanly to retain fellowship. Now when are the practices of creed-bound ministers? First, in their denominational zeal, for members they receive men into the church who are unwilling to endorse, or accept the distinguishing features of the denomination, and thereby encourage dishonesty of action in the inbividual Second, they zealously support a creed which they do not believe. It is a known fact that many ministers cannot conscientiously endorse the creed, of their church. It is also a known fact that they encourage others to believe it, refuse fellowship to applicants who cannot subscribe to it, and excommunicate members, who deny its validity. An Episcopal ministers, when asked about certain parts of his creed, answered, I have never believed it in my life, but I have sworn to support it, and must do so as long as I live Such as this is an inexcusable, violation of the principles

of Christiainty and must prove detrimental to the church of God. Shall we accuse the church, the teacher of honesty and truth, of being dishonest? The facts have been submitted. Are they honest? Do they become God's children? Are they in keeping with the spirit of our blessed Lord, who drew no denominational lines, and forbade his followers to draw any, but prayed that they might be one even as He and the Father were one?

Suffolk, Va.

In our rambles last week, we reached the blooming town, of Suffolk, Va. The last day of Feb. This town presents a busy scene, all the time, stores, factories, schools, church, steamboats, railroads, meet you continually.

It was our pleasure to take a stroll through the new Christian church, which reminds one of almost a great temple. The floors are laid, and things ready for the inside finish.

Bro. Staley, the deservingly popular pastor, has used brain, muscle, and money to the best advantage, in the erection of this church.

One night was spent with Hon. E. E. Holland, President of the Farmer's Bank of Nansemond. He is an excellent Christian gentleman Two meals were taken at the splendid boarding house, of sister Beal. many old friends were met, among them, Bro. Staley, and Bro. N. G. Newman. A visit was made to the Observer office, where we found Bro. Hathaway, moving every thing along like clock work. He and Bro Kernodle, are getting out a good paper

It is always a pleasure, to visit Suffolk. Many of the Sun's best friends, live here.

Waverly, Va.

A day and two nights, were spent in Waverly, and neighborhood. This is a nice little town, on the N. & W. R R Supper was taken with Judge J. F. West, one night spent with R T. West, and one with J. J. Faison, these are all excellent families. Our thanks are due and tendered to R. T. West, J. J. Faison, J. H. Harris, and T. H. Hargraves, for assistance in getting over the country. Here as at other places, we found the friends kind and obliging. We were pleased to have an opportunity, to take a part in the Wednesday night prayer meeting, at the Christian church, at Waverly. Bro. M. W Butler, is the pastor, of this church, and is very popular. We also had the pleasure of meeting, a few friends at Wakefield.

It is stated that the fine for smoking cigarettes in Michigan is $50. or 30 days in jail.

Unity of Action will Accomplish.

We see from the following that the request of the E. Va. Christian Conference is to be carried out and we hope that none will neglect to do their duty. The Norfolk church will be built and let all help. Read the decision of the A. C. C.

Lewisburg, Pa. Feb. 23d, 1893.
Rev. D. A. Long, D D, LL. D.,
President A. C C.,

Dear Brother:—The members of the board have I believe, all voted in favor of the call for the Norfolk church; and if the Norfolk church cooperates with me, I will, according to the terms of the memorial addressed to us, unless you direct otherwise, at once proceed to make the call. I think I will use the month of April "American Christian" and otherwise for the work.

Respectfully,
J. J. Summerbell.
Sec'y A. C. C.

Yelow Springs, Ohio, Feb. 25, 1893
Rev. J. J. Summerbell, D. D.,
Sect'y. A. C. Convention,

My Dear Doctor: —Yours of 23rd, inst. received. As all of the Members of the Ex. Bd. A C. C. have voted in favor of of the call for the Norfolk church I trust you will proceed, at once to arrange to take the collection. So far as I know, your suggestion to "use the month of April American Christian and otherwise for the work," is just as good as could be made. That matter, however, is entirely in your hands. Now that everything is getting in shape for work and practical business I look for a long pull, a strong pull and a pull all together which will be crowned with success.

Very truly,
D. A. Long,
Pres't. A. C. C.

Franklin, Va.

We left Raleigh on the 23rd of Feb. for Franklin, Va., reaching it in the afternoon. The place has improved very much since our visit five or six years ago It has grown to be quite a town, and seems to be on the up grade all the time

While in Franklin acts of kindness were shown us by Bro. I. W. Norfleet, Bro. A Gardner, Bro. Hancum, Bro. H. A. Williams, and quite a number of others whose names we do not recollect.

Rev. J. T. Kitchen is pastor of the Franklin Christian church, and is, judging from what we heard, quite popular. The church is doing well. It has a Ladies Aid Society that is doing a good work.

The fourth Sunday was spent with Bro. Hurley at Bethany. He is the pastor of this church, and is greatly beloved by his people. We were glad to meet many of our old friends in this congregation Saturday night was spent with Bro. Vaughn, and Sunday night with Bro. William Beale. Bro. Cobb kindly carried us out from Franklin to his home. All these brethren showed us much kindness.

Monday found us in the neighborhood of Aguste, Elwood and Holland. Again the brethren helped us in our work, bringing us under renewed obligations to them. Among the number were A. T. Lee, Eli Daughtry, P. H. Lee and Rev. R. H. Holland. Bro. Holland is greatly interested in the work of the church at Holland. He has made many sacrifices for the Christian church, and is willing to continue so to do. He is about 73 years old, is in good health, and is one of the finest looking men of his age that we have seen anywhere. Bro. Demarest has charge of the church at Holland, and seems to be doing his work well.

Reflections.

To-day is the fourth of March 1893, and we are a long way from home, but seated in a comfortable room by a good fire, under the roof of our esteemed friend, Rev. M. W. Butler. The snow comes thick and fast out of doors; but the good fire and the company of Bro. Butler and wife with their dear little children, make everything around bright. As we look upon the sweet faces of these two little ones, the mind naturally goes back home to the loved ones there.

Today a new President of the U. S. takes his seat, or rather an old one made over. We hope this inclement, snowy day is no bad omen for the administration of Mr. Cleveland. It looks like it would be a little more euphonious, if the president could always take his seat on some year carrying an even date, as 94, 96, or 98. Would it not be well to let some president hold his seat five years, if a good one, in order to make the terms end with even dates?

We hear from Dr. Herndon over in this section, collecting for Elon College. Sometimes we are close together, but have had no collision yet .The doctor is a mover, and will have money for the college. He is a natural born agent.

These snowy days hinder our work some, but it is all right. God knows what is best.

"While God corrects with one hand He supports with the other, and makes us say, even in our affliction 'His mercy endureth forever.' "—*Selected.*

Our Premiums.

—:o:—

To the one sending us the largest number of yearly subscribers, above fifteen, with the cash in advance between now and April 1st, 1893, we will give one Singer Sewing Machine, manufactured by the National Sewing Machine Company.

To the one sending us the second largest number of yearly subscribers, above seven, with cash in advance, we will give one Davis Swing Churn.

To the one sending us the third largest number of yearly subscribers, above four, with the cash in advance, we will give a Teacher's Bible,

To the one sending us the fourth largest number of yearly subscribers, above three, with the cash in advance, we will give Samantha Among the Brethren, by Josiah Allen's Wife.

☞Remember that nothing less than 16 subscribers with $32 in advance will take the Sewing Machine.

☞Nothing less then 8 subscribers with $16 in advance will take the Churn.

☞Nothing less than 5 subscribers with $10 in advance will take the Bible.

☞ Nothing less than 4 subscribers with $8 in advance will take Samantha Among the Brethren.

Two six months subscribers will be counted for one yearly subscriber.

New subscribers and renewals will both be counted.

Send name and money as soon as received and be sure to state that you are working for the premium. We will keep a record of the number sent us.

☞Remember that this proposition is open till April 1st, 1893, and no longer.

Send money by Registered Letter, P. O. Money Order, or Check. CLEMENTS & MOOD,

Jan. 19, 1893. Raleigh, N. C.

[Continued from Page 111]

I am a Christian and as such I pray that Bro. Moffitt's request may be granted. May the structure, that each student seeks to build, be a solid one.

Every man has his favorite horse on which he rides in the race of life. I have one, and have been riding on and off for a little while. And sometimes I push forward the nose of my pet pony to the annoyance of others. But I pray that the members of the Psiphelian Society, at Elon, will pardon my idiosyncrasy in relation to oyster suppers. The students of today are the fathers and mothers of tomorrow, the pastors, deacons, and members of churches.

The cry of many pastors in small towns today is, that they cannot get their salary without holding "Fancy paid," ice cream socials and oyster suppers: And when it is too cold to eat ice cream, and oysters are too expensive, then the salary goes down and his poor wife has to wonder how she is going to pay her monthly accounts. I am fond of socials and hence do not say never have them. But these oyster festivities create an apptite for more questionable efforts, and then in church life they become important factors in finances.

Therefore may I give this advice to my young brethren who intend, in the near future, to take pastoral charge over churches? try and bring about a reformation in this matter. A church built upon ice cream and oysters is unstable and unfit to brave the storm and fierce beat of the world and the devil, then you will have worked untold good and strenghtened Christ's cause.

I am doing nothing except grumbling Bro Clements, but pray excuse me, after all I do not think I am much of a Pessimist.

We have at last received plans for our new church. And purpose putting up, very soon, a nice edifice, on a modern style and we feel assured that when completd, the Christians of Berkley need not be ashamed of it.

Dear Sister Hill met with rather a painful accident last week. Having fallen down stairs and badly sprained her ankle. But we rejoice to know that she is progressing towards recovery.

We are moving on steadily, we boast of no rapid growth, but yet placing brick by brick towards erecting a spiritual temple, and above all joining them together with the holy cement of Christ's love, and going on in the fight with the crimson zeal of Christ's blood, we hope to see a glad surrender of the enemy at the cross and a joyful crowning of the children of God with the crown of Eternal Life?

Yours until the Eternal Morn,
ROGER CHARNOCK.

Feb. 25th, 1893.

Alabama Letter.

DEAR SUN:—Last Friday in company with Revs. J D. and H. W. Elder I started for my appointment at Beulah. Rev. H. W. E.'s appointment being at McGuires Chapel, and Rev. J. D. Elder being due at Hillabee All of us having to travel the same road we went together, of course we enjoyed ourselves, as preachers usually do, but presently our happy anticipations were changed to doubts, for just in front of us was the Tallapoosa River, which owing to the recent heavy rains had swollen to considerable size, and it seemed almost impossible for us to cross, but after depositing our stock on this side, we crossed over in a boat and the two Bro. E's borrowing a horse and buggy went on their way rejoicing, while your humble writer trudged through the mud on foot until we reach Bro C. E. Bailey's where we spent the night, most pleasantly. On the following day we met with the church at Beulah and found the best of feelings prevailing among the members, two persons were received to fellowship, steps were taken to ceil the house, and put lights in, also to organize a Sunday school and prayer meeting. Beulah church is on the road to prosperity. May God bless those people. The spirit of the Lord was with us both days. We are expecting great things at all our churches this year may it be a year of prosperity is my prayer.

The aboved named preachers all returned home safe and sound, all report good meeting, pleasant trips and signs of prosperity along the lines. Such is the case with a minister: we have doubts; we have troubles; we have disappointments; we have to take it about sometimes, but (all) "things work together for good to those who love the Lord." Dear brethren let us thank God and take courage; let us be ready when the summons comes to cross over the river of death, and rest under the shade of the trees. May we cross that river as safe as we did the Tallapoosa.

Yours in brotherly love,
GEO D. HUNT.

DEAR BRO CLEMENTS:—During the past quarter of the conference, it has been very difficult for the country pastors to attend to their church work. There has been no more disagreeable winter, within the range of my memory, than this has been and ofttimes it was almost impossible for us to reach our appointments, and when we would venture out the people could not attend church, because of the weather In the month of January, owing to the snow I was not able to reach my appointment at Martha's chapel. Had to travel through the snow to O Kelley's chapel, and Union and found very few in attendance at each of these appointments, was not able to fill my appointments at Martha's chapel and O'Kelley's during the present month owing to sickness, but the appointments filled for me, by Bro. J. W. Rawles at the former, and Bro. R. H. Peel at the later. These brethren held the quarterly conference at each place for me, and all the business was transacted in a harmonious manner. The communion services were defered until the next appomtment.

Owing to sickness, and high water, could not reach Union on the 2nd Saturday and Sunday, at the regular time for the quarterly conference so it was defered until 4th Saturday

Saturday before the fourth Sunday, beeing a pretty day, there was preaching at 2 o'clock to an attentive audience, after which the quarterly conference was held. All the business of the conference was transacted, without any discord. Some of the brethren spoke in the interest and for the future prosperity of the cause Much interest seemed to be manifested by all present. We hope now since the most of the winter, and bad weather has passed, that the church will take on new life in the work, and begin at once to work up the various enterprises. Sunday morning, the Sunday school, met at 10 o'clock and spent an hour in the study of the lesson. While the Sunday school seems to be in a very prosperous condition, and while those that attend do all they can, to make it a success, yet it would do our hearts good to see more of the young people, as well as the older ones, taking an active part in this work The present Sunday school is the church, of the future, and great responsibilities, devolve upon the members of the church, as to the training of the hearts, and minds of the young for future usefulness. The prosperity of the church, depends largely on the work of the Sunday school and there can be no grander work than this. What an influence for good are those who work in the Sunday school, and what an example for bad are those who neglect it and this touches the influence, and usefulness of every church member. The spring has not fully opened yet, and we are not able to number our force but as the warm genial spring time, comes with its blooming flowers and singing birds we hope to see the Sunday school work bloom into greater beauty, and develope into greater usefulness.

After the Sunday school the Ladies Aid Society was called to order by Miss Jessie Graham, president and held its regular meeting. This society has as its object foreign missionary work and has taken the conference assessment in hand. I have no doubt about its being raised, for the ladies are more faithful to the church work as a general thing than the men. This society does not intend to deprive the men from paying foreign missions but rather to induce them to do their duty along this line

At 11 o'clock there was preaching after which the communion was administered to a very large number of communicants. It was truly a solemn service, and no doubt new resolutions were formed which will result in great good to the church. May the Lord bless this people and cause his face to shine upon them.

Fraternally,
W. C. WICKER

Feb. 28, 1893

A Father's Gratitude

Impels Him to Tell How His Son Was Saved

White Swelling and Scrofula Perfectly Cured.

Son of John L. McMurray
Of Ravenswood, W. Va

"I do not write this at the request of any one, but because I feel it a duty to humanity, so that others afflicted as my boy was may know where to find relief.

"When my son was seven years old he began to complain of soreness in his right leg. A white swelling soon appeared just below the knee joint, and extended from the knee to the ankle. At the same time he was taken with an attack of fever, which was broken up, but the leg became very badly swollen, causing him great suffering, and the muscles so contracted that his leg was drawn up at right angles. He was unable to walk, could not even bear to be handled, and I thought him a

Confirmed Cripple.

"After a time we had the swelling lanced, midway between the knee and the ankle, and it would discharge over a pint of pus at times. I decided to take him to Cincinnati to have the leg operated upon, expecting he would lose it. But he had become so poor and weak that I thought I would let him gather some strength, if possible, and bought a bottle of Hood's Sarsaparilla and began giving it to him. This medicine soon woke up his appetite,

Hood's Sarsaparilla Cures

and he ate more heartily than for a long time. At this time the sore was discharging freely, and soon pieces of bone began to come out. I have in my office one piece of bone 3 1-4 inches long by nearly half an inch broad, which came out of the sore. We continued giving him Hood's Sarsaparilla. The discharge from the sore decreased, the swelling went down, the leg straightened out, and soon he had perfect use of his leg. He now runs everywhere, as lively as any boy, and apparently

As Well as Ever.

It was about six months from the time that we began giving him Hood's Sarsaparilla till we considered him perfectly cured." JOHN L. MCMURRAY, Notary Public, Ravenswood, W. Va.

Hood's Pills cure Nausea, Sick Headache, Indigestion, Biliousness. Sold by all druggists.

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Insures Against Loss by Fire.

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I have just purchased a line of ladies and Gents'
WATCHES AND JEWERY
that I can afford to sell at prices less than WHOLESALE COST
and while they are going I will sell anything else in my large stock of
WATCHES, CLOCKS, JEWELRY, AND SILVER WARE
at correspondingly low prices. Remember when these goods are gone I cannot purchase any more at the prices I offer them now.
E. T. JORDAN,
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Seventy morning and Evening Prayers, running through 5 weeks: 38 Prayers for Special occasions; 5 for Children; Graces before and after meals, with Benedictions. Prepared by various authors of the different Evangelical denominations. Type large and clear, suited to aged eyes, and the forms of Prayer new and fresh.—Book well bound, paper white and heavy and price low. Bound in Muslin $1.00 Sent by mail free of postage. Ask your Bookseller for it. Apply at the CHRISTIAN SUN office, or to
J. W. WELLONS,
Durham, N. C.

Do You Love Your Wife?
Do You Love Your Children?
Is Your Old Father or Mother Dependent Upon You?
Is There a Mortgage on Your Home?
Is Your Money Tied-up in Business?
Do You Want
To Provide for Yourself
In Old Age?
IF SO YOU WANT TO INSURE IN THE
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A BATTERY AND BELT COMBINED AND PRODUCES SUFFICIENT ELECTRICITY TO PRODUCE A SHOCK.
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ELECTRIC TRUSSES, BOX BATTERIES. ELECTRICITY WILL CURE YOU AND KEEP YOU IN HEALTH.
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LOW PRICES, SQUARE DEALING,
SEE US BEFORE YOU BUY.

STATEMENT OF
THE MUTUAL LIFE INSURANCE
COMPANY OF NEW YORK
RICHARD A. McCURDY, PRESIDENT.
For the year ending December 31, 1892.

Assets - $175,084,156 61

Reserve for Policies (American Table 4 Per Cent.) - -	$[illegible]
Miscellaneous Liabilities - -	[illegible]
Surplus - - - - -	14,108,283 94

Income

Premiums - - - -	$32,047,775 34
Interest, Rents, &c. - -	[illegible]
	$36,[illegible]

Disbursements

To Policy-Holders - -	$19,386,732 40
For Expenses and Taxes -	7,419,611 00
	$26,806,743 51

The Assets are Invested as follows:

United States Bonds and Other Securities - - - -	$65,820,434 89
Loans on Bond and Mortgage, first lien - - - - -	69,348,092 54
Loans on Stocks and Bonds	10,591,567 50
Real Estate - - - -	15,638,854 26
Cash in Banks and Trust Companies - - - -	7,806,672 55
Accrued Interest, Deferred Premiums, &c. - - -	6,075,474 87
	$175,084,156 61

Insurance and Annuities

Insurance Assumed and Renewed - - - -	$654,909,566 00
Insurance in Force -	745,780,083 00
Annuities in Force - -	352,036 01

Increase in Annuities - -	$82,732 98
Increase in Payments to Policy-Holders - - -	630,820 60
Increase in Receipts - -	2,684,130 71
Increase in Surplus -	3,137,266 75
Increase in Assets - -	15,577,017 93
Increase in Insurance Assumed and Renewed - - -	47,737,765 00
Increase in Insurance in Force	50,295,925 00

NOTE - In accordance with the intention of the Management as announced in November, 1891, to limit the amount of new insurance actually issued and paid for in the accounts of the year 1892, to One Hundred Million Dollars, the amount of insurance in force as above stated includes the amount of such voluntary limit with but a slight increase unavoidable in closing the December accounts

I have carefully examined the foregoing Statement and find the same to be correct
A. N. WATERHOUSE, Audit

From the Surplus a dividend will be apportioned as usual

ROBERT A. GRANNISS, VICE-PRESIDENT

WALTER R. GILLETTE -	General Manager
FREDERIC CROMWELL - - -	Treasurer
EMORY McCLINTOCK LL.D. F.I.A. -	Actuary

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Norfolk Letter.

At a recent meeting of the Trustees of the Norfolk Christian Church it was decided to proceed with the work of building a house of worship at once, and to this end a building committee was appointed. It is expected that the work will begin soon—possibly in April. I have seen the plans and am glad to say I think they are what we need—the plan is excellent—and I am told the cost will be economical. This ought to stimulate our people to make great effort to assist this growing band of workers. The outlook is hopeful indeed.

Rev. Dr. Jones and Col. A. Savage have both been feeble of late, but they are better. Mrs. A. F. Hill and Mrs. J. P. Barrett have been suffering much of late from the affects of a fall. Mrs. Hill we think is better and so is Mrs. Barrett.

We are all greatly surprised that Rev. D F. Jones should have given up the cause of the Christian church, but we hope he may do good where he goes to labor. The Christian church took him up when he was "a stranger in a strange land," educated him and gave him much prominence, as well as support, and now he goes from us without even having remonstrated, or protested against the cause which leads him from us. Let it be so—there is no cause for discouragement—the work will go on, if it is for God's glory, as well without him as with him. Let us hope he may be more usetul elsewhere

The church at Providence is making fair progress. They have recently organized and put to work the "Home Circle." In this they are seeking to raise their incidental expenses without the help of questionable means, as so many of our churches are doing in introducing the "theatricals," suppers and various entertainments, by which the house of prayer is virtually made a house of merchandise. God is not pleased when his people look to the world to support his cause. O, let us quit it—let us quit it, and let God's people do their best in God's way to support God's cause, and then what they can not do in that way, let it go *undone*, and I believe they will do more to glorify God by not doing these doubtful works than they can ever hope to do by using them. Let us quit it!

At this writing, March 4, a heavy snow storm is upon us. This will doubtless be a disappointment to the thousands of vistors at Washington, D. C., attending the "Inaugural ceremonies" of President Cleveland, if the same is true there.

We were all glad last Monday to welcome Rev. M. L. Hurley to our midst. He was on his way to Baltimore. I hope he may yet be a well man and again enter actively the work of the ministry. When in health he was a power for good in his field, under the blessings of God.

I hope the members of the *Missionary Association* will not be slack in paying up their dues for 1893.

I wish the editor of the SUN would tell us why he did not publish Dr. Maple's reply to that "open letter," which appeared some weeks ago in the SUN. I am anxious to hear from the doctor, and I have heard of quite a number who feel as I do about it. Let me beg you Bro. Clements, to give Dr. Maple a hearing—a chance to speak for himself.

J. PRESSLEY BARRETT.

Norfolk Va.

[The columns of the SUN, are open to Dr. Maple, and his article will appear whenever we receive it.—ED]

Found the reason for the great popularity of Hood's Sarsaparilla—simplsy this: Hood's Cures. Be sure to get Hood's.

Another Pounding.

Only recently, Bro. Clements, I troubled you for space to say that I had been pounded by the good people of Providence. February 26, 1893, I received a load of valuable gifts from the people at Berea, Norfolk County, Va The gifts were of a most substantial character, and are fully appreciated by Mrs. B. and myself. The Berea people are very kind, and thoughtful, for their pastor's welfare It is pleasant to work with them. Long may they prosper and follow God.

J. P. BARRETT.

Norfolk, Va.

"The Blood is the Life,"

Runs the old saying, and everything that ever makes part of any organ of the body must reach its place therein through the blood. Therefore, if the blood is purified and kept in good condition by the use of Hood' Sarsaparilla, it necessarily follows that the benefit of the medicine is imparted to every organ of the body. Can anything be simpler than the method by which this excellent medicine gives good health to all who will try it fairly and patiently.

As a tree flourishes in proportion to to the richness of the soil, so the human body thrives in accordance with the quality of its blood. Hence the necessity of keeping the vital fluid rich and pure with Ayer's Sarsaparilla, the best blood medicine you can find.

When the blood is impure or impoverished, boils, pimples, headaches, neuralgia, rheumatism, and various other diseases are developed Take Ayer's Sarsaparilla. It purifies invigorates, and vitalizes the blood, and restores vigorous health.

The March Number of *The American Sabbath*, the official organ of The American Sabbath Union, is just from the press. The special features of this valuable paper will attract attention. The contents include articles on Sunday closing at the Columbian Exposition by Hon. John Bigelow, Bishop A. Ceveland Coxe. Dr. A. H. Plumb and others: also addresses by Prof. Herrick Johnson, Dr. W. W. Atterbury. Dr. T. A. Fernley, Dr. Joseph Cook. Dr. Mackay Smith and Col. Elliott F. Shepard delivered at the late hearing in Washington, D. C., on that subject. These papers and addresses are all choice reading. Rev. J. H Knowles, D D., Editor. Subscription price per year 50 cents Any one sending ten cents will receive a sample copy. *Address The American Sabbath Union, 203 Broadway, N. Y.*

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS

The House of the Pennsylvania Legislature is appossed to opening the worlds fair on the Sabbath.

Mr. Fow, known as a liquor dealers attorney, wants a law that will allow Sunday papers and cigars sold on the Sabbath,

It would take a rail road train moving at the rate of 50 miles per hour, 210 years to make a trip from the earth to the sun.

Frank W. Peterschen. Director of Music, Col. Sinn's New Park Theatre, Brooklyn, N. Y.

Brooklyn, N. Y., Feby. 4, 1892.

Messrs. John F. Stratton & Son:

Dear Sirs —I have been using your Russian Gut Violin Strings for some time, as have the members of my Orchestra. We now take great pleasure in stating that for strength and purity of tone they excel all others we have heretofore used. Yours with best wishes.

FRANK W. PETERSCHEN.

Interesting!

Have you attended the *big Closing Out Sale* at J. P. GAY'S, Franklin, Va.?

This is an opportunity which you cannot afford to miss. The *sale* will continue until the *Spring Goods* come in. Go *early* and secure the best *Bargains.*

-- A LIBERAL OFFER --

——THAT WILL——

Please The Young Readers.

THE CHRISTIAN SUN IS $2.00 A YEAR, WIDE AWAKE IS $2.40 A YEAR.

(WIDE AWAKE is at the head of young people's magazines. 100 pages every number. Perfect entertainment)

SEND US $3.50 AND WE WILL SEND YOU BOTH PUBLICATIONS FOR ONE YEAR.

THE CHRISTIAN SUN AND BABYLAND ONE YEAR $2.25

(BABYLAND is 50 cents a year, and the one magazine for children one to six years old. Baby's delight; mother's help.)

THE CHRISTIAN SUN AND OUR LITTLE MEN AND WOMEN ONE YEAR FOR $2.50

(A magazine for youngest readers, at home and in school; one dollar a year.

THE CHRISTIAN SUN AND PANSY ONE YEAR FOR $2.50

(THE PANSY, $1 a year, contains 32 to 40 sparkling pages monthly, and s edited by "Pansy" herself. For Sunday and week-day reading.)

Do not procrastinate but take this up while you have the chance. Samples can be seen at this office.

CLEMENTS & MOOD,

RALEIGH, N. C.

THE CHRISTIAN SUN

IN ESSENTIALS, UNITY. HOLY BIBLE IN ALL THINGS, CHARITY. 1844 1893 IN NON-ESSENTIALS, LIBERTY.

"Looking unto Jesus the Author and Finisher of our faith."

VOLUME XLVI. RALEIGH, N. C., THURSDAY, MARCH 16, 1893. NUMBER 11.

State Library

The Christian Sun.

The Organ of the General Convention of the Christian Church

CARDINAL PRINCIPLES.

1 The Lord Jesus is the only Head of the church.

2 The name Christian, to the exclusion of all party or sectarian names.

3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice

4. Christian character, or vital piety the only test of fellowship or membership,

5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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Notes from Harvard.

We will confess that the "beautiful snow" is becoming to be a rather monotonous luxury in these parts, as well as quite an expensive, one to the great city. I notice that one Boston paper says should there be no further snow fall here this winter, it will have cost the city fully $65,-000.00 in getting the streets and side walks in somewhat navigable shape. The daily expenses last week, I see were $5,000.00 for snow shovelling and dumping from street and side walk. On my way to church last Sunday, I counted 40 teams (and there seemed to be hundreds of men) busy trying to get the highways passable, and I was reminded of the fact that "the gates" at Boston were open on Sunday, whether they would be at Chicago or not.

The following paragraph, is clipped from a Boston paper and inserted here so that any who desire may "read as they run" and draw such conclusions as they see fit, "as the result of the recent whist party, given at the Melrose Highlands club house for the benefit of the Universalist parish, about $120.00, has been turned into the treasury of that parish. The next religious card combination in this town, is the whist-dancing party, to be given at Eastman's Hall March — for the same parish, under the direction of Mrs. C. H. I. and Miss Ella Pierce," a strong "combination" that. Surely the "sun do move."

It is March now and time for the "merry spring" to begin to appear. (although 18 inches of snow does'nt look much that way) Am sure though it is coming for one of Harvard's pro minent features, to wit, her athletics, show signs of it. Foot ball has long since passed away, and now base ball begins. I see from a paper before me that Harvard's various athletic teams cost in the various expenses last year $50,259.02. But their reciepts were some $800 more than that, so they were "in"—on the money question a little at least.

Some unknown friends of Harvard, have just bequeathed, several hundred thousand to be used in constructing two additional buildings one for a library, the other for dormitory.

But the latest sensation here is that a wealthy merchant near here has willed Harvard some $3,000,-000.00, is now building him a home in one of the quiet out of the way towns down in N. C. and will retire to spend the balance of his days in ease. (I don't wish Harvard any harm at all, but why didn't that big hearted man wait till he got down in N. C. before he made his will?) It is said that Harvard alumni never forget their alma mater. It really seems so. And it further seems that Harvard is to be a wealthy university some time—her valuation already being put down at $12,000,000 I believe.

The above is the news (?) and I believe I will write no more at present.

J. O. A.

March 3, '93.

Elon College Notes.

On each Thursday, there is a rush among the students for the Sun. Now there are many reasons for this, but I will mention only a few of them. First, it is our church Organ, and we have all learned to love it. Second, it always gives us some good lessons of love and Christian devotion, which tend to develop the spiritual being, and to elevate man in all his walks, and works through life. Third, we are always anxious to read the Harvard Notes, not only because we get from them good lessons, and valuable facts, but also because Prof. Atkinson is near and dear to the students, on account of the pleasant associations of by gone days, and we are always glad to hear from him.

Rev. P. H. Phleming paid us a flying visit last week. We remember the excellent sermons he preached for us last year, and it does us good to see his face in our midst.

The prospects for a church in Ashebors, N. C. fill our hearts with joy, because we feel that a mighty work may be done at that place.

If we can not give of our means toward the building of the church, let us offer our prayers for its success. May the good work continue to spread.

Rev. w. J. Laine filled his regular appointment at Mt. Zion last Sunday.

The Y. M. C A. has three mission points near the college. The teachers report interesting and profitable services, at all the points. Though we are doing much good along this line, let us pray and work for mightier results.

Owing to the illness of Rev W. C. Wicker, Bro. Peel filled the appointment for the former Sunday, the 12th.

Rev. J. W. Harrell preached his first sermon to the people of Big Falls last Sunday.

The Y. W. C. A. will send delegates to the State Convention to be held in Winston—Salem April 6—9. So we see that the young ladiesof our college are also awake to a sense of their religious duties. Young woman, press onward performing the mission that God has assigned you.

There were three additions to the church at this place on Sunday.

Do not forget the Annual Debate, March 31st, but come to hear the discussion of the query—Resolved, that the Signs of the Times indicate a long Life for the Republic.

Respectfully,

E. Moffitt.

March 13, 1893.

A Precious Habit.

My mother's habit was every day, immediately after breakfast, to withdraw for an hour to her own room, and to spend that hour in reading the Bible, in meditation and prayer. From that hour, as from a pure fountain, she drew the strength and sweetness which enabled her to fulfil all her duties and to remain unruffled by all the worries and pettishness which are so often the intolerable trial of narrow neighborhoods. As I think of her life, and of all it had to bear, I see the absolute triumph of Christian grace in the lovely ideal of a Christian lady I never saw her temper disturbed; I never heard her speak one word ef anger, or calumny, or of idle gossip; I never observed in her any sign of a single sentiment unbecoming to a soul which had drunk of the river of the water of life, and which had fed upon manna in the barren wilderness. The world is the better for the passage of such souls across its surface. They may seem to be as much forgotten as the drops of rain which fall into the barren sea, but each drop adds to the volume of refreshful and purifying waters. The healing of the world is in its nameless saints. A single star seems nothing, but a thousand scattered stars break up the night, and make it beautiful."—*Archdeacon Farrar.*

The Right of Women to Preach.

A few days ago, I read in the columns of the CHRISTIAN SUN an article with the above heading, written by J. Pressley Barrett. This article he tells his readers is the answer to an inquiry from a lady respecting his opinion on the subject of woman's preaching. The writer declares that he has no opinion of his own, but proceeds to express an opinion which he attributes to Paul. Now I differ altogether with J. Pressley Barrett and all others who suppose that the Apostle Paul held any such opinion.

J. Pressley Barrett writes: "I have examined the authorized and revised versions and the Greek, and so far I find no reason to believe that the Apostle Paul did not say what he meant as to women preaching." In this part of the opinion I quite agree with the writer of the article, for the Greek that Paul used in expressing his opinions is said by competent judges to be both forcible and elegant, and the versions consulted are no doubt very accurate translations. The difficulty does not exist in these. I will tell you where to look for it; it is found in the fact that the writer of the article attempts to deduce the opinion of the Apostle Paul on the subject of woman preaching from only a part of what Paul had written on the subject, therein lies his error as I will proceed to show you. When you have carefully read the article, and examined the passages of Scripture used by the writer of the article as proof of Paul's opinion. 1 Tim. 2. 11, 14. Please follow me to another portion of the writings of the inspired apostle, and with the help of the Lord I will endeavor to prove to you that Paul did not intend by those passages in Timothy to express the opinion that the writer of the article supposes to have been his, that woman had no right to preach.

The portion of Paul's inspired writings to which I refer you is found, 1 Cor. 11, and for the benefit of a fuller understanding, see 4th verse. "Every man praying, or prophesying having his head covered dishonoureth his head. Every woman praying or prophesying having her head uncovered dishonoureth her head; for it is all one as if she were shaven." What does the apostle mean by prayeth or prophesieth? In 1 Cor 14 3, he says: "But he that prophesieth speaketh unto men to edification, exhortation and comfort. This comprehends all we can understand by exhortation, or even preaching. "But every women that prayeth or prophesieth whatever may be the meaning of praying and prophesying in respect of the man they have precisely the same meaning with respect to the woman." So that according to the inspired Apostle Paul, some women at least, as well as some men, might speak to others to edification, and exhortation and comfort. And this kind of prophesying was predicted by the Prophet Joel, 2. 28, 29. This prophecy of Joel was also referred to by Peter, Acts 2. 17, where he declares the prophecy of Joel was fulfilled on the day of Pentecost. Acts 1.14 reads: "These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and his brethren. And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to to speak with other tongues, as the Spirit gave them utterance. But Peter, standing up with the eleven, lifted up his voice and said unto them: These are not drunken as ye suppose, but this is that which was spoken by the Prophet Joel. And it shall come to pass in the last days, saith God, I will pour out of Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my hand-maidens I will pour out in those days of my Spirit, and they shall prophesy." Now had there not been such gifts bestowed upon women how could Peter have truthfully declared the prophecy fulfilled.

Thus kind reader in our search for Paul's opinion, we find, the prophet Joel, Peter, the Eleven, and indeed all the church impressed with the opinion that woman had a right to preach.

But let us follow Paul a little further in the belief that he will come out plainly and unequivocally declare his opinion on this subject. This time I invite you to Romans 16. After reading that chapter I do not think you will remain unconvinced that Paul not only believed that woman had a right to preach, but that he also found it very helpful to have some of them assist him, (perhaps at big meeting time.) "Phoebe our sister, is a servant of the church which is at Cenchrea." The Greek word translated servant, can be properly translated deaconess and such she was. "Greet Priscilla and Aquilla my helpers in Christ Jesus." "Salute Tryphena and Tryphosa who labor in the Lord." "Salute the beloved Persis, who labored much in the Lord." Thus we learn from this chapter of the Apostle Paul's writings that Christian women as well as men, labored in the ministry of the word.

In those times of simplicity, all persons, whether men or women who had received a knowledge of the truth, believed it to be their duty to propagate it to the uttermost of their power.

There were some prophetesses, as well as prophets, in the Christian church we learn; and that a woman might pray or prophesy, provided she had her head covered we have seen; and that who ever prophesied, spoke unto others to edification and exhortation and comfort, Paul declares 1 Cor. 14. and that no preacher can do more every person must acknowledge, because to edify, exhort, and comfort, are the prime ends of the Gospel ministry If women thus prophesied, then women preached.

Having unravelled this mystery and found Paul's opinion, let us see what woman our Saviour employed as an apostle. The story is thrillingly told in St. John 4. "And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did." This woman was the first apostle of Christ in Samaria! She went and told her fellow citizens, that the Messiah has come: and gave for proof, that he had told her the most secret things that ever she had done.

Now my dear reader I am very glad that Mother Eve though in the transgression was only deceived, and not willfully disobedient as was Adam, and I am sure that Jesus the Son of God when he became incarnate and born of woman condoned all curse that might be attached to an act of Eve so far as it is extended to her daughters, and if it did not his sacrificial death on the Cross of Calvary is quite sufficient to take away the sin of being a daughter of Eve, as well as of personal sins actually committed

E. J. ADAMS.

March 2 1893.

Elon College Notes.

A young blizzard came upon us last Sat., but we are glad to welcome the incoming of more pleasant weather to day.

We are indeed pleased to have Miss Mamie Eley in our midst once again.

We do sorely regret that Mr. J. J. Perkins, our pious and efficient depot agent, has been removed from our place.

Mr. John T. Moffitt paid us a flying visit Friday.

Our Association elected Messrs. W. P. Lawrence, W. J. Graham, S. M. Smith, W. D. Harward and J. H Jones as delegates to the State Convention of the Y. M. C. A. which is to be held at Winston-Salem April 6 9, '93.

The 2nd, year Academic Class gave us some good speeches and essays last Saturday night The following was gained by attending the exercises: In came the members two by two, all being led by Pres. Long, who gallantly pressed through the noise of the applauding throng.

1st. Miss V. Graham. Subject—Causes of Failure in Life. Lesson—Improve the talents given you.

2nd. Mr. J. Faucett. Subject—Custer's Last Charge. Lesson—Honor follows well performed duty.

3rd Miss Lillian Rawls. Subject—The Day is Done. Lesson—Mortal things must pass away.

4th Miss Annie Long Subj.—An Oasis in every Desert. Lesson—No life so clouded but there can be seen some bright spot.

5th. Miss Zora Creech. Subj.—Little Things. Lesson—Success reached step by step.

6th. Mr. N F. Brannoch. Subj.—North Carolina. Lesson—Never be the last to aid in doing good

7th. Miss Lydia Michael. Subj.—Self Culture. Lesson—Cultivate every power, but let the moral be foremost in view.

8th. Miss Mamie Stroud. Subj—Star of Hope. Lesson—Hope without works is dead

9th. Mr. E. A. Crawford. Subj.—Use of Education. Lesson—Education fits man to perform his mission in the world.

10th. Miss Leslie Rawls Subj.—Insolence. Lesson—Idleness is the gateway to evil.

11th. Miss Ida Kernodle. Subj—The Prep's Troubles. Lesson—Mind your own business.

12th Miss Hattie Philips. Subj.—Bear Life's Troubles Patiently. Lesson—Reward lies at the end of the race.

13th. Mr. W. A Smith. Subj.—Eloquence. Lesson Power not only in what is said but also in the way it is said.

14th. Miss Mollie Flint. Subj.—The Beauty of Nature in spring-time. Lesson—Make the best possible use of your surroundings.

15th. Miss Nannie Flint Subj.—Courtship. Lesson—Court the right one, at the right time and in the right way

16th. Mr. D. R. Birch. Subj.—Fare-thee-well, Brother Watkins. Lesson—All things remind us that we are passing away.

17th. Mr. H. H Cassady. Subj.—

The Proper Aim in Life. Lesson—Reach the end before you stop.

18th. Miss Pattie Whitley. Subj.—Train Young women for some Occupation. Lesson—Prepare thyself for the battles of life.

19th. Mr E E. Bagwell. Subj.—A Poisoned Paradise. Lesson—Beware lest the tempter gain possession of your soul.

20th. Everyone present. Fifteen minutes for congratulations. Lesson—Time is precious.

Misses Annie Eley, Rowena moffitt, Nellie Jones and Eula Edwards furnished music for the exercises. They all played well showing their musical talent as well as the effect of efficient training.

This leaves us in good health, and hard at work.

Very truly,
ELIJAH MOFFITT.

March 6, 1893.

From Berea.

DEAR SUN—though the kind providences of a merciful Father, I am permited to give your readers a few more thoughts Some time since Bro Barrett announced that he would give us preaching on Tuesday nights following second and third Sundays, of each month, thus giving us four sermons a month. It is needless for me to say that we appriciate this voluntary, extra labor of our pastor Last Sunday Feb, 26th, at 11 oclock a. m. a large concourse of people had gathered at the church waiting for the coming of our pastor; but, severe illness in his family necessitated a disappointed people, well, in his absence it was the duty of some brother to conduct services, so the brethren said the writer must perform the duty. Now dear reader if it has ever been your lot in life to have to stand up before a large congregation, (hungering and thirsting for anticipated truths from a gifted theologian), and attempt to talk, with limited intellectual capacities, you can imagine my situation. But, (notwithstanding the illogical arrangement of sentences and the zig zag grammatical phrases used), I trust that some effort was not in vain. Through the goodness of an all wise Creator, our highly esteemed leader was permitted to day, to take his stand in the sacred desk, and preach with great power, the word of truth. Now dear brethren, and sisters in the Lord Jesus, while meditating upon the goodness of God I feel inclined—before closing this letter, to ask you to stop a moment and think, reflect, consider, how stands the case with you to day? Are you at peace with God? Do you feel an undisturbed consciousness that you are in the way of godliness? Have you the cords of Divine love entwined around your heart? Do you feel that your heart is a fit temple for the indwelling of Gods spirit? Do you thank God evening and morning for protecting, and preserving your life? Do you freely realize that you are always in his presence, and that he is watching you with a kind, loving fathers care? Brother, sister, if you, if I, cannot answer these questions, in a conscientious satisfactory manner, in our own minds, it is time, as followers of the Lord Jesus; as children of God, that we disrobe ourselves of every barrier that retards the progress to this degree of blessed communion with God. "And now, brethren, I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

Yours in Christ,
M. W. HOLLOWELL.

Great Bridge, Va., March 5, 1893.

From Holy Neck.

Long before I ever saw this church I had heard of the kindness and hospitality of its people. Four months pastoral service has fully verified the truthfulness of the report. Without an exception, I have been received kindly by this people, and received much encouragement in my labors. For this I feel deeply grateful.

Notwithstanding the extreme cold, ice and snow, I have filled all my appointments, and with few exceptions have had fair congregations. The special collection ordered by conference, for the superannuated fund, was duly taken up, and the amount ($5.00) sent to the treasurer. The 1st. and 2nd. quarterly conferences have been held. At the first the church endorsed the action of its delegates to conference and joined the Missionary Association. On the 24 inst. the ladies assisted by the gentlemen, gave a concert and supper. The building (Holy Neck Seminary) was crowded and all seemed to enter into the enjoyment of the evening. The net proceeds were about $85.00.

The collection for Norfolk mission was taken up 3rd. Sunday in Feb., and the amount in cash ($23.23) forwarded to Col. A. Savage, treasurer.

The Sunday school has continued through the winter, but during the severe weather the attendance has been small. The Bible lesson pictures have been introduced into the school and seem to add greater interest to the study of the lessons.

During the winter there has been much sickness in our congregation. Holy Neck has several members permanently afflicted Among these are Bros Albert Rawls and John Norfleet, who are totally blind. These brethren seem to bear their affliction with Christian fortitude. Bro. Norfleet attends to all his business and keeps his grist mill himself just as in former days. He rides six miles to church and Sunday school every Sunday. Has missed only two or three Sundays during the severe weather, and then he couldn't get across the swamp on account of ice. He contributes liberally to his church and to the general enterprises of the denomination. He does more than many who are in health and in just as good financial circumstances. Bro Norfleet is now 77 years of age. What a standing rebuke should such activity and generosity be to all *excuse-pleaders!*

N. G. NEWMAN.

Suffolk, Va.

Gleanings.

Rev. C. H. Shank was ordained to the gospel ministry at North Dighton, Mass., Feb. 9th, Rev. Lester Howard of Swansea, Mass., preaching the sermon.

Rev. D. H. Dofflemyer, recently received 6 to fellowship at Thistle church, Baltimore Co., Pa.

Rev. J. R, Cortner of Winchester, Ind., reports 27 additions to his church.

Rev. Dr. M Summerbell is one of the foremost orators of New England. At the banquet of Lewiston Board of Trade, Maine, were the following speakers: Gov Cleaves, Hon. O. D. Baker, Hon. Llewellyn Powers and Dr. Summerbell. The Dr. was the peer of any of them.

Union Hill Christian church, Ill., has experienced a blessed work of grace. Sixteen were added to the church.

Rev. A. H. Bennet reports gracious revivals at Lucas Creek church, Clay Co, Ill., with 10 additions.

The Willow Branch Christian church and Prairie Chapel church, Ill., have each enjoyed excellent revivals. Eighteen united with Willow Branch and 12 with Prairie Chapel.

Rev. J. Ullery has just closed a grand revival at Bluffton, Ind. Fifty-six precious souls had sought and found their Saviour to date.

The Nottingham Christian church, Ind., has been visited by a shower of divine grace. Eighteen additions—Rev. Geo. W. Johnson laborer in the meeting

Union Memorial church, Bedford Co., Maryland, reports 2 confessions and 2 additions.

Rev. Albert Godfrey says the Wayland Christian church, Nebraska, has been much revived with 11 additions.

Rev. Herbert D. Chase, Orangeport, N. Y., has been "donated" to amount of $91.

Rev. J. I. McKenzie pastor reports a gracious revival at Schooleys, Ohio. Sinners were saved, and 15 added to the church.

The revival meeting in the town of Greenville, Ohio, closed with 49 accessions. More than 1,000 people attended the meetings, says pastor C. W. Heoffer.

Rev. J. P. Dougherty recently closed the meeting at Antioch, Ohio, with 4 additions.

Eight valuable accessions to West Milton, Ohio, was the result of a recent revival. Rev. H. E. Butler assisted pastor Rev. H.Y. Rush.

R. H. HOLLAND.

A Question for Discussion and Decision.

Shall we continue or shall we discontinue the North Carolina and Virginia Christian Sunday School Convention? This is *the* question now before the people of said Convention.

At the last Session of the convention, (Graham, N. C., July 19, 20, 1892) no school petitioned for the session of 1893; consequently the matter of securing a place for holding the twelfth annual session, July 18, 1893, was left to the Executive Committee, as yet we have had no application for said meeting.

If any Sunday Schools or churches with the said convention to meet with them, they will please notify the undersigned.

In the meantime, possibly, it would be well for the brethren and sisters to exchange views through the SUN, as there are those who are in favor of holding another session and thus continue the convention, while there are others who think to the contrary. The matter is now before you, what shall be the decision?

Yours fraternally,
J. L. FOSTER
Cha'r. Convention.

Raleigh, N. C.

To Get at the Facts.

Regarding Hood's Sar-saparilla, ask the people who take this medicine, or read the testimonials often published in this paper. They will certainly convince you that Hood's Sarsaparilla possesses unequalled merit, and that HOOD'S CURES

HOOD'S PILLS cure constipation by restoring the peristaltic action of alimentary canal. They are the best family cathartic.

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The Christian Sun.

THURSDAY MARCH 16, 1893.

REV. W. C. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER

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THE CHRISTIAN SUN,
RALEIGH, N, C.

EDITORIAL NOTES.

Good weahter is here now. Help us make the SUN brighter.

Bro. Wellons, the people like to hear from the work at Durham.

We hope Mr. Moody may come to Raleigh before he leaves North Carolina.

Let the ministers and churches push the work of the Master these bright days

Will Rev. J. N. Farrell of Texas give us a note occasionally from his far away home?

Look for the full paper next week. We are trying to get the Annuals ready to mail this week.

Brethren, send up the news from your fields. It is always read with interest. Let us have it.

Now the work is to commence in a few days on the Norfolk church send in your contribution to Col. A. Savage of Norfolk, Va.

Rev. M. L Hurley paid his father a vistit this week. We had the pleasure of seeing him on his trip to the home of his boyhood days.

On account of the ill health of his aged mother, Mr. Moody will not hold meetings at Charlotte and Wilmington N. C. in this month This will be a great disappointment to many.

Bro. Barrett requests us to say that many pressing pastoral duties so occupies his time that he could not answer Bro. Holland and Charnock in time for this issue, but he hopes to be ready to do so in the next issue of the SUN.

Let not the friends of the Missionary Association be slow to act upon the request of the president of that body, made recently in these columns to pay in, as promtly as possible, the assessments or annual dues for 1893 Send to Deacon Thos. R. Gaskins, Drivers, Va.

Denominationalism.

In the SUN of Nov. 2 we gave as one of the reasons why we do not believe in denominationalism this: "It tends to discourage a free and unbiased study of God's Word."

The right of free access to the Word of God, and of private judgment and liberty of conscience in the interpretation and application of its blessed truths, is inherent in the nature of man and the character of God's Word. It is a divinely—given right with which no law eclesiastical or civil should dare interfere. He who would do this is striving to lord it over God's heritage. He is an enemy to the truth, a stumbling block in the church of God, and oftentimes becomes that man of sin and son of perdition, who exalteth himself above all that is called God.

Rome prohibits the study of God's Word thereby keeping her followers in the darkness and superstition of ignorance. This is the only means by which her iniquitous purposes in the past could have been acomplished. Intelligence cannot be enslaved, ignorance can not enjoy freedom. Educate a race of slaves and their shackels at once fall off. Allow a people to sink into ignorance and they become voluntary slaves. Ignorance and superstition would bow in humble adororation at the feet of the Pope and kiss his toe, intelligence never could. Ignorance would confess and implore forgivness of the Pope, intelligence would ask of God alone "who giveth liberally to all and upbraideth not." Ignorance would prononce him infallible and submit passive obedience, but intelligence would boldly declare. "We must obey God rather than man." Therefore Rome had only to choose between intelligence with overthrow and ignorance with power. She chose the latter and history tells the remainder of the story.

Protestantism has been unanimous in its denunciation of Rome. It has declared her practices an abominable superstition and her Pope "that man of sin and son of perdition." But what has she herself done? She has not prohibited the study of the word, but has restricted it. She has not sought to unite the church under one pope, but has divided it into hostile factions under leaders variously designated. She has never attempted to subject to herself, by force of arms, all Christendom, but in the conflict of her hostile factions she has sown the seeds of a discord that has drenched some of the fairest spots of the globe with human blood. She has not yeilded passive obedience to a pope believed to be infallible, but has freely submitted to other leaders acknowleged by herself to be fallible. "Who art thou," O Protestantism, "that judgest," "for wherein thou judgest another thou condemnst thyself."

Each faction of denominationalism would deny all others, and have its adherents educated with a view to that end. They do not say to their followers: Here is a mine of truth. It is all yours Learn all its truths you can, apply them to your heart, and practice them in your lives. But it says: Here is a volume which contains certain truths. You must study it with a view to learning those certain truths. and no other. If you imbibe any other truth from this book than those taught by this body, you shall be excommunicated from the church of God. The result of all this is

(1) Interest in the study of God's Word is decreased.

A visitor would care little for a walk through the botanical garden of New York or London if he had to go blindfolded amid all those rare beauties of nature, and could lift the blindfold only when he came to some common place flower or shrub which he had seen from childhood. Yet this is just the way the poor creed-bound sectarian approaches the Word of God. From his childhood days in the Sabbath school his mind has been directed away from all truth of the Word, save those taught by his denonination. These are usually tabulated and given him, tending even more to direct him from the pure Word of God. What incentive can it be to a man to search for truth, when he knows that the discovery of any other truth than that already in his possesion, would necessitate the severing of the dearest associations of life and the breaking of the most sacred obligations?

(2) The Word itself is degraded Instead of being made the only infallible rule of faith and practice, it is made secondary to the few articles of faith drawn up by a single person and expressing simply his opinions. It is studied, not for its rich spiritual truths which alone can bless the soul, but to show that the individual's particular denomination is the church of God while all others are either inferior branches or absolute heretics It is studied, not for a message of salvation to dying men, but for argument whereby denominational lives are drawn and the command of our blessed Lord violated. It is studied, not for its lessons of wisdom and love, but for vindication of the bitterest invictive and the most withering sarcasm.

(3) It degrades the scholarship of the church. Instead of an independent, dignified schoolarship among the ministry, we often find, as a fruit of denominationalism, a class of parasites, narrow in their views and uncharitable in their actions. Denominationalism has obscured some of the best talent of the world and has debased, perhaps, even more. We see men wasting their God given talents in wraugling over questions which have never saved nor condemned a soul One man is compiling volume alter volume to prove that the wicked will stand just as high in God's favor as the good. Another is spending his life in explaing away the divinity of Christ. Another in attemting to prove that a man's eternal destiny has been sealed from all time. All of which tend to make men worse instead of better. May God deliver in his own good time his church from this baneful curse!

Respectable Sins.

In the mind of God there is no such thing as respectable sins But under the unyeilding law of customs society has divided sins into various classes without giving special names to them. This is a matter of no little importance to both church and society. For it opens many roads into the ways of sins, along which people go, led by the social side, thinking but little about the final results.

Many members of the various churches are walking in the channels of wrong doing, with conscience lulled to sleep in the cradle of respectability fashioned by the hand of popular sentiments

The man who plows his crop on Sunday is frowned down upon as a miserable sinner; but fifty men may form a company, build a railroad, hire a thousand men, work them on the Sabbath and send the cars thundering along the track on the Lord's day, and nothing said, all because custom and money have made it respectable to do so. The laws of society make it right for great money companies to work and receive money for it on the Sabbath day, but wrong for the fellow to carry his freight home on the same day. The God of the universe will not follow the laws of custom made by society. His eyes are open to all wrong doing; and sin's respectable feature will all fade away before Him as the flowers of the field before the sun. Many things respectable here are as black as midnight with crime, in the light of heaven's perfection.

Windsor Va.

On Saturday, the cold snowy after noon in March, Windsor was reached, and the kindness of the family of Bro. Mills Watkins enjoyed through the night. We had learn-

ed to love the people of this place years ago. Their hospitality seems to grow more and more as they grow older.

Sunday morning, Bro. Watkins kindly took us to Mt. Carmel where we found a large congregation, to which Rev. J. T. Kitchen preached a good sermon. He is quite popular with his people. It was a great pleasure to look into the genial faces again of Bro. I. W. Duck, Dr. J. J. Duck, Bro. Joyner, English and many others.

Sunday night we attended services at Windsor, and met many friends whom we had known in former days. The night was spent with Bro Carr He and his wife know how to make a preacher feel at home.

Monday Bro. John King kindly took us to Isle of Wight Court House. Here we were glad to see many of the brethren. Monday night was spent with Bro. Kitchen. He, as usual, was ready to talk about the church work. He is working hard for the cause of temperance.

We went to Norfolk, Tuesday morning where we took breakfast with the family of Dr. C. J. Jones He and his Norfolk people are doing a fine work in that future city of the South. It seems now that the Norfolk church has a bright future. Whilst in Norfolk, we had the pleasure of seeing, Dr. Jones, A. M. Eley, Col. Savage, J. T. White, M. J. W. White, Sisters Jones, Eley, Hill and others. One day and night was spent with Dr J. Pressley Barrett. He showed us many acts of kindness, for which we are thankful. An excellent dinner was taken with Bro. R. A. Hyslop, in Burkley. Rev. R. D. H. Demarest rendered us much aid. The brethren at Burkley are fixing to rebuild their house of worship. Rev. Roger Charnock, their pastor, seems to be very popular

On our return home, one night was pleasantly spent in Suffolk, with that princly gentleman, W. H Jones, and one in Franklin with that high toned Christian gentleman, A H. Williams

A Word of Defense.

Mr. Editor:—We notice in this week's issue of the Sun a stricture by the Rev. Mr. Charnock on the Psiphelian Society of Elon College for the very enjoyable oyster supper which the society gave us not a long time ago. Now it seems to us that if Bro. Charnock had cleared his mind of the the mist which was hovereing around it when he wrote, and had sought to obtain some information on the matter before entering his protests so profusely, he would not have had quite so much adverse criticism to offer. The oyster-supper had no religious bearing, other than what is common to all social gatherings. It was not began by singing hymns, nor by reading the scriptures, nor by praying of prayers. Neither was its intent for the purpose of raising money to carry on the work of the church and keeping the *pastor's wife* from starving, but it was simply for the benefit of the Psiphelian Society,—only this and nothing more. If Bro. Charnock objects to that, then it must be because he does not like oysters. And if that is the case, we do not think he ought to object to other people's liking them; and in regard to the effect on our appetites referred to we hope he will permit us to inform him that not one of us felt the slightest inconvenience, and the only regret was that the oysters did not hold out quite long enough.

Very truly,
Herbert Scholz.

Suffolk Letter.

Our church is preparing for an Easter service, and usually they have been very pleasant and very profitable spiritually. We use this year, "The Dawn of Glory," a service of song and responsive readings, with additions of recitations.

All around in the papers last week the opening of the World's Fair on the Sabbath was a topic of interest. The matter seems to be settled that it will not be opened on Sunday. This is a step in the right direction. The American people stand square for the Bible, for the Sabbath, and for Christianity as taught by the gospel; any departure from these lines does not fully represent our nation Hurrah for the United States! It is the "New World" in a better sense than we usually think when we pronounce these words. In ideas, in liberty, in discovery and invention, in religious convictions and loyalty to them, in equality of life and nobility of character a "New World" exists in this western continent.

Dr. W. T. Herndon and Rev. W. G. Clements were both in Eastern Va. last week the former looking after Elon College interests, the latter after the interests of the Christian Sun.

Deacon J A. McCloud and Bro D. L. Bowden of Berkley, Va. are in Suffolk this morning. They are deeply interested in the new Christian church to be erected in Berkley.

Congregations at our church here were large yesterday. Bright days increase church attendance.

Deacon John T. Nurney has been sick for more than a week, but is now improving.

John F. Lotzia, merchant tailor, was in Baltimore last week making spring purchases for his store.

J. Frank Little spent last week at his old home in Suffolk. He has been living in Roanoke for nearly two years, but love for the old town remains in his heart; and also love for his church.

I find myself too tired this morning to write; but I am just as willing as at any past time. "The Spirit is willing, but the flesh is weak," you see. Attended only six services yesterday.

W. W. Staley.

March 13, 1893.

Elon Missionary Meeting.

The missionary meeting of the Y M. C. A. and Y. W. C. A. of this school took place of the prayer meeting to night. The exercises began with a duet, sung by Misses Price and Harward our music teachers, and we thank God that he has furnished us with such devout ladies who are so willing to help us. The meeting was led by Prof. Scholz. His subject; "The Hindo Religion." Prof. gave us a vivid and touching description of the degrading beliefs of the 254,000,000 people of India, showing their forms of worship, beliefs in human sacrifices. Such a description took hold of all and created a prayerful sympathy for, and a longing desire to render this benighted people the necessary Christian aid.

After music by the choir we were favored with a paper by Mr. W. H. Boone, on missionary progress in India. The news of Christian progress among such a people greatley pleased and encouraged us. And brought vividly to our minds the command. "Go preach my gospel to all the world." Music by the choir.

Next a reading: "Blind Chin Moorie" by Miss Annie Eley. This is a touching account of a little Chinee girl who was won for Christ and who, even in her blindness is now doing much for Christ among her people. Music by the choir.

A good collection, for the benefit of mission was then taken up. Our students are taught to give, and to give willingly, as well as to read Greek and Latin. And God grant that this spirit may be transmitted from them to all the people of the Christian church; for then we would boom as a denomination and the results of such a spirit would be marvelous. Exercises closed with music. "Over the Ocean Wave," by the choir.

I would to God that all of the people of the Christian church south could be present at some of our meetings here, I feel sure that if such could be the case, they would catch the moving, acting spirit, and that things with them would have more life and especially would their mission fees always be paid up.

Yours in Christ,
J. H. Jones.

Elon College, N. C., March 5, 1893.

Our Premiums.

—:o:—

To the one sending us the largest number of yearly subscribers, above fifteen, with the cash in advance between now and April 1st, 1893, we will give one Singer Sewing Machine, manufactured by the National Sewing Machine Company.

To the one sending us the second largest number of yearly subscribers, above seven, with cash in advance, we will give one Davis Swing Churn.

To the one sending us the third largest number of yearly subscribers, above four, with the cash in advance, we will give a Teacher's Bible.

To the one sending us the fourth largest number of yearly subscribers, above three, with the cash in advance, we will give Samantha Among the Brethren, by Josiah Allen's Wife.

☞Remember that nothing less than 16 subscribers with $32 in advance will take the Sewing Machine.

☞Nothing less then 8 subscribers with $16 in advance will take the Churn.

☞Nothing less than 5 subscribers with $10 in advance will take the Bible.

☞ Nothing less than 4 subscribers with $8 in advance will take Samantha Among the Brethren.

Two six months subscribers will be counted for one yearly subscriber.

New subscribers and renewals will both be counted.

Send name and money as soon as received and be sure to state that you are working for the premium. We will keep a record of the number sent us.

☞Remember that this proposition is open till April 1st, 1893, and no longer.

Send money by Registered Letter, P. O. Money Order, or Check. CLEMENTS & MOOD,

Jan. 19, 1893. Raleigh. N. C.

THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—

We come again to-day with a Corner full of nice letters and for this we are glad and hope you all will soon write again. I am so very busy this week that I have not time to write a note to each one of you. Love to all.

Cordially yours,
UNCLE TANGLE

YOUNGSVILLE, N. C., Feb. 28, 1893.

DEAR UNCLE TANGLE:—As sissie was writing I thought I would write too. I would like to see you and Aunt Maggie very much. I cannot find any answers to the questions that are asked but it makes me read the Bible more looking for them. I will try to answer a question next time. Much love to you and Aunt Tangle I will ask a question how old was Sarah when she died and where was she buried? I remain

Your little niece,
LILLIE WINSTON.

CHURCHLAND, VA., March 3, 1893.

DEAR UNCLE TANGLE:—It has been a long time since I wrote to the Corner. I am a little girl nine years old. I go to Sunday school and every day school also, my teacher has been sick for four weeks but is better today; she lives with us. I will close with much love to you and the cousins. Please find 20 cts. for the Band.

Your little neice,
ANNIE GERTRUDE GRIFFIN.

UNION RIDGE, N. C , March 4, 1893.

DEAR UNCLE TANGLE:—As it is snowing this morning and I have to stay in the house, I will write a few lines to the Corner; this is my first letter to the little cousins. I am a little girl ten years old. I go to school at Union Ridge, our teacher is Rev. T. W. Strowd, we like him splendid. I go to Sunday school twice a month at the Union. Papa takes the SUN and I am glad when it comes so I can read the letters from the cousins. Enclosed find half dime for the Band.

Your little neice,
ELLEN WATSON

MOFFITTS MILLS, N. C., Jan. 18, 1893

DEAR UNCLE TANGLE:—I will write you a letter for the first time in my life. I was seven years old the 10th of this month, my name is James Clay Moffitt. I am going to school but can not go every day on account of so much snow. Hope all the cousins had a happy Christmas times, we had a Christmas tree at my uncle's house and I got a pair of boots, a drum, watch and some candy. I am trying to be a good little boy so I may make a good man. I will close. Please find inclosed half dime for the Band.

Your little nephew,
JAMES C. MOFFITT.

YOUNGSVILLE, N. C., Feb. 28, 1893.

DEAR UNCLE TANGLE:—As I have a little spare time this evening I will write to the Corner. I am a little sick this evening. I was glad to see so many nice letters last week, we are glad to see so many cousins writing, I hope that they will write often. I would like very much to see you. I see Mr. Clements once a month. I have seen him twice since Christmas. We went visiting last Saturday, there were 15 children and we had a nice time. I will answer Ora Winston's question: Shem was Elam's father. I will ask the cousins a question: Who built the first city?

I remain your little neice,
VENIE WINSTON.

NEWS FERRY, VA., March 7, 1893.

DEAR UNCLE TANGLE:—As it is such a pretty evening, I will try and write to the Corner I went to Sunday school this morning, we had a very good Sunday school at Pleasant Grove, Va. Mr. J. J. Russel is our superintendent again, he makes such a good one of course we could do no other than to re elect him I dearly love to go to Sunday school for I have such a good teacher. Cousin Virgie Farmer is my teacher. I go to school at Pleasant Grove to Miss Nannie Wilson. We have a long muddy path. Rev. P T. Klapp is our pastor. I love to read the cousins' letters. I have never written to the Corner but once. If my letter don't find its way to the waste basket I will write again soon and send some money for the BAND.

Your niece,
PEARL E. FARMER.

ELAM'S, N. C , March 1st, 1893.

DEAR UNCLE TANGLE:—Seeing no letters from this section, though a stranger, thought that I might knock for admission into your circle. I go to school when the weather is good, but we have had a severe winter. Enclosed find a dime I will send answer to Aunt Myrtle's questions I am eleven years old.

1 Uz.
2. Naharai the Beerothite.
3. Caleb.
4. Luke.
5 Eunice.
6 Tiberius Cesar.
7. Ahab.
8. No man knoweth.
9. Gideon.
10. Laban
11. Elisha.

I am anxious for a new "SUN" to see how many have found the answers; I enjoyed looking for them so much.

Lovingly,
LULA RAINEY.

RALEIGH, N. C., March 5, 1893.

DEAR UNCLE TANGLE:—I was looking over the SUN this evening, and I saw the picture, and papa said that was Uncle Tangle, but I thought it must be old Santa the one we had at the Raleigh Christian church, at Christmas, but papa said no it was you, but I can not think your nose is so long, but the weather has been so bad I could not come to Sunday school since Christmas, and I have almost forgot how you looked, and papa says when people get married they begin to get older very fast, though I do not think your nose has grown so fast. Enclosed please find ten cents for the BAND, and I hope you will receive me as one of the cousins. I will be so glad when I can come to Sunday school, when the weather gets good I will be there every Sunday, when I am well. With love to all the cousins, and Aunt Tangle, I remain

Your little nephew,
CARL P. FARRELL.

PATMOS, N. C. Feb. 25, 1893.

DEAR COUSINS:—How I'd like to meet each one of you, and Uncle Tangle! Have met five, and hope some day to meet a great many more. May the Lord help us to live a good Christian life, and meet in that beautiful land above. The Corner has started out very bright this year. It would make Uncle Tangle rejoice to have the Corner filled with letters every week, and to have the dimes to come in fast. The dimes seems a trifle but God will reward the effort, and only eternity can tell the great good your little dimes will do. Uncle Tangle is very kind in giving you a Corner in his valuable paper. I like to read the SUN very much. I always get mine on Saturday, and it seems that I can hardly wait for it to come. I shall ever feel grateful to the person who is sending it to me, may their life be long, and prosperous. Well dear cousins I will give you a few questoins to answer: Who assisted the Jews in their return to the Holy Land? Who came out against the Israelites at Edrei? As Abraham's servant was praying at a well, who came to draw water? What Syrian captain came to Elisha to be healed? Who was made queen instead of Vashti? Which one of Jacob's wives was beautiful, and well favored? Who will answer first? I see that you all seem to be prompt in writing, now who will be prompt in answering the questions? I will close wishing you all, and Uncle Tangle, much happiness.

Lovingly yours,
COUSIN JOSIE.

From Bad to Worse

A Complication of Diseases

Hood's Sarsaparilla Gave Strength Just in Time.

Mr. Isaac Aber
Of Vienna, N. J.

"I gladly testify to the following facts: I have been a very great sufferer for the last five years with troubles of the **Lungs and kidneys** and the worst stage of

Dyspepsia.

I could scarcely eat anything because of the intense pain in my stomach. I was also at one time covered with **salt rheum**, and my cough weakened me so that I could scarcely walk. I had several attacks of bleeding at the lungs. My breath became so short that I was unable to work and was obliged to give up my business, which is that of a mason. I could not even walk about much. So I kept going from bad to worse. I then had an attack of the shingles, which, with all my other complaints, confined me to my room for three months and

Nearly Took Away My Life.

I had heard of Hood's Sarsaparilla as a good medicine, so I bought a bottle. When I had taken it, I found it had done me some good, so I continued till I had taken three bottles. I improved so rapidly that I could walk out of doors, and have steadily gained till I am at work again and use my hammer and trowel once more. The physicians told me five years ago that I would not live three years, and all the neighbors think it a very strange thing to see me at work again. It is the strength given me by Hood's Sarsaparilla which enables me to do it." ISAAC ABER, Vienna, Warren County, N. J.

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In Luck Certain.

After trying to sell books, pictures and wringers, and nearly every contrivance imaginable, I became discouraged and thought there was no chance for a poor man to earn a living.

There was nothing to do on the farm, and I could not get a job in town, when I happened to see how a teacher made money selling platers and thought I would try my luck. I bought a $5 Lightning Plater from H. F. Delno & Co., Columbus, Ohio, and from that day my luck seemed to change. carried the plater from, house to house and plated knives forks and spoons, right before the folks, and it is surprising how many want their things plated. I made $3.70 the first day, and in one week $28

I can plate with nickel, silver or gold. The work is fine, my customers are pleased and I am happy. I hope some other fellow, who is down on his luck, will see this and do as I have done and get up in the world. —William Evans.

Notice to Pastors.

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A Curious Clock.

A curious clock, destined for the world's Fair at Chicago, has been made by a clock maker at Warsaw, named Goldfaden, who has worked at it six years. The clock represents a rail way station, with waiting rooms for the traveler, telegraph and ticket offices, a very pretty, well lighted platform,and a flower garden. in the center of which is a sparkling fountain of clear water, past the rail way station run the lines. There are also signal-boxes, lights and reservoirs—in fact, everything that belongs to a railway station,to the smallest detail. In the cupola of the central tower is a clock which shows the time of the place; two clocks in the side cupolas show the time at New York and Pekin; and on the two outermost towers are a calendar and barometer. Every quarter of an hour the station begins to show signs of life. First of all the telegraph official begins to work. He despatches a telegram stating that the line is clear. The door opens, and on the platform appear the station master and his assistant; the clerk is seen at the window of the ticket office; and the pointsmen come out of their boxes and close the barriers. A long line of people form at the ticket office, to buy tickets; porters carry luggage; the bell is rung, and then out of the tunnel comes a train, rushing into the station and, after the engine has given a shrill whistle, stops. A workman goes from carriage to carriage and tests the axles with a hammer. Another pumps water into the boiler of the engine. After the third signal with the bell the engine whistles and the train disappears into the opposite tunnel; the station master and his assistants leave the platform and the doors of the waiting room close behind them; the pointsmen return into their boxes and perfect stillness prevails till, in a quarter of an hour, the whole is repeated.—*Home Journal.*

We all Make Mistakes.

As misery always loves company, we give the following from the Biblical Recorder, to show the readers of the Sun that it is not the only paper that makes mistakes:

The *Christian Index* of Atlanta, Ga., the most poorly edited Baptist paper in the South, in last week's issue presumes to criticise our use of capitals in the words "Judaism" and "christianity." Glancing over his page in which the criticism occurs, a number of mistakes, as usual, presented themselves. We turned the paper over to two of our printers, and in a little while they returned it marked all over, and the entire margin, top and bottom and both sides, were entirely covered with marked errors, and on his editorsal page over one hundred errors were marked. Many glaring errors in spelling in his leading editorial—the word "bigotry" was twice spelled "bigoty." Many errors in the use of capitals, errors in rulings, punctuations, and every conceivable thing. But the would be critic outraged editorial courtesy in his effort to hold up a contemporary to ridicule before his readers by displaying his criticism in leaving out all capitals, and thus printing the name of our paper in small type. One hundred errors on a single page is a hundred times more excusable than a wilful violation of every courtesy. But we are charitable enough to think that it was the work of some irresponsible interloper who wanted to vent some spleen against us.

Georgia affords the best field for a firstclass Baptist paper in the South. Isn't it a wonder and a pity that some one does not improve the opportunity?

After the grip, when you are weak and "played out," Hood's Sarsaparilla will restore your health and strength.

Serve God by doing common actions in a heavenly spirit.—*Spurgeon.*

A Triumphant Death.

Charles H. Winfree was born Dec. 25, 1812 and died Oct 27, 1892. He made a profession of religion in early life and joined the Christian church at Union, Va. I was his pastor for the last 9 years, and I knew him to be an earnest Christian, and truly devoted to his church. He was a good neighbor, an affectionate husband and a loving father, and good church worker. He was conscious to the end of his earthly pilgrimage, saying to his son. "I am going home." I have been with you all for a long time, but will leave you for a while. "I cannot return to you but you can come to me." He said his whole trust was in Jesus, and his last days were his brightest and happiest, as he lay upon his dying bed and sang, How firm a foundation." But the end was coming, and he knew his condition. He gave his dear friends his parting counsel. He kissed them farewell. It was farewell dear wife, we have been companions for a long time. Farewell, daughter; farewell, sons; farewell, little grand son; farewell, neighbors; farewell, friends; farewell, to all. Then came a whisper from his quivering lips as of old.

The time of his departure being at hand, and he clinging to Christ with such child like faith, he said, "glory, glory, glory to God forever." His body was laid away to rest in Union, Va. cemetery, till the resurrection morning. May God bless the dear bereaved ones, and sanctify this dispensation of his goodness to their eternal good.

S. B. Klapp.

Died.

At his late residence, near Providence church, Norfolk county, Va., Suddenly on Sunday morning, March 5th, 1893, Mr. John H. Hodges, in the 58th year, of his age.

Our friend whose death we thus record, was a native of Norfolk county, had long been a popular citizen, an excellent neighbor, and a devoted husband. He had held responsible positions of trust in the county, and always in faithfulness.

He was twice married; his first wife was Miss Edith Portlock, who preceded him to the spirit world many years. His second wife, who survives him was Miss Josephine Halstead, daughter of the late W. N. Halstead of Norfolk county.

He leaves no children by either marriage.

The funeral service was conducted from his late residence by the writer, and his body was laid into its lasting resting place in the eemetery in Berkley, Va The attendance was very large, clearly indicating his wide circle of friends.

May God bless the broken hearted widow in her great loss

J. Pressley Barrett.

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"Looking unto Jesus the Author and Finisher of our faith."

VOLUME XLVI. RALEIGH, N. C., THURSDAY, MARCH 23, 1893. NUMBER 12.

State Library

The Christian Sun.

The Organ of the General Convention of the Christian Church.

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice
4. Christian character, or vital piety the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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Durham, N. C.

DEAR SUN:—We had pleasant services yesterday at both hours, as the weather improves our congregations improve.

Our Wednesday night Bible readings are very pleasant services and pretty well attended. Our Sabbath school is small but prompt in attendance.

I announced yesterday we would commence a series of meetings the 2nd Sunday in April. We have been looking forward and praying that we might see a necessity for such a meeting at an early time and I hope the meeting is the suggesting of the Holy Spirit.

I want to ask that the pastors of the respective congregations please have one special prayer for the success of the meeting, and we ask the prayers of all God's people that the meeting may result in great good for the cause of the Maker here. We are few in numbers, but a few of my members are true and devoted to the church and very apt to do their full measure of duty.

J. W. WELLONS.

March 20, 1893.

Youngsville Church.

The second Sunday and Saturday before were spent with the church at Youngsville, N. C. It was always a great pleasure to meet this dear people. And this time the pleasure was emphasised by the presence of sister Hatch of Hanks Chapel, mother of Dr. Hatch. She was on a visit to her son's home.

We miss very much, at the organ, Miss Minnie Klapp since her father's family has moved to Elon College. Dr. Hatch, however, filled her place well last Sunday.

Saturday night was pleasantly spent with Bro. Genatus Winston; and Sunday night with Bro. W. T. Young.

Resignation of Rev. D. F. Jones.

The following letter from Rev. D. F. Jones will be read by our people with no little surprise, even as it was by the mission board.

"To the Board of Foreign Missions of the American Christian Convention.

BELOVED BRETHREN:—While I acknowledge your kindness to us and full fellowship with us in the blessed, though trying work in Japan, from the first day until the present, I must from conscientious reasons, present my resignation, to take place March 31st, 1893, or sooner if you should so desire.

My reasons being the following: I find on examination, that I have dishonored the Lord by ever in any way, acknowledging pouring or sprinkling as Christian baptism; when the plain teaching of the Word of God is otherwise. While continuing as your honored servant, I find that I am forced in one way or other to recognize them as baptism. It being my determination to follow the Lord fully, at all costs, therefore, while I very much dislike to offer to you my resignation, I see no other way. This includes the resignation of my dear wife also. Please consider the above as positive.

Respectfully offered,

Yours in Christ,

D. F JONES.

Tokio, Japan, January 19, 1893."

The following quotations are from Brother Jones' letters accompaning his resignation: "I am sorry to say in pouring water on a candidate and calling it baptism" (this he did before leaving the south for Japan) "I dishonored the Lord, and now while repenting I determined to do so no more, or even countenance the same, which I must do to continue on as heretofore." "If true to conscience I do not see how I can be true to your trust, therefore the action," (resignation).

"We sincerely trust the day will come when you all will understand and follow the dear Lord on the subject of baptism."

From all the above it will be seen that the reason Brother Jones gives for resigning is purely a theological reason, so far as I know no other reason has been given or intimated

From the time of his employment as missionary to the present he has never by any member of our board been asked to sprinkle or pour for baptism. His uniform practice in Japan has been immersion and this has been satisfactory to our mission board. Neither on the other hand has he been asked or expected to make Christian character plus baptism, a condition of fellowship.

He frankly writes me that he has already offered his services to another demomination'

So much by way of explanation. While gratefully acknowledging the financial economy with which Bro. Jones has managed our mission, the consecration of himself and wife to the work, and all that they have accomplished, the Board has by a unanimous vote accepted their resignation, to take place March 15th, 1893.

But What of the Japan Work?

It is to go on with scarcely an interruption. If the Schools of the Prophets at Gilgal, Bethel and Jericho felt badly when Elijah was removed, their hearts were soon reassured when they saw the power of God resting on Elisha their new leader.

Our new Missionaries feel the weight of the responsibilities which will now rest solely upon them. But Our Mission board believes that the mission is in safe and efficient hands. They have now been in the field four months, by March 15, it will be five months. Bro. Woodworth and Miss Penrod are making good progress in the language. Bro. W. has been diligent in learning the situation; he has held a conference of and with the native preachers, and is well in sympathy with the native workers and the work In the hands of our Missionaries now on the ground, under the blessing of God, our Japan mission will go on to greater prosperity.

Some contemplated changes and improvements are expected to be brought about in due time. Among which are a greater centralization of the work in view of permanency; a better acquaintance among the native workers themselves. Occasional serial meetings in view of revivals; a mission or religious paper in their own language; and a church and school building in Tokio, or some other central point.

Let our home churches stand unitedly, with faith in God, much earnest prayer for our Missionaries and their helpers, and a generous liberality for the work, and a glorious part in the evangelization of Japan is assured for our Mission.

J. G. BISHOP

Mission Sec'y of the A. C. C.

Dayton, O., Feb. 16, 1893.

The above sent to us some weeks ago has been held from the readers of the SUN for reasons satisfactory to the editor.

The Pulpit.

A Scriptural Sermon.

BY REV. JAMES MAPLE, D. D.

God is love. 1 John 4:8

The heavens declare the glory of God; and the firmament sheweth his handywork.

Day unto day uttereth speech, and night unto night sheweth knowledge.

There is no speech nor language, where their voice is not heard.

Their line is gone out through all the earth and their words to the end of the world. In them hath he set a tabernacle for the same.

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.

To whom then will ye liken God? or what likeness will ye compare unto him?

The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved.

Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

That bringeth the princes to nothing; he maketh the judges of the earth as vanity.

Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

To whom then will ye liken me, or shall I be equal? saith the Holy One.

Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.

I. Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

All things are delivered unto me of my Father: and no man knoweth the Son, but the father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins.

For when we were yet without strength, in due time Christ died for the ungodly.

For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

O the depth of his riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

For who hath known the mind of the Lord? or who hath been his counsellor?

Or who hath first given to him, and it shall be recompensed unto him again?

For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

Thanks be unto God for his unspeakable gift.

II. And we have seen and do testify that the Father sent his Son to be the Saviour of the world.

But when the fulness of the time was come, God sent forth his Son, made of woman, made under the law,

To redeem them that were under the law, that we might receive the adoption of sons.

And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners: of whom I am chief.

In whom we have redemption through his blood, even the forgiveness of sins:

But if we walk in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins.

Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

The spirit of the Lord God is upon me; because the Lord hath annointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound;

To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified.

Jesus answered them, verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?

But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

Being then made free from sin, ye became the servants of righteousness.

I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

For when ye were the servants of sin, ye were free from righeousness.

What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

For the wages of sin is death; but the gift of God *is* eternal life through Jesus Christ our Lord.

For we ourselves also were sometime foolish, disobedient, deceived, serving drivers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

But after that the kindness and love of God our Saviour toward man appeared.

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Which he shed on us abundantly through Jesus Christ our Saviour;

That being justified by his grace, we should be made heirs according to the hope of eternal life.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

And every man that hath this hope in him purifieth himself, even as he is pure.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

And not only so, but we glory in tribulations also; knowing that tribulation worketh patience;

And patience, experience; and experience, hope:

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

III He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

To the praise of the glory of his grace, wherein he hath made us accepted in the beloved:

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Wherein he hath abounded toward us in all wisdom and prudence;

Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

That we should be to the praise of his glory, who first trusted in Christ.

For as many as are led by the Spirit of God, they are the sons of God.

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

The Spirit itself beareth witness with our spirit that we are the children of God:

And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

For I reckon that the suffering of this present time are not worthy to be compared with the glory which shall be revealed in us.

For we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I become a man, I put away childish things.

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.

Then shall the righteous shine forth as the sun in the kingdom of their Father.

Who hath ears to hear, let him hear.

And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

What shall I render unto the Lord for all his benefits toward me?

I will pay my vows unto the Lord now in the presence of all his people.

Precious in the sight of the Lord is the death of his saints.

O Lord truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds.

I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord.

I pay my vows unto the Lord now in the presence of all his people.

In the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

To the only wise God our saviour, be glory and majesty, dominion and power, both now and ever Amen.

CONTRIBUTIONS.

Assurance.

1st. John 4:18. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. What does John mean by writing this scripture. Does he mean we shall know we are Christians? The answer comes "Yes." We are to know we are the children of God by the spirit which he hath given us. This beloved apostle (John) had in his possession Christ's peculiar love. And he tells us in the 4th ch. and 8th v. God is love. And if God is love, religion is love because religion is of God. Religion has no respect to person as to salvation. Neither has Christ. And when one's soul is full of the love of Christ, he loves every body even his enemies, John 3 ch. 14 v. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

Then if we are in possession of Christ's loving spirit, insomuch that we love one another, then we should make it known upon the housetop. I "know that I am a Christian, by the spirit which he has given me." Love is a gracious principle wrought in the heart by God. Suppose we were destitute of this gracious principle, then our minds would be pondering in doubts and fear. Why doubt Christ any longer? Why not say by the spirit of Christ, the "great tester." I "know I am a Christian". If the love of Christ were a substance we know not of, then religion would not be worth having.

Some may say we are not to know we are Christians, but say we hope we are. To such as may use the above language we say as did the Apostle Paul we ever should be ready to give a reason for the hope we possess. And Christ's loving spirit which is the reasoner teaches us this scripture 1 John 2 ch. 3 v. And hereby we do know that we know him. if we keep his commandments.

And his commandments are not grievous, when we learn to love them. Would we think our earthly father would tell us to do a thing that he knew we could not do. How much the more our heavenly father in giving us his commandments. God is too just, to give his sons and daughters a command so hard he knew they could not keep it. Suppose we were to ask Paul if we should know we are Christians. It seems to me he would give us this scripture. Romans 8 ch. 10 v. But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwelleth in you. Now if any man have not the spirit of Christ he is none of his. And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness.

Paul in his dying moments, begun to retrospect his past, and "exclaimed" I have fought a good fight, have kept the faith and am now ready to die or to be offered up. Could we think that Paul's mind was pondering in doubts as to his Christianity? or his past life as a Christian "Not by any means!" He had kept the commandments and the spirit of Christ had and was teaching him so.

Oh my brethren, think how many suffered martyrdom because they denounced paganism and claiming they were Christians. There were hundreds, doubtless there were thousands, who suffered martyrdom because they would say they were Christians, long after Paul was martyred. Suppose, my brethren, we die with our minds clouded with fear to meet the great judge, just as our minds, our spirits, our faith, is when we die, so shall we appear before our blessed Saviour. Then on seeing him in fear, we will not be happy to meet him. "Why." Because we did not trust him in this world as a God of reality. The way to meet Christ is to feel that we have kept the faith, that has been conformed in us by Christ. Then with this experience we can approach Christ as a loving Saviour. Oh dear brethren away with your doubts and let us be happy forever. Happy in this world and the world to come. Use this world as the beginning of heaven. Cry aloud with Isaiah, "Arise" "Shine for the light is come," and the glory of the Lord is risen upon thee. May God bless the dear SUN and all of its readers.

J. W. FUQUAY.

Varina, N. C., Feb 18th, 1893.

Bread stolen from the poor is poison to the soul.

Why did Christ Die?

Various answers have been given to this question, and there has been much bitter controversy upon it; but we have one infallible guide, the Bible. There we learn the following facts: 1. Christ died for man. He "tasted death for every man." Heb. 2:9. "Christ died for the ungodly. Rom. 5:6. 2 He died for our redemption. "Who gave himself for us, that he might redeem us from all iniquity. Titus 2:14. "In whom we have redemption through his blood, even the forgiveness of sins." Col. 1:14 3. He died that "repentance and remission of sins should be preached in his name among all people." Luke 24:47. "Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins." Acts 5:31. 4. He died to save us from the curse of the law. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree." Gal. 5:13 5. He died for our sins, "who was delivered for our offenses." Rom. 4:25. 6 He died "that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who through the fear of death were all their life time subject to bondage." Heb. 2:14 15. 7. He died that he might live again. "Therefore doth my Father love me, because I lay down my life that I might take it again." Job 10:17. 8 He died as a sacrifice to God He offered himself without spot to God." Heb. 9:14. He loved us, and hath given himself for us an offering and sacrifice to God for a sweet smelling savour." Eph. 5.7 9. He died that he might return to heaven, and send the Holy Spirit. "It is expedient for you that I go away: for if I go not away, the comforter will not come unto you, but if I depart, I will send him unto you." John 16:7. 10. He died as a ransom for man. "Even as the Son of man came not to be minisiered unto, but to minister, and to give his life a ransom for many." Matt. 20:18. 11. He died to set us an example. "Christ also suffered for us, leaving us an example, that ye should follow his steps. 1 Pet. 2:21. 12. He died and rose again that he might prove that he is the Son of God and Saviour of the world. "The Jews said unto him, What sign shewest thou unto us seeing thou doest these things? Jesus answered and said unto them. Destroy this temple, and in three days I will raise it up. Then said the Jews. Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body." John 2:18-21.

He "was declared to be the Son of God, according to the Spirit of holiness, by the resurrection from the dead." Rom. 1:4. 13. He died and arose from the dead to confirm his appointment as Judge of the world. God "hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts. 17:31. 14. He died to reward the death and tenderness of God's love for sinners. "God commandeth his love toward us, in that while we were yet sinners, Christ died for us." Rom. 5:8. 15. He died to reconcile man to God. "For Christ hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." 1 Pet. 3:18. "God was in Christ reconciling the world unto himself." 2 Cor. 5-19 16. He died for remission of sins." "This my blood....which is shed for many for the remission of sins. Matt. 26:28. 17. He died to redeem us from sin. "Jesus Christ who gave himself for us, that he might redeem us from all iniquity," Titus 2:13-14. "Once in the end of the world hath he appeared to put away sin by sacrifice of himself." Heb. 9:26. 18. He died that he might be ruler of both the living and the dead. "For this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." Rom. 14:9.

These are the reasons given in the Scriptures why it was necessary that Christ should die, and we should be satisfied with them; for the plan of salvation originated in the infinite wisdom and boundless love of God. He cannot make any mistake, nor do wrong. Theologians have gone back of the statements of the Bible, and attempted to give us the philosophy of this great question, and from this has arisen all the controversy and strife on this subject. If all were satisfied with the statements of the Bible there would be no trouble, but Christian philosophers try to explain what God has left unexplained They are wise above what is written "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor?" Rom 11:33 34.

But the question is asked, why send his Son to suffer and die? Why not send some one else? Christ answers this question "But last of all he sent unto them his son, saying, they will reverence my son." Matt. 21:27. "For God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." John 3:16

JAMES MAPLE.

Milford, N. J.

The Importance of Little Things.

When we look away down the the dim and shadowy past, when 500 years B. C. the grand old prophet spoke the sentiment of our subject, we find that the people were inclined to overlook the importance of little things. Since that was the case with the people of that remote time, what should we expect to be true of those who live in these the closing years of the nineteenth century, when men converse by means of electricity, and when everything seems to be going at lightning speed? The answer unmistakably comes back, "That the last state must be worse than the first."

In the natural world let us notice the office of little things. See you mighty oak in the distance towering fourth as if it would become an endless ladder joining heaven and earth. Know ye not that it sprang from a very tiny acorn, and watered by the dew-drops of heaven, warmed by the gentle rays of the sun, it ever mounted higher and higher, litttle by little, till now it stands the giant of the forest? So also the tallest pine grew from a little seed wafted here and there by the gentle breeze. This grand structure in which we now are, is but the development of a little clay and a tiny seed. The Amazon, the largest river in the world had its origin in a little bubbling spring. The historic deluge was but condensed vapor; while the boundless ocean itself is only the accumulation of small drops of water. When nature would make anything especially rare and beautiful, she makes it little—little pearls little diamonds, little dew-drops. This grand old earth upon which we dwell is made up of atoms so small that they can not be seen by motal eyes, while we the proudest race in existence are but organized particles of dust. And since the observance of little things is so important, it behooves us to look well to the littles in our dealings with others. It is by the little word or deed of loving kindness and loving sympathy that we make other hearts glad, and that we win the love and gratitude of others. And it is by the little word of thoughtless and deliberate unkindness or severity that we give pain to others, and that we leave sad and bitter memories of our unlovely course in the minds of those whose love and respect we might have won and held. It is often true that—

"A clouded face
Strikes deeper than an angry blow."

It is easier to show littleness in the doing or the attempting of great things than it is to show greatness in the doing or attempting of little things. But both these things are possible; and both of them are sure to be recognized, and to have their potency whenever and wherever they are manifested. It is the unconscious, the instinctive and the impulsive word or act of those whom we observe, rather than their more deliberate and more formal expressions of self, by which we shape our estimate of them. And in the same way we are judged by the world about us. It is more important for as in fact to have a care to our course in minor affairs of every day life, than in the greater matters and on the chief occasions when every body knows that we are on our guard and are at our best.

It is said that the cost of the fences in America is greater in the aggregate than the cost of the buildings. It is certainly the case that the smaller items exceed in amount the larger ones in every man's cash account. And when it comes to the troubles and worries of life, who will say that it is the great things rather than the little ones which make up his daily burdens and that cost him his keenest heart-pangs?

Our fathers who fought so bravely, so heroicly in the late war, will tell you that they had no such fear of heavy artillery as of light infantry in the hour of action. It is the little pieces of the cannon ball rather than the whole ball that are so destructive to human life. They did not dread the ponderous round shot, or the shrieking Parrot shell, as they did the hissing bulet that pierced the air and the tissues of life, like a flying needle. Many a man who could nerve himself up to bear the amputation of a limb, or who could move forward unflinchingly into the thick of battle, shrinks like a child from the thought of having a tooth pulled, or an inflamed finger lanced. The very smallness of the demand for courage stands as a barrier to heroism.

As there are poisons which kill surely in small doses, but which work their own cure in larger potions, so there are many trials and causes of suffering which are overpowering and deadly in proportion to their seeming insignificance.

Those who could bear great griefs courageously and who could grandly meet great emergencies are powerless in the presence of discomforts and annoyances which are large enough to be a reality, but too small to create a demand on all the energies of mind and heart.

All great discoveries are made through observing the little things rather than the larger ones. It is the man who watches the flying kite, or the swinging lamp, or the convulsive liftings of the kettle cover, or the twitching muscles of a frog, or who pores in study over the lenses of the microscope, who brings to light new forces in nature, and new helps to toil, and to power, and to health. More has been learned concerning the starry heavens, by the examination of the single rays of light from the distant orbs, under the scrutiny of the spectroscope, than by all the survey of the vast orbs themselves in the limitless sweep of the telescope. And the great scholar in any sphere always shows this greatness rather in his new uplifting of an overlooked little in his realm of research, than in his setting in a new light the great truths which even an untrained eye could see, and an unskilled mind could perceive the meaning of.

It requires constant watchfulness to guard our littles in speech and conduct. It is harder to be always right in little things than to be always right in great things When the Lord chose men for Gideons army, he judged them by so simple an act as drinking from a spring. Agar's is a model prayer; but a short one and the petition is but for a little. That grand old sermon on the Mount is a little one, but the last dedication discourse was an hour Day is made up of little beams, and night is glorious with little stars. Life is made up of littles; death is what remainest of them all.

God is judging every one of us right now by the manner in which we do our simplest tasks. And His glorious rule of judging is of universal application: "He that is faithful in a very little is faithful also in much; and he that is unrighteous in a very little is unrighteous also in much."

ELIJAH MOFFITT.

Elon College, N. C.

The Old Homestead.

Often with sadness mingled with joy and delight our minds run back to former days. We picture in our minds the dear old home and the loved ones who used to form the circle there. With what fondness we are wont to think of the pleasant days of childhood. How we scan the events and scenes of the days gone by. We call up our brothers and sisters, our dear old playmates, our schoolmates, the innocent pleasures of youth. But when we count how many have gone, one by one, and are no more in this world, our hearts yearn with feeling of sadness. We shall never meet them this side of the judgment seat of Christ. We

think of that dear mother who cared so tenderly for us in our infancy, in our helplessness; of our father who was sterner, yet kind and indulgent. We think of the deep anguish of mother and father when the waves of cruel war rolled ruthlessly against our beloved south country, and their boys, one by one, had to leave home, and all, to risk the fortunes of war. We feel to thank God forever for such good Christian parents whose earnest fervent prayer followed their noble boys, as they fought, for their safety in the dangers incident to a soldier's life Through many severe battles God's protecting hand was clearly seen; and unscarred we were preserved and permitted, when sweet peace came, to return home again. But these dear parents are gone. All is still. One by one all have gone. "I am thinking tonight of my old cottage home"

H. A. A.

The Right of Woman to Preach.

In the SUN of March 9th, I find myself called to account by two dear brethren, as to what I have recently said touching the right of woman to preach.

Bro. Holland thinks I am in a dilemma, in that I am conscientiously opposed to women preaching, and yet do not wish to incur the disfavor of our sisters I am not aware of having the reputation of being very brave, but I would hold myself in contempt, if the fear of the disfavor of any man, or any woman, could make me handle the word of God in a deceitful manner. I may in my ignorance misinterpret the scriptures, but so long as I maintain my loyalty to God, I will not handle his Word unfairly to shield myself, the sisters, or even Bro. Holland.

He asks if the passage I quote does not deal entirely with domestic and temporal affairs. I think not.

Let us see. The passage is:

1 Tim. 2:12, 13,14: But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed then Eve. And Adam was not deceived, but the woman being deceived, was in the transgression.

Now, the question is: Does this passage deal entirely with domestic matters? If it is wise to interpret scripture by scripture, it certainly is safe to interpret the same inspired writer by his own expressions. So let us go to 1 Cor. 14:34

"Let your women keep silence in the churches, for it is not permitted unto them to speak."

Now, Bro. Holland, does that passage deal with domestic and temporal affairs? Certainly not.

It may be said: But Paul in 1 Cor. 11:5 recognized women in public teaching. I think not, for clearly it will not do to array inspiration, against inspiration, for the moment we do that, we bring the Scriptures into contempt and ridicule, that will not do. Then how can the two passages be consistent? That is the question, for it is quite certain that Paul was not such a "turn coat," as in the eleventh chapter to favor women preaching and in the fourteenth chapter to positively condemn it. Then how shall we understand Paul? Clearly, at least to my own mind, this is the explanation.

In 1 Cor. 11:5. He was not condemning the *practice* but the *manner*, and then when he reached the fourteenth chapter, he boldly assailed the *practice itself*. If this is unsatisfactory, I will ask my critics to show a clearer consistency between the two passages, for manifestly there must be a consistency, or error? Which is it? Bros. Holland and Charnock will you answer?

Macknigh, onet of the clearest interpreters of the word, takes this view of it, while Clark, another able expounder, "mixes up" on the question and leaves himself clearly in confusion. For instance he says in commenting on 1 Cor. 14:34 where women are forbidden to teach: "But this by no means intimated that, when a woman received any particular *influence from God* to enable her to teach, that she was not to obey that influence."

Now let us hear this same man (Dr. Clark) on 1 Tim. 2:13: "God fitted man by the robust construction of his body, to live a public life, to contend with difficulties, and to be capable of great exertions." Then he at once says:

"The structure of woman's body plainly proves that she was never designed for those exertions required in public life." How inconsistent he is

Bro. Holland says that Philip had four daughters which did prophesy. I admit it, but was their work in the official ministry, or was it of a private character? The latter, evidently, as is shown in Acts 21:8. What took place was in a private house. This is also illustrated in Acts 18:26, where Aquilla and Priscilla took Apollos from the synagogue unto *them* and expounded the way of God more perfectly. They were workers in the gospel--laborers—in part co-operators with the men who constituted the official ministry of the church

After Paul expressly condemned women preaching, he asks: What! come the word of God out from you? or come it unto you only? This shows plainly, to my mind, that Paul reminded them of the fact that woman had not been the official messenger of the gospel, but that official messengers had brought the gospel to them.

Bro. Holland lays stress on "Help those women which labored with me in the gospel." I do not object to that at all. Laborers with him only meant co-operators, as I think the Greek will show, and we have abundance of proof that the women co-operated with the ministery, as in Matt 27:55; in Matt. 28:5; in Mark 14:3; in Mark 15:40; in Luke 10:38; in Luke 23:27,-49; in Luke 24:22; in Acts 1:14; in Acts 16:15; in Phil. 4:3; and other places, too numerous to name.

But Bro. Charnock asks: Where shall we draw the line (between the woman's work for the Lord and preaching the gospel)? Just here Bro. C.: Let her bear personal testimony, let her pray in the prayer meeting, in the home; let her teach in the home circle and in the Sunday school; let her go to the bedside of the sick and pray with them, teach them, let her go any where, every where, like her Master, doing good, stopping only when she comes to the line of the official ministry. Let her not enter the pulpit to teach as an ordained Minister, let her not be in authority in the church councils and legislative bodies. Do you ask why I draw the line here? I answer *only* because God's word draws it there, as I understand it. If God's word does not prohibit, if it can be shown—then I have not a word to say against women preaching, but so long as the Word teaches me, as it now does, so long, must I stand against it, without fear or favor.

Bro. Charnock says we do not find among the first Christian band a female Judas, nor a Peter. That proves too much Bro. C. for there was no female in the "twelve"—and that is on my side of the question. Does any one suppose that Jesus would have left the sisters out of the "twelve," had he wanted them there? Does any one suppose he would not have wanted them there, if it had been in keeping with God's law to have them there? Let us meet the issue squarely; Thus was no woman in the first "chosen twelve;" we have no account that Jesus ever authorized a woman to *preach* his gospel; we have no account of the ordination of any woman to the gospel ministry in the New Testament, and on the contrary, Paul the chief authority in the Apostolic age positively forbids it.

I go a step further: Will my critics be so kind as to cite a *single instance* in the New Testament where a woman was ordained to the gospel ministry?

For every case so named, I will bow in humble apology. But the ordination of men is specified time and again. I hold that all these facts support my claim that Paul stands squarely against women becoming *ordained* or *official* ministers of the gospel. If this is true, there must be some reason for it, and that reason is found, as I see it, in 1 Tim. 2:14, she was deceived, and for this proof of her weakness the curse was given, she must not preach, or teach, in the churches. For years I had been in doubt on this question. When the letter alluded to in my last letter came I began to examine and for the first time I saw that Paul gave a reason for his prohibition. It was then that I saw that the many ways of *explaining away* Paul's word, did not, and could not, remove his reason for forbidding women to preach. If that can be done consistently with truth, I shall have no objection to women preaching. As to any attempt on my part to make Paul the author of my opinions, I must think Bro Holland is laboring under some misconception, for I said distinctly that I had no opinion of my own, but something better—Paul's inspired statement. I fully disclaimed any responsibility for his statement, but confessed my fondness for standing by and consenting to what he said. Would it not be the hight of presumption for me to claim any responsibility for inspired statements? I think so.

I should like to know who is the author of Bro. Holland's idea that the wife should not be a "teacher" in the family. That is where I should judge she is eminently qualified to be a teacher, for in 1 Tim. 4: 14, Paul says: "I will therefore that younger women marry, bear children, guide the house."

J. PRESSLEY BARRETT.

Norfolk, Va.

FROM PASTORS AND FIELD.

New England Matters.

There is but little transpiring in New England, that will interest the readers of the SUN." There has been an uprising in the state prison, in Charlestown, Mass. which come very nearly resulting in the escape of the convicts, and the death of officers of the prison. Some of the convicts were armed with revolvers clandestinely obtained, and the time set for the strike for liberty Just before the time arrived, one of the convicts, notified the officers, of the deep laid plot, and being "forewarned," they prevented their escape. One officer was shot, but not killed. Gov. Russell went to the prison, and ordered every convict put in his cell and kept their, till a thorough search was made for any weapon which any convict might possess, forbidden by prison rules. The search

is not yet completed. The whole thing, has caused great excitement in the state.

Last Friday, there was a big fire in Boston, the loss of property, is estimated to be over $,4, 000, 000. Four bodies have been found among the ruins, many were injured by jumping from the windows of burning buildings The "Solons," in the Massachusetts Legistature are "tendering" the License law. The great question seems to be, whether men shall take their grog, sitting at a table or standing in front of the "bar"! Even school boys, laugh at such nonsense! The fact is, the *lobby rummies*, control legistation on this question. 'Tis a burning shame, that the saloon cant be closed, when a majority of the people are demanding it. Three fourths of the towns, last week, voted *no license*. The cities, generally, have not had their annual elections. Maine, Vermort and New Hampshire stand *firme* for prohibition. In each of those states, are men who sell in violation of law, and take the consequences,- fine or imprisonment, or both.

The storms and heavy gales, have been very destructive to shipping, and many lives have been lost.

Some of our ministers, are on the sick list. The most of them, are having fair prosperity,—but no special interest. The young people, are more active than formerly.

Some of our ministers, are taking a deep interest, in obtaining subscribers, to the *Herald of Gospel Liberty*.

While the "Sun" shins brightly, 'tis hoped the churches in the South will give it a liberal patronage.

H. M. Eaton.

Middleboro. Mass March 1893.

Mt. Zion.

Owing to the heavy rains, I was unable to get to my appointment at Mt. Zion the second Sunday in Feb. Therefore the quarterly conference of the church was held yesterday. The business of the church was transacted in a spirit of kindness, and brotherly love.

This morning at the usnal hour for preaching, I met at the church a nice congregation, to which I tried to preach the blessed gospel. After the sermond the doors of the church were opened, and Bro. W. H. Richmond and wife presented themselves for membership. Bro. Richmond professed faith in Christ last Oct. Sister Richmond came with a beautiful letter from Pleasant Ridge Chritian, church, recommending her as a noble Christian, and enthusiastic church worker. After the usnal examination, the choir sang, "Blest be the tie that bind," while the church extended the right hand of fellowship. Many friends and relatives came forward, with tears of joy trickleing from their eyes, to welcome them to a home among them. There is a peculiar blessedness in giving our hearts to God while young. This young couple have started in life's journey right. May the Lord bless them abundantly all through life, with both spiritual and temperal blessings.

After Bro. Richmond and wife had been received in the church, the Lord's supper was administered by Rev. R. G. Tinnin. It was a solemn occasion, and we feel that the Lord was present.

Mt. Zion is moving on nicely. The pastors salry is paid up, and the conference assessment for foreign missions is nearly or quite raised, besids something on the other assessments. It has not been a year since we first met this dear people, but we have learned to love them. The writer feels under many obligations to Bro's. J. B. Richmond, W. A. Bradley, W. E. King, A. F. McAdams, and their excellent families for special favor and kindnesses while in their homes.

W. J. Laine.

Elon College, N. C., March, 12, 1893.

Danville Va.

Dear Bro. Clements:—My last appointment at Mt. Auburn which was on last Saturday and Sunday of Feb. was one of some special interest. There were several items of business which were very enthusiastically considered, and especially the endorsing of the Womans Aid Society. The dear sisters of this church have organized themselves into a Society and agree to raise all the money that the Conference assessed their church, and they leave the brethren to raise the salary. This is just what we need in all our churches and it would not only be the means of a better support for our enterprizes, but give our dear sisters an opportunity for a broader field of usefulness, and as a consequence higher attainments in their spiritual life. These sisters have Constitution and by laws: The membership fee is $1.00 and beside their fees, they solicit aid out side of their membership. I think it is a sad reflection upon our denomination, that our sisters have done so little organized systemmatic work in our church, though I do *not blame them*, but our pastors for neglecting them.

The sisters of the Methodist, Baptist, Presbyterian, etc., are raising thousands of dollars every year, for the advancement of our Lord's cause in their denomination and I believe our sisters would do as well in proportion to numbers as any, if they had the proper encouragement. I believe that our sisters ought to have an annual convention, that they might be enrolled to develop some well-arranged plan for the raising the money so much needed. Can't sister Julia King of Longs Chapel, suggest something for such an enterprise as above mentioned? Come sisters rally to the front, and take your places as I believe you are capable of doing. With proper effort on your part and with the necessary encouragement by us. I believe that our sisters can raise more money than all of us put together have been doing, of course I know this is saying something along the line of advance, but have I said too much?

Our Foreign Mission work needs close attention, a strong and faithful support. We must not allow the resignation of Rev. D. F. Jones to discourage our efforts for this gospel enterprise. Other denominations have their reverses and backsets and we must expect ours with them. Let us take courage, and look at the trial through which we have just passed and look at as it being for the best. I guess we have as little use for fickle minded men as any other denomination. Let us look well to the next appointees for the Foreign work, and try to appoint men of Christian stability.

Yours more determindedly,

P. T. Klapp.

Notes From Harvard.

Mr. Editor, when I see the mistakes which the types have caused in my letters I generally whistle a tune and go ahead and *not* call any attention to them for three reasons. First, because they are so numerous, second, because the correction would be two weeks behind the error and third, because those who saw the error would have doubtless forgotten the article, error and all. But if I may be forgiven this once, I just wanted to remark that never in this world did I mean to put down Carlyle's famous book "Past and Present" as it occured over my name some letters back, to wit, "past or present." I have about decided any way that the defects and blunders in my chirography were only equalled by those in my orthography and until improvement can be made in either or both of these, I know not that I shall further call attention to these blunders any more while the world stands.

This is said to be the hardest winter Boston has had for several years. I guess it is so. And now windy March is upon us with all the wrath and fury attributable to the famous war god,—Mars—from which the month gets its name. Not merely has the weather been hard in these parts, but hard times and suffering have come from other sources. Fires have been both numerous and destructive. Last Friday p. m. in a few short hours between three and four millions went up in smoke and several lives were lost. The fire was right in the heart of Boston and had it been windy then as it is to-night, the fifty fire engines that then fought the flames would have been as powerless to subdue as so many pop guns against a Napoleonic army. Fire is a good servant, but a bad master (and fire is not the only thing of which this same may be said.)

And for the past few weeks the death rate around Boston has been increasing, from pneumonia. The papers I see report this an exceptionally hard time in this respect—especially on adults. Those of us who are in school can but realize that the scholastic year is rapidly passing away. How the days and weeks do flow into one another and glide hastily by. When at the close of the week (12 o'clock Saturday night) the student shuts his book and looks back upon the week's work and asks himself what has he done, what has he learned that week, he is sure to get an answer and something more than possibly his inquiry first intended. It is strange that the events of a busy week can in this unity be grasped in a moment and judgment cast upon them. Not merely do the hours and the days of the week melt into one, but the thousand events dissolve in a unity and there is in a moment of feeling—a feeling pleasant or unpleasant according as to whether this retrorospect reports "something" or "nothing," "success" or "failure" to the mind. This is doubtless true in all the affairs of life—whether with student, merchant, farmer or what not. Our feelings will come and make themselves known by their own weight and our will has about as much power to controll them as the August breeze has to controll the ebb and flow of the tide And what is true of the weeks is doubtless true of the months and years in retrospect. These feelings I guess are ones private account with ones self and good or bad feelings come according as to whether the credit or debit sides out balances. If this be so, what an impetus it should be to try to keep the credit side in advance—so there will be a "surplusage" of good-feeling (pleasure) at the time of reckoning, whether at the end of the day, week, year or life Exit philosophy.

The whole church can but rejoice at the bright prospects, as reported through recent letters to the Sun, about the Norfolk work. This is a great grand work and the whole denomination will rejoice in its success, I frequently think there has been no bigger mistake on the part of our church than that of failing to take the towns and cities." We have lost scores and scores of our best members in this way—leaving the country, going to the cities finding no church there of our name and

belief and thus drifting into others. But this is only a minor consideration in comparison with the amount of good in other ways, an excellent church in a city can do. You let our people educate more in our own schools and colleges, as they will ultimately see they must do, and you will see more churches going up in cities—and in the country too as for that—and you will see our denomination inforced with new blood and quickened with renewed grace and vitality—that is if a prophecy can be formulated from history and facts

In fact, Mr. Editor, as one reads the SUN from week to week and watches our church enterprises, I think that one can but see a steady and healthy and hopeful growth and development. We are, it seems to me, learning that there are general enterprises that belong to, and should interest all, as well as special and local ones. These general enterprises go beyond our own home, church door and can but tend to bind us closer together, broaden our interest and deepen our Christian spirit by giving to it extensiveness as well as intensiveness. These interests that we are to have in common will broaden our love as well as intensify our fraternity. "He that loseth his life shall find it"—not if he loseth it in self, but in a greater whole.

There are many other things of interest in the SUN recently but I see my letter is already too long, and "my partner" hath somewhat to say else where. So this is enough for us this time.

J. O. ATKINSON.

Elon College Notes.

We noticed in last week's SUN that Bro. Foster asked the question. "Shall we have the North Carolina and Virginia Sunday School Convention?" In response we would say yes, by all means.

The Y. M. C A 's of our country are doing a greater work to-day than ever before in its history, and much of the success is due to the work of the conventions of the different associations. There, where the young men exhange ideas and discuss as to the best plans for work, is where the love of God is made more manifest and the young men are aroused more fully to a sense of religious duty and responsibility. And no less is this the case with Sunday school workers. No teacher has ever yet become so wise, so perfect in his teaching but that he can learn valuable lessons from a little child, how much more then will he be benefitted by contact with stronger minds. But these conventions not only aid in the discipline of work, but they also bind the different Sunday schools more closely together, and unite the workers in a common cause, all working and praying for the advancement and success of each individual school. Any school that is able to accommodate the delegates should feel that by securing the convention, it will not only aid its own school, not only all the schools, but also the cause of Christianity throughout the entire country. We say never give the good work up.

Rev. P. T. Klapp, who spent a day or two at Asheboro in the interest of the church, reports bright prospects.

We are glad to welcome Mrs. John T. Moffitt, who is visiting her parents at this place.

Those young men and women acquited themselves manfully at the public exercises in the college chapel last Saturday night.

The students were delighted to hear the splendid sermon preached by Prof. Kendrick Sunday. The matter was not only good, but it was presented in a pleasant and forcible manner.

Miss Mattie Whorton is visiting friends here this week.

Mr. S. L. Adams returns from Harvard University, bringing good news and encourageing words from Prof,s Atkinson and Moffitt.

Mr. Albert Lee of Virginia visited his son and daughter who are in school here. We are always glad to see any friend and patron of the college.

It really snowed Friday and Sat.

Very truly,

ELISAH MOFFITT.

March 20, 1893.

"SUFFOLK, VA., March 13, 1893.

DEAR BROTHER:—We desire again to call your attention to the Eastern Virginia Sunday school Convention. The plan of the Convention for raising money to carry on this work is as follows: That each school take up four collections annually,—1st Sun in January, April, July, and October, respectively, that two weeks before each of these collection days, the superintendent distribute "mission barrels" to such children as may be willing to solictit funds for this purpose; these to be taken in on the days named, opened by the Superintendent, the money placed in the Treasury, and the "barrels" kept by the superintendent until two weeks before the next collection day. The Convention recommends further that the schools have entertainments, festivals, excursions, etc., to raise funds for that purpose. Could your school not have one during the year?

Remember that a handsome silk banner will be presented to the school sending the Convention the most money per member for this purpose.

By order of the Convention, the Committee in charge has secured the service of a missionary, Brother Ira Connelly, who is now traveling—seeking to organize new schools, revive old ones, and spread our denominational literature.

Please urge upon your school the importance of this work, and interest the children in striving for the banner. The 3rd Sunday in this month is the time to give out the "barrels" for next collection day.

Wishing you much success in the good work of the Sunday school, we remain,

Yours in Christian love,

N. G. NEWMAN,

Chairman of Committee."

P. S. The above circular letter has been sent, by order of the committee to the superintendents. A card has been enclosed on which we wish the supt. to report the success of his collection as soon as taken up. Some Sunday schools have done well, while many others have failed to report at all. We hope, however, they did not fail to take up the collection. Failure to take up the collections will mean failure to the enterprise. Superintendents and delegates voted solidly at our last convention to continue the missionary work. Now, let each school carry out to the extent of its ability the duty it has voluntarily imposed upon itself

N. G. N.

Chr. of Com.

District Meeting.

PLACE: Union Chapel, West Point, Ala.

TIME: April 28th, 29th, 30th, 1893.

Friday 28th, Religious services conducted by Rev. J. D. Elder, Pres. of last session.

5:30 p. m. Organization.

6:00 p. m Shall any act of the District Conference be binding on its respective churches?

Opened by Prof. J W. Stephenson.

Adjourn until 8:30 a. m.

8:00 p. m. Preaching by Rev. W. R. Knight. Alternate, Rev. M. D. Chewning.

SECOND DAY.

8:30 a. m. Religious services by Rev. G. D. Hunt.

9:00 a. m. Prayer meeting and family prayer, opened by Rev. H. W. Elder.

10:00 a m. Religious Literaure, opened by Rev. G. D. Hunt.

Adjourned until 1:00 p. m.

1:00 p. m. Missions, opened by Rev. C. M. Dollar.

2:00 p. m. Education opened by Prof. A. P. Fuquay.

3:00 p. m. Sabbath schools, opened by Rev. J. W. Elder.

4:00 p. m. Miscellaneous business.

Adjourned until 8:00 p. m. Preaching by Rev. C. M. Dollar.

THIRD DAY.

8:00 a. m. Principles of Christian church as follows:

1st. Christ the only head of the church, by Rev. J. D. Elder.

2nd. The name Christian, by Rev M. F. Lett.

3rd. Scriptures the only guide, by Rev. C. M. Dollar.

4th. Christian character the only test of fellowship, by Rev. W. R. Knight

5th. Right of private judgment the duty and privilige of all, by E. M. Gay. and Rev. T. W Elder.

11:00 a. m. Preaching by Rev. H. W. Elder.

8:00 p m. Preaching by Rev. J. W. Elder.

J. D. ELDER.

Chr.

Gleanings.

Rev. C. A. Tillinghast, pastor of of the Christiian church, in Providence, R. I., is on a visit to South Carolina.

Dr. M. Summerbell of Lewiston, Maine, delighted his audience at the Christian church, in Wolfsboro, N. H., with his popular lecture on "Blindness and Blunders."

The Christian church, at Mt. Moriah, Clark Co. Ind., has been wonderfully revived, with 18 additions.

Rev. F .P. Trotter has just closed a good meeting at Liberty church Ind., with 5 excellent accessions to the church.

Rev. W. J. Wheeler reports a blessed work of grace at Sugar Creek church Mo., with 13 additions.

Mrs. M, J. Winson, traveling canvasser, for the *Herald of Gospel Liberty*, reports 2 conversions and 2 additions to Millwood church Ind.

The result of the meeting at Sandusky, Iowa, says Rev. A. R. Gregor, was 19 additions.

Rev. R. W. Pitman says the meeting at the Star church, Kansas, was a glorious success 12 accessions.

Rev. G. A. Beebe, the beloved pastor of Berkley church, a few years ago, but now pastor of the Bogle Street Christian church, Fall River, Mass., has had the assistance of Rev. Sister Lizzie Haley in a revival meeting to good success—19 additions.

The Castle Christian church, N. Y. has made their pastor, Rev. B. S. Crosby a donation of $115. This is a good way to show esteem for a pastor.

The Delphos Christian church, Ohio, has enjoyed a revival. Eleven conversions and 7 additions. Rev. Leonard and Slain laborors.

Rev. H. J. Duckworth says he closed his meeting at Mt. Sterling, Ohio, with 25 additions.

Rev. C. L. Jackson, the evangelist, has closed another grand revival at Troy, Ohio, (Rev. G. W. Share pastor) with 40 or 50 conversions and 3 additions.

The Christian church in Madison-

[Continued on page 151.]

Hood's Sarsaparilla positively cures even when all others fail. It has a record of successes unequalled by any other medicine.

The Christian Sun.

THURSDAY, MARCH 23, 1893.

REV. W. C. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER

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Address all communications to
THE CHRISTIAN SUN,
RALEIGH, N, C.

EDITORIAL NOTES.

Be sure to read our Receipt Column and see if you are receipted right.

Shine on, now, SUN; and may you never get in the eclipse any more. We are very glad to see you full size again.

Rev. C. C. Williams on his return home from his appointment at New Hope gave the office a pleasant call this week.

Our remarkable Premium Offer closes next week. The time is short if you wish to avail yourself of it, do so at once.

Send in your orders for Hymnaries. They are for sale at the CHRISTIAN SUN office. No better church music to be found.

The *Preacher's Mayazine* for March contains much useful information and thought for preachers. $1.50 a year; Wilbur B. Ketcham, 2 Cooper Union, N. Y. city.

The brethren seem to be much interested about women preaching. We are willing for the brethren to have a say; but the question will be no nearer settled than it was before.

The Annuals are being sent out this week as fast as possible. It is quite a book, containing over 100 pages. This is the largest Annual we have ever published so far as we know.

Dr. Maple's article: "Why Christ Died," is a production that will do you good to read. And then the sermon is extra good and taken from undoubted authority. It is a scriptural sermon in every sense of the word.

Sunday schools wanting literature should write to the Christian Publishing House, Dayton, O., which can supply you with *anything* needed. The literature supplied by the House is superior to anything you can get from other publishing houses for Christian Sunday schools. The SUN does not keep Sunday school supplies, except song books. The Evangelist's Songs of Praise are on sale at this office.

Bro. J. M. Fitch, Supt. of the Sunday school at Bethel, says: The school is doing well. He mentions the fact that the members of the church are interested both in the church and Sunday school work We are glad to know that Bro Fitch and those acting with him are pushing the Sunday school work.

The *Western Recorder* says: "It no more helps a preacher to parade his rejected calls than it helps a lady to parade her rejected offers of marriage. It makes the impression that he has coquetted with the churches, and also that he cannot be moved from his present field. Often the announcement that a preacher had declined one call has prevented his receiveing another call he would have been glad to accept."

Justice says: In my rambles among the churches, I sometimes find that the church members seem to worship their pastor more than their God; or it looks so to a spectator. Is this best for the pastor and congregation? Preachers are human and liable to err like other people. If the preacher is a good man, he is as good and no better than a good layman. The adulation shown him sometimes makes him worship himself and dislike all those who do not worship him or sound his praises.

Could it have been jealousy that caused all the Raleigh pastors except Foster and Curtis to oppose calling Mr. Moody to Raleigh to conduct a religious meeting? It was not because there is no sin in our midst; for God knows this is a sin cursed city, it being not a whit more holy than other centers of population. It might, have been as some one said, they were afraid he would get a little of Raleigh's money; but then she has plenty of that, and what Mr. Moody would have gotten these preachers will *never* be able to touch.

The Raleigh Sunday school under the efficient labors of Deacon D J. Mood and his excellent co-workers is in a prosperous condition and promises much for the summer. The teachers are the best to be found, especially would we mention Mrs. J. L. Foster who has charge of the Infant class, and Mr. F. O. Moring in charge of the Bible class, and besides these there are two other interesting classes taught by J. A. Mills and the superintendent's excellent wife, respectively. The pupils are earnest and faithful. Bro. M. says that under such favorable conditions the school cannot be otherwise than in a prosperous condition.

Denominationalism.

"It creates and perpetuates a feeling hostile to the principle of the universal brotherhood of man and the oneness of God's people." The universal brotherhood of man and the oneness of God's people is one of the central ideas of the New Testament. Paul says, "We are one body in Christ and every one members one of another," and Christ prayed that his followers might be one even as He and the Father were one. The diverse gifts and necessities of man, and the varied products of the different parts of the earth show that men are mutually dependent upon each other, and should therefore be united by bonds of love in one common brotherhood. Anything interfering with this principle of God and nature can but prove detrimental to the best temporal interest of man and the cause of Christ.

But has denominationalism done this? History answers in tones louder and accents more emphatic than we can. Let history show how it has severed homes, rent churches, and disorganized states, how it has caused insurrections, rebellions, and revolutions, how it has banished and beheaded kings and disinherited heirs to the throne, how it has made England, Scotland and Ireland the most implacable enemies, and the scenes of the most inhuman butchery; how it has changed the dynasties of France and drenched her soil with human blood. Nor is this all. Other nations can tell the same tale of persecution, —of days just as dark and crimes just as inhuman as France and England have ever been called upon to witness. It has been estimated that 70,000,000 of human souls have been slaughtered in the conflicts of denominationalism.

The persecution of the past has not been the exception, but the rule, among religious bodies. The unholy spirit naturally engendered by denominationalism extended even to the present bodies of Christians. Note the Pilgrim Fathers. They turned their backs forever upon home, kindred, and friends, and exposed themselves to the dangers of the sea, and later to wild beasts and savage natives, that they might enjoy religious freedom. They perhaps represented the purest and best blood that has ever come to our shores seeking a home; yet these same Pilgrim Fathers persecuted even unto death the poor Quakers, who asked of them only what they had demanded for themselves,—the right to worship God according to the dictates of their own conscience. It is a comfort to all Christians to feel that these dark days have passed away. But unkind feelings still exist. If the reader should think otherwise we refer him to the denominational literature of the various churches, to the attacks often made from the pulpit, the fellowship of ministerial brethren, and the association of local members.

The question arises, how can denominationalism bring about the evils named? It is the natural tendency of separation. When the human family dwelt together they spoke one language and lived in peace, but when they separated, not only the language, but their manners and customs and interest became more and more unlike, until in course of time they became hostile nations, each ready to devour the other. So it was with the church. It once lived in peace speaking only the language of love; but when it separated on account of some little minor difference in opinion, the factions became more and more unlike until they were found in direct antagonism. These evils have been greatly multiplied by the union of church and state at a time when the state was essentially warlike. A conflict between nations over the most trivial matter involved churches and tended to perpetuate hostility between them.

These evils have been greatly increased also by the direct influence of denominational teaching. It is a fact to be lamented that many of the denominations do not teach their adherents to regard others as brethren in Christ. This teaching begins in the Sunday school and is continued on through the seminary, where it returns to the pulpit with a new vigor and zeal. Even where they are not taught to regard each other as hostile, an influence is thrown around them, which tends toward greater differences of opinion and less affection.

But must this state of affairs continue? Is it the only evil without remedy? No. it can and will be remedied, not by the discovery of any new antidote, but by the practical application of the one Christ gave. That antidote is *love* Let love have its perfect work, and then will men grant to others the privilege they demand for themselves, churches will discard all sectarian names, and become one to the blessing of mankind and the glory of God.

Appreciative.

Kind, loving, and obedient children are a great joy to good parents. The pastor of deep piety is sure to be drawn to an appreciative people. And it is none the less true, that the editor's pen is made more lively by appreciative readers.

What we want to say in this short article is, not to write an essay on

appreciativeness, but to indicate to the readers of the SUN, the gratitude we have for the appreciation shown It would be hard to find a people any where more appreciative, than the Christians. Occasionally some one gets his back up a little; but these are the exceptions to the rule.

It has been our great pleasure within the last decade to meet many of the Christians in their homes, in their churches, on the cars, in the country places, villages, towns, and cities, from the cold winds of New Hampshire to the hot rays of the Sun of Alabama. And every where, whether in the humble cottage or costly mansion, we met with Christian sympathy, calculated to make one feel that the little efforts which he was putting forth for good were appreciated.

But recently we have been made to feel more grateful for an appreciative people than ever before. For notwithstanding it has been impossible for us, during the last four months to make the SUN what it was once, our readers, with few exceptions, seem to understand the situation, and with their souls possessed in patience showed a loving appreciation for the efforts we were putting forth. Had it not been for the patient waiting of our dear people for the Annuals, we do not see how we could have borne up under the work. We say God bless our people for their appreciativeness.

The Golden Rule Broken.

A few days ago as we walked along the street, we passed a couple of young ladies, guessed to be about fifteen years old. They were in earnest conversation about an absent one of their own sex. Just as we passed we caught the sentence; Oh! she is horribly ugly. Such language eallied forth a glance to see, if they were beauties. They were regarded of the medium kind. Then came the thought; the golden rule broken again. Where upon our meditations started on a journey of the golden rule.

The poor girl, about whom the two young ladies were talking, possibly could not help it. And it certainly made them no better nor prettier to talk as they did. Such conversation can do no one any good, but may sadden some heart. In conversation about people who are absent, it is well to follow the GOLDEN RULE.

Appointments at Wake Chapel.

Third Sunday and Saturday before were spent with the church at Wake Chapel, N. C. Notwithstanding the snow storm that came Saturday night, Sunday gave us a pretty day. The services were very pleasant. The Sunday school was reorganized by electing J. E. Ballentine superintendent, Frank Johnson Assistant superintindent, and Willie Jones secretary. With these brethren, and many others who will work with them, we shall expect success

Saturday night was pleasantly spent with the family of Bro. J. E. Ballentine.

Bro W. M. Ballentine has been quite ill of late, but is much better now.

Bro. K. B. Johnson kindly took us in to Raleigh Sunday in the afternoon where we, at night enjoyed a good sermon by Bro. J. L. Foster. The music, with sister Foster at the organ, and Bro. Geo. McCullers with the horn, and a choir of good singers, was inspiring.

Eastern Virginia.

In the brief accounts given, in the SUN of our recent visit it was impossible to mention all the acts of kindness shown us. We do not recollect names very well; and therefore, often neglect to mention some that ought to be given. Therefore our friends are asked to excuse any seeming neglect of courtesy as unintentional.

We can say truthfully that we have not found anywhere a kinder people than those of Eastern Virginia. They are both kind and liberal in the highest sense of the word. Every where we went we were made to feel that we were in the midst of large hearted friends. Open doors, open pocket-books and open hearts all contributed to augment the sum of our pleasures during our stay on Virginia soil. May God bless the dear people of Eastern Virginia.

Books are the true levelers. They give to all who faithfully use them the society, the spiritual presence of the best and greatest of our race.—*Channing*

Continued from Page 149.

ville, Pa., is in the midst of a great revival, 40 having decided for Christ. The meeting at Gooseberry Mines church, Pa., reulted in 30 conversions and 19 additions. At Hyndman Pa., there was 3 additions. At NewportPage Co. Pa., there were 6 additions, says Rev. Wm .C. Garland.

Sister Maggie Wallace of Missouri, the result of revival metings as follows: At Pleasant Hill 15 additions; at Love Chapel 7 additions and at Tarkia Valley six additions.

The Christian church at Lubec, Maine, has improved and beautified their house of worship at the expenditure of $3,000.

Rev. I. C. Waymire, Jameston, Ohio, has closed a special meeting at Salem, with 9 received.

Rev. C. H. Haines, Stoutville, Ontario, gave the hand of fellowship to 23 new members.

Rev. H. D. Catte reports 20 conversions at Pleasant Grove Christian church, Ill. One man, a man of intelligence, but an infidel all of his life, submitted to Christ.

Rev. I. Millard Hole of Mellow Hill, Ill., reports as follows: Three conversions at Bethsaida; 2 additions to Mt. Zion and 4 additions at Bethany.

The Fairview Christian church, Iowa, is about to build a new house. Already $1,000 has been subscribed.

A Christian church has been organized at Lamb School house, Iowa, by Rev. O. E. Brown.

Five members were received to the felowship of Jefferson church, Ind, as the result of a profitable meeting.

There has been 4 accessions to Goshen Christian church, Ind., with prospects of others soon.

Aunt Nancy Hawkins, aged 93, was recently baptized by immersion, by Rev. A. R. Heath. Having but recently professed religion.

Rev. W. S. Landy reports a revival at Powers Fair Vail church, Jay Co. Ind., with 11 conversions and 11 additions.

Rev. W. H. Shan, Randall, N. Y., has been "donated" to the amount of $121.50. One hundred by the Christian church at Randall and $21.50 by his Masonic brethren at Fultonville, N. Y.

Rev. G. H. Guild reports 2 additions to Five Mile church and 10 additions to Pleasant Hill church, Ohio.

Rev. B A. Cooper Chancyville, Penn, makes his final report of 7 additions to Mt. Zion; 8 to Mt. Hope; 9 to Fairview and 5 to Pleasant Grove Christian churches, Penn.

Rev. W. H. Orr Lebanon, Ohio, has been so feeble for two months, has not been able to attend his appointments.

Rev. G D. Black who has recently been elected an additional editor of the *Herald of Gospel Liberty*, has not as yet, been able to assume the duties of the office on account of the sickness of his mother.

Bro. C. W. Cook says God has wonderfully blessed the church at Bluffton, Ind., Large congregations, deep interest and 72 accessions.

Rev. G. Lawrence reports a grand revival at Merom Union Christian Chapel (at the College), with 32 additions.

Rev. J. J. Copeland reports an ingathering of 8, fruits of his meeting at Collamer, Ind. He also reports 2 additions, to the Broadway Christian church, Ind.

R. H. HOLLAND.

OUR PREMIUMS.

—:o:—

To the one sending us the largest number of yearly subscribers, above fifteen, with the cash in advance between now and April 1st, 1893, we will give one Singer Sewing Machine, manufactured by the National Sewing Machine Company.

To the one sending us the second largest number of yearly subscribers, above seven, with cash in advance, we will give one Davis Swing Churn.

To the one sending us the third largest number of yearly subscribers, above four, with the cash in advance, we will give a Teacher's Bible.

To the one sending us the fourth largest number of yearly subscribers, above three, with the cash in advance, we will give Samantha Among the Brethren, by Josiah Allen's Wife.

☞Remember that nothing less than 16 subscribers with $32 in advance will take the Sewing Machine.

☞Nothing less then 8 subscribers with $16 in advance will take the Churn.

☞ othing less than 5 subscribers with $10 in advance will take the Bible.

☞ Nothing less than 4 subscribers with $8 in advance will take Samantha Among the Brethren.

Two six months subscribers will be counted for one yearly subscriber.

New subscribers and renewals will both be counted.

Send name and money as soon as received and be sure to state that you are working for the premium. We will keep a record of the number sent us.

☞Remember that this proposition is open till April 1st, 1893, and no longer.

Send money by Registered Letter, P. O. Money Order, or Check. CLEMENTS & MOOD,

Jan. 19, 1893. RALEIGH. N. C.

THE CHILDREN'S CORNER.

My Dear Children:—

I am glad indeed that you are writing so nicely this year. I am very sorry that I have not the time to write each one of you a note as usual; by next week I expect to be able to talk to you more; now I am working just as hard as I can to get the Annuals mailed and it is a big job, I tell you!

Some ask if I look like the picture and I must say that I do not think so. Am not quite as old as it seems to be. But whether that picture looks like me or not, I love you all and hope God will bless and keep you.

Cordially yours,
Uncle Tangle.

March, 6th, 1893.

Dear Uncle Tangle:—As I have never written to the band I will write a few lines. I am a little girl eleven years old and I am going to school to Mrs. Mirtie Gunter. I like to go very much, and I go to Sunday school at new Elam, and I like to go to Sunday school. I will close for this time. I haven't any money this time, but I will have some money next time. Much love to you and the cousins.

Una Davis.

New Hope, Ala. March 2, 1893.

Dear Uncle Tangle:—It has rained and stoped us from plowing. I will have time to write to the Corner I am not in school now. I had to stop to help papa farm. Rev. G. D. Hunt preached a short, but a good sermon last Sunday at New Hope. We are glad to have him with us; he is a nice young man. I have been studying very hard trying to find the answer to Aunt Myrtle's questions, and I have found all but the seventh one; and I think they spell Uncle Tangle.

1. Joab was a native of the land of Uz. Job 1 chapter.

2. Naharai was Joabs armor bearrer 2 Samuel 23 chapter.

3. Caleb entered the land of Canaan with Joshua. Numbers 14 chapter.

4. Luke was writen by a physician. Cor. 4 chapter.

5. Eunice was the mother of Timothy. 2 Timothy 1 chapter.

6 It was in the fifteenth year of the reign of Tiberius when John the Baptist began to preach. Luke 3 chapter.

8. Moses was buried in a valley in the land of Moab. Dut. 34 chapter.

9. Gideon conquered the Midianites with 300 men. Judges 7 chapter.

10. Laban was the father of Rachel. Gen. 4 chapter.

11. Elisha prophesyed to Joash while dying. 2 Kings 13 chapter. Write again Aunt Myrtle we enjoy hunting for the answers to your questions. I will close by asking a question. How long did king Solomon reign over Israel. Inclose find one dime for the Band. With much love for you and the cousins.

Theodore Stephenlon.

Milltown Ala. March 4, 1893.

Dear Uncle Tangle:—We are a class of little boys and girls,and as it is Friday we are going to write you and the cousins. We go to school every day at New Hope and love to study our lessons. We feel proud that we can write for we could not read a word nor write a line when we started to school to Mr. Fuquay. We are all little now and our teacher calls us little class, but we hope to be big men and women some time. We are all seven and eight years old and will soon be in second reader. We will ask Uncle Tangle a question instead of the cousins? Are you as ugly as your picture? We all send some money to the band. Love to you, Uncle Clements, and the band.

J P. Hodges, J. Stephenson,
Hettie Burton, Addie Terrell,
Theodore Terrell, Carson Crabtree,
Celemma Kitchens, Lois Richards,
Wyatt Chewning, Willie Elder,
Mattie Elder, Annie Floyd,
Albert Hughes, May Chewning,
Jessie Elder, Lizzie Hodges.

Aguste, Va. March, 13, 1893.

Dear Uncle Tangle:—I feel like chatting to you and the cousins this morning. It is such a lovely day: the sun is so bright, that it seems to invite us out to enjoy its light. I love the sunshine so that I think every body else loves it too. I most sincerely pity those, who can not enjoy the beautiful sunshine, because of sickness and affiiction, but these are more than comforted, as they baske in the sunshine of God's love, which we all should do; for God is not only a sun, but a *shield* also. We have not only the sweet light of his love to enjoy, but we are in His loving care, and under His protection. We were pleased to have a call from Bro. Clements a short while ago, and will be glad to have him call again. I attended the services at a neighboring Baptist Church yesterday. I liked the sermon very much really enjoyed all of the service, except the communion. Uncle Tangle, somehow, it makes me feel terrible to be where the Lord's supper is being commemorated, and not allowed to join in the service. I can not express my feelings yesterday, when the minister emphassized the fact, that only the sister churches of like faith and order were invited to partake of the supper; and then one of my uncles passed the emblems to so many of my friends, who partook and I was excluded. I hope to see the corner full of letters each week and help for the Band. I send a dime.

Love to all.

Myrtie Daugatry.

The Healing Christ.

How wonderfully art is illuminated by the life and ministry of the Son of God. So picturesque and so full of marvels is the Gospel story, that poets and painters, sculptors and artists, have found it the choicest field for the exercise of their genius, and though their highest conceptions have fallen short of the reality, yet art itself has been ennobled and glorified by the representations of the work the Saviour wrought.

The Son of man came to destroy the works of the devil. All the sin, and sorrow, and pain, and sickness, and misery which satan had wrought He labored to undo. The lame, the leprous, the palsied, all felt the magic of His touch and the majesty of His presence. The power of His word broke the spells cast by spirits of darkness, and the touch of his hand gave health to the suffering. His spoken word rebuked disease and the power of Christ shall be not only known among the hills and fields of Judea and of Galilee, but the will God shall be done in earth as it is done in heaven, and through the wide world shall be known the power of Him who heals the sick, who raises the dead, who conquers demons with His word, and whose kingdom shall come, and whose will shall be done in earth as it is done in heaven.—*Selectd*

About 6000 protestant missionaries in the world, about 966,000,000 who have not the gospel.

It is stated that Africa has 200,000,000. of people who never saw a Bible.

A man will work three months in Uganda for a copy of the new Testament in his own language

The hard wind strengthens the oak

The ball room is the Devil' academy.

The way of a fool is right in his own eyes

Hood's Cures

Owe all My Health to It

Cured of Sick Vomiting Spells, Dizziness, Neuralgia, Weakness.

Mrs. S. M. Waters
Georgetown, D. C.

"I have often seen statements from people benefited by Hood's Sarsaparilla, and I feel that **I am not doing justice** unless my testimony is added. I have been suffering with sick vomiting spells for three or four years, with giddiness, most of the time almost perfectly prostrated. I had no appetite, and suffered also with neuralgia in my head and eyes. I was treated for two years by the best physicians, but found no relief. They would tell me my condition was

Owing to my Age

and that I must have patience. But after two years I thought patience ceased to be a virtue. I was growing so weak I could not sleep at night. And when I was able to go out, I was **afraid to go far from home.** I was constantly tired; I could not go up or down stairs or raise my arms above my head without giddiness, and was so afraid to look up that I became accustomed to holding my head down.

At Last

I was persuaded to take Hood's Sarsaparilla, and after using four bottles, my improvement in health is **wonderful.** I candidly believe I am **cured of all my ailments.** My appetite is good, can eat at any time, am free from neuralgia and other troubles. **I never felt so well** or was as stout as now since I was married, and I am mother of nine children. I have increased from 125 to 143 pounds. I am **perfectly well,** go out every day. When my friends ask what has made such an improvement I tell them I owe it all to

Hood's Sarsaparilla

and that I am **made over again.**" Mrs. S. M. Waters, 1213 32d Street, N. W., Georgetown, D. C. Take Hood's

Hood's Pills cure liver ills, sick headache, jaundice, indigestion. Try a box. 25c.

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Seventy morning and Evening Prayers, running through 5 weeks; 38 Prayers for Special occasions; 5 for Children; Graces before and after meals, with Benedictions. Prepared by various authors of the different Evangelical denominations. Type large and clear, suited to aged eyes, and the forms of Prayer new and fresh.—Book well bound, paper white and heavy and price low. Bound in Muslin $1.00. Sent by mail free of postage Ask your Bookseller for it. Apply at the Christian Sun office, or to

J. W. WELLONS,
Durham, N. C.

The Sabbath.

The world would indeed be a dreary place without the blessed Sabbath, with its hallowed rest. Thousands would fill untimely graves, for no human being could long bear the rush and whirl, and the ceaseless fret and worry of the daily work. Insanity and suicide would claim hundreds, where one now becomes their victim.

The silent death angel would fly with swifter speed than ever before, if tired hands, heads and souls could not rest one day out of the seven, and there would be one unceasing wail of agony forever sounding in our ears.

The sweet Sabbath breaks this terrible march that would lead to untimely death, and places a halo of peace upon the aching brow. It unclasps the galling chains of labor, and calm, sweet peace holds for a blessed season the fretted human spirit. It wraps its mantle of rest about the wearied form, and the poor child of daily toil is saved.

To the Christian, it is the bright milestone in his journey toward the eternal city It casts a golden link in life's wearisome chain, and its calm, restful hours soothe the care and pain of daily living. The doors of the celestial city swing open and he catches fair visions of his future home.

Oh, holy blessed Sabbath, may thy peace and blessing forever fall upon the tired, toiling world!—*Mrs. M. A. Holt.*

What about Those Oyster Suppers?

In the issue of the SUN of March 9th. I find two casual attacks upon oyster suppers, ice cream socials, and various entertainments, by which the house of prayer is virtually made a house of merchandise. The unfortunate(?) event that called forth one of these attacks at least, seems to have been an 'oyster supper' given by the young ladies of the Psiphelian Society of Elon College, for the purpose of raising funds with which to make improvements in their hall. The other attack seems to have been made on 'general principles.' The author of the first must have been mistaken as to the object of the young ladies in giving their entertainment, as in their innocent labors, they didn't try to "build any church on ice cream and oysters," but were merely displaying a laudable interest in the welfare of their society. Surely no one will condemn them for this. Then I take it that both the writers referred to, had reference merely to the 'oyster supper' etc. in church finances. Now, if this be an evil the people certainly should be enlightened as to 'the evil tenor of their ways,' for there are boubtless far more churches that help to raise their funds by means of these entertainments, than there are churches that do not, and if this custom be wrong, it must be a sin, and if it be a sin, then, there are many thousands of all denominations who either ignorantly or wilfully bring in sin as a mighty factor in church finances. If ignorance be at the bottom of the illusion(?), then, is it not the duty of those who see more clearly to lift the veil, and let in more light? If the good women of our churches who labor so zealously in these entertainments—thus raising a great part, if not many times a greater part, of the church funds—be actuated by any less Christian spirit, than the women who belong to Dr. Barrett's *Hen Army*, or the men who cullivate their fields, ought they not to be taught that they are in error? If wilful wrong—doing be at the bottom of the custom, ought the people not the more quickly to be reformed by a vigorous presentation of the 'whys,' and 'wherefores'? No long established custom gives way before brave assertions; and I am sure that Dr. Barrett, and Rev. Mr. Charnock, who are so conscientiously opposed to the custom referred to, will give the readers of the SUN, their views on this question. As for my part, I am heartily in favor of these entertainments, and if I am wrong I want to know it,—and I suppose many others feel the same way about it.

E. L. MOFFITT.

Keep Busy.

The secret of success in life is to keep busy, to be persevering, patient, and untiring in the pursuit or calling you are following. The busy ones may now and then make mistakes but it is better to risk these than to be idle and inactive. Keep doing, whether it be at work or seeking recreation. Motion is life, and the busiest are the happiest. Cheerful, active labor is a blessing. An old philosopher says: "The fire-fly only shines when on the wing; so it is with the mind; when once we rest, we darken."—*British Printer.*

Strongly Endorsed.

The advertising of Hood's Sarsaparilla appeals to the sober, common sense of thinking people, because it is true; and it is always fully substantiated by endorsements which in the financial world would be accepted without a moment's hesitation. They tell the story—HOOD'S CURES.

HOOD'S PILLS cure liver ills, jaundice, biliousness, sick headache, constipation.

If you feel weak and all worn out take BROWN'S IRON BITTERS

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THE BEST IS THE CHEAPEST.

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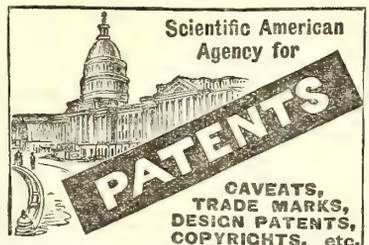
No 13 E. Martin St.,
and at the North State Music Co.'s
RALEIGH, N. C.



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DO YOU WANT TO ADOPT A BABY?

Maybe you think this is a new business, sending out babies on application: it has been done before, however, but never have those furnished been so near the original samples as this one. Everyone will exclaim, "Well! that's the sweetest baby I ever saw!" This little black-and-white engraving can give you but a faint idea of the exquisite original,

"I'M A DAISY."

which we propose to send to you, transportation paid. The little darling rests upon a pillow, and is in the act of drawing off its pink sock, the mate of which has been pulled off and flung aside with a dainty foot. The flesh tints are perfect, and the eyes follow you, no matter where you stand. The exquisite reproductions of this greatest painting of Ida Waugh, the most celebrated of modern painters of baby life, are to be given to those who subscribe to Demorest's Family Magazine for 1893. The original was copyrighted from the original, which cost $1,000, and are the same [illegible] size, and absolutely lifelike. We have also in preparation, to present to our subscribers during 1893, other great pictures by such artists as Percy Moran, Paul Hamphrey, Louis Deschamps, and others of world-wide renown. Take only two examples of what we could give the past year, "A Yard of Pansies," and "A White House Orchid" by the wife of President Harrison, and you will see what our promises mean.

Those who subscribe for Demorest's Family Magazine for 1893 will possess a gallery of exquisite works of art of great value, besides a Magazine that cannot be equaled by any in the world for its beautiful illustrations and subject matter, that will keep every one posted on all the topics of the day, and all the fads and different items of interest about the household, besides furnishing interesting reading matter, both grave and gay, for the whole family; and while Demorest's is not a fashion Magazine, its fashion pages are perfect, and we give you, *free of cost*, all the patterns you wish to use during the year, and in any size you choose. Send in your subscription at once, only $2, and you will really get over $25 in value. Address the publisher, W. Jennings Demorest, 15 East 14th St., New York. If you are unacquainted with the Magazine, send 10 cents for a specimen copy

$25 to $50 per week, in Agents, Ladies or Gentlemen, using or selling "Old Reliable Plater." Only practical way to replate rusty and worn knives, forks, spoons, etc.; quickly done by dipping in melted metal. No experience, polishing, or machinery. Thick plate at one operation; lasts 5 to 10 years. Fine finish when taken from the plater. Every family has plating to do. Plater sells readily. Prefer large. W. P. Harrison & Co. Columbus, O.

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Catalogue with 2500 testimonials. Prices and terms FREE.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. DR. J. STEPHENS, Lebanon, Ohio

A Love Letter.

He hurried up to the office as soon as he entered the hotel, says the Detroit Free Press, and, without waiting to register, inquired eagerly:

"Any letter for me?"

The clerk sorted out the package with the negligent attention that comes of practice, then flipped one—a very small one—on the counter.

The travelling man took it with a curious smile, that twisted pleasant-looking face into a mask of expectancy

He smiled more as he read it.

Then, oblivious to other travellers, who jostled him, he laid it gently against his lips, and actually kissed it.

A loud guffaw startled him

"Now look here, old fellow," said a loud voice, "that won't do, you know. Too spoony for anything. Confess now: your wife didn't write that letter!"

"No, she didn't," said the travelling man, with an amazed look, as if he would like to change the subject. "That letter is from my best girl."

The admission was so unexpected that the trio of friends who had caught him said no more until they had eaten a good dinner and were seated together in a chum's room.

Then they began to badger him.

"It's no use; you've got to read it to us, Dick," said one of them; "we want to know all about your best girl."

"So you shall," said Dick, with great coolness; "I will give you the letter, and you can read it yourselves. There it is;" and he laid it on the table.

"I guess not," said one, who had been the loudest in demanding it; "we like to chaff a little, but we hope we are [illegible] young lady would [illegible] to have the letter read by this crowd;" and he looked reproachfully at his friend

"But I [illegible] upon it," was the answer.

"There is nothing to be ashamed of—except the spelling; that's a little shaky, I'll admit; but she won't care in the least Read it, Hardy, and judge for yourself."

Thus urged, Hardy took up the letter, shame-facedly enough, and read it. There were only a few words. First he laughed, then swallowed suspiciously, and as he finished it, threw it upon the table again, and rubbed the back of his hand across his eyes, as if troubled with dimness of vision. "Pshaw!" he said; "if I had a love letter like that"—and then was silent.

"Fair play!" cried one of the others, with an uneasy laugh.

"I'll read it to you, boys," said their friend, seeing they had made no move to take it, "and I think you'll agree with me that it is a model love letter."

And this was what he read.

MI OWEEN DEAR PAPA

I sa mi PRair every nite and Wen I kis yure Pictshure I ASK god to bless you gOOd bi PaPa your best gurl

DOLLY.

For a moment or two the company remained silent, while the letter was passed from hand to hand, and you would have said that each and every one had had hay fever, by the snuffing that was heard. Then Hardy jumped to his feet:

"Three cheers for Dolly, and three for Dick's best girl!"

They were given with a will.

15 ounces of sugar does not make a pound.

God sees you pass a quarter with a hole in it.

The fool has said in his heart there is no God.

Many Persons are broken down from overwork or household cares. Brown's Iron Bitters Rebuilds the system, aids digestion, removes excess of bile and cures malaria. Get the genuine.

Interesting!

Have you attended the *big Closing Out Sale* at J. P. GAY'S, Franklin, Va.?

This is an opportunity which you cannot afford to miss. The *sale* will continue until the *Spring Goods* come in. Go *early* and secure the best *Bargains.*

Notice to Pastors.

FOSTER'S MINISTERIAL RECORD AND PASTOR'S DIARY is now ready! A new and complete Record and Diary for the use of Ministers of all Denominations. Conveniently arranged for a weekly diary of all pastoral work, and a complete record for 160 sermons with appropriate and corresponding blanks for use of choir and pulpit announcements, about 360 pages, price per copy 50c. or 3 for $1.40 post paid.

A smaller Record and Diary without blanks for pulpit announcements, and not so full, as the above, with blanks for 200 sermons, price 40c. per copy or 3 for $1.00. Address all orders to

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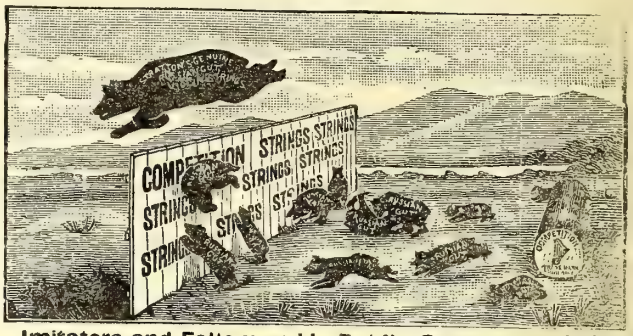

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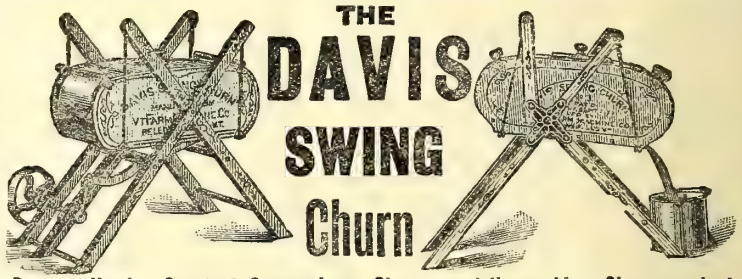

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For fifty-two years, Peterson's Magazine has been the leading lady's-magazine of America: and **Now,** with new ideas, new contributors, new size, and new dress, the new managers will spare no expense to make THE NEW PETERSON the leading literary magazine.

Prominent among its list of contributors are

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Its scope will comprise Fiction, History, Biography, Travel, Sketches of noted men, women, and places, discussion of live topics of the day, etc. Handsomely printed on heavy paper and FINELY ILLUSTRATED.

But notwithstanding all this the price will remain at only **$2.00** a year. Send five cents for sample number. Club and Premium offers free.

Address THE PETERSON MAGAZINE CO.
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Washington Letter.

Nothing in the future seems more certain than that Washington is to become a great educational center, many believe the greatest in America Indications of this are seen on every side, in the increased interest displayed in educational and kindred subjects. In the near future three great church Universities will be in operation, and from the tendency of the talk among Senators and Representatives it seems probable that the necesary steps towards the establishment of a National University under government auspices will soon be taken, if indeed, they have not already been, in the favorable report of the project which was made a few days ago by a Senate committee. This project was a hobby with ex-Senator Edmunds for many years, but while he was in the Senate the time was not ripe and he never could get his colleagues sufficiently interested in the matter to make any progress toward its accomplishment. The honor of having secured the favorable report referred to belongs to Senator Proctor, who succeeded Senator Edmunds.

Nothing could give a more forceful idea of the growth of the higher educational sentiment in Washington than the "Directory of the Scientific Societies of Washington," a book just issued. There are six of these societies, with the following names and membership: The Anthropological, which aims to encourage the study of the natural history of man, especially with reference to America, 222; The Biological, for the study of the biological sciences, 195; The Chemical science, pure and applied, 97; The Entomological, for the promotion of the study of entomology in all possible bearings, 109; The Geographic, for the increase and diffusion of geographic knowledge, 682; Philosophical, for the free interchange of views on scientific subjects and the promotion of scientific inquiry, 250. Among the 1,555 members of these societies are many with world wide reputation, not only as scientists, but as Christians, men constantly laboring to sweep away the barriers that ignorant and ungodly men have raised between science and Christianity, and now they are well nigh crowned with victory, as the number of those who consider science antagonistic to religion are few and constantly growing fewer, as education, the hand-maiden of religion, becomes more generally diffused.

It almost necessarily follows that hurried legislation has defects, and the liquor license law for the District of Columbia, enacted during the rush of closing hours of the last session of Congress is no exception to the rule. Already one of our local courts has decided that all prosecutions for violations of the old law—there were a number of such—against the liquor dealers must be abondoned. The rum sellers are jubilant and they say there are other defects in the new law

The Sabbath breakers, like the rum sellers, are always ready to take advantage of the absence of specific laws, and of defects in laws. Since the Commissioners stated that there was no law under which they could prevent the opening of the theatres on Sunday several of the theatres have given Sunday performances, styled in the advertisements "sacred concerts," but none the less objectionable on that account to those who believe in a Christian observance of the Sabbath day. These performances are likely to grow more frequent until the Sabbath observing people of the country shall bring their influence to bear upon Congress, as they did in the closing of the World's Fair, to stop it by legislation. The good people of Washington are helpless without their aid.

CORRESPONDENT.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS

Evangelist's Songs of Praise,

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FOR SUNDAY SCHOOL, CHURCH, REVIVAL, SPECIAL AND SONG SERVICES.

We have only a few copies left, and if you need a first class song book, order at once. Price: Per single copies, 35 cents; per dozen by express, not prepaid, $3.60. Address—

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The New Hymn Book of the Christian Church.

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ELECTRIC TRUSSES, BOX BATTERIES. ELECTRICITY WILL CURE YOU AND KEEP YOU IN HEALTH. FREE MEDICAL TREATMENT. PRICE OF BELTS, $3, $6, $10, $15. GIVE WAIST MEASURE, PRICE, FULL PARTICULARS. GREATEST OFFER EVER MADE. DR. C. B. JUDD, DETROIT, MICH.

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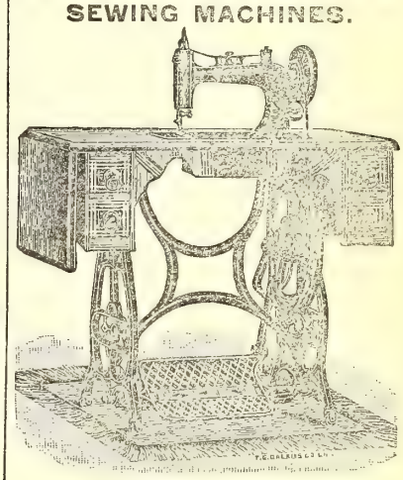

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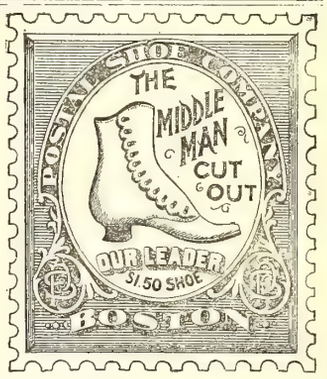

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ANTHONY, FLA., Feb. 13, 1892.

I am pleased with the goods you send. I must say that the $1.50 Leader, now used by my wife, is the equal of any $3.00 shoe she has ever found in this market. I mean it, and I intend to continue saving $1.50 whenever she wants a new shoe.

C. P. COLLINS,
"Tom Sawyer" of *Florida Press,*
Farmers' Alliance Lecturer.

GENTS' CALF, SEWED,
All Solid Leather, Plain or Tipped
LACE BALS. or CONGRESS.

We make these for **service.** They are neat, stylish, and **equal** to **any** advertised $3.00 shoe. Sizes 5 to 11. Sent on receipt of **$2.00,** all postage paid by us. Boys' sizes, 1 to 5, **$1.50,**

Original "Boston School Shoe."

Extra prime grain leather, sole leather tip, Button Boot, *solid as a rock,* sizes 11 to 2. Sent postpaid on receipt of **$1.50. All dealers charge $2.00 for this shoe.**

All Goods Warranted and Satisfaction Guaranteed. Catalogue and Almanac free on application. **POSTAL SHOE CO.,**

149 Congress St., Boston, Mass.

A Noble Boy.

Well! I saw a little boy do somethig the other day that made me feel good for a week. Indeed it makes my heart fill with tenderness, and good feeling even now as I write about it. But let me tell you what it was. As I was going down the street I saw an old man who seemed to be blind, walking alone without any one to lead him. He went very slowly, feeling with his cane.

"He's walking straight to the highest part of the curbstone," said I to myself.

"And it's very high, too; I wonder if some one won't tell him, and start him in the right direction?"

Just then a boy about fourteen years old, who was playing near the corner, left his playmates, ran up to the old man, put his hand through the man's arm, and said, "Let me lead you across the street." By this time there were three or four others watching the boy. He not only helped him over one crossing, but led him over another to the lower side of the street. Then he ran back to his play.

Now this boy thought he had only done the man a kindness, while I knew that he had made three other persons feel happy, and better, and more careful to do little kindness to those about them The three or four persons who had stopped to watch the boy turned away with a tender smile on their faces, ready to follow the noble example he had set them. I know that I felt more gentle and forgiving toward every one many days afterward.

Another one that was made happy was the boy himself; for it is impossible for us to do a kind act, or to make any one else happy, without being better or happier ourselves. To be good, and to do good, is to be happy.—*Youth's Temperance Banner.*

One Sin Leads to Another.

Do you know how the suspension bridge below Niagara Falls was built? The span is some 750 feet, and the height of the bridge 238 feet. How were the cables stretched from pier to pier? I will tell you A boy's kite was sent up on one side of the river, and carried by the wind across to the other. To the string of the kite was attached a cord, and to the cord a rope. Thus a communication was established. So a single sin, even a small sin, may draw after it the most weighty consequences. Beware of the first sin, the first oath, the first glass, or petty dishonesty.—*Kind Words.*

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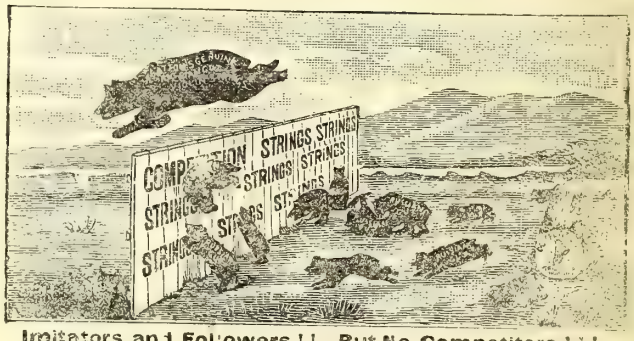

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CONDENSED SCHEDULE.

In Effect Nov. 27, 1892.

SOUTHBOUND	No. 9.	DAILY. No. 11	No. 37
Lv Richmond	12 45 pm		12 50 am
Burkeville	2 51		2 40
Keysville	3 35		3 18
Ar Danville	5 55	7 25 am	5 35
Greensboro	8 00	9 20	6 54
Lv Goldsboro	2 35 pm	†7 45 pm	
Ar Raleigh	155	11 10	
Lv Raleigh	4 40 pm	6 15 am	
Durham	5 37	7 15	
Ar Greensboro	4 30	9 15	
Lv Wins'n S'l'm	†6 40 p m	*8 00 a m	
Lv Greensboro	8 10 pm	9 30 am	659 am
Ar Salisbury	9 50	11 04	812 am
Ar Statesville		12 03 pm	
Asheville		4 25	
Hot Springs		5 57	
Lv Salisbury	9 55 pm	11 14 am	8 17 am
Ar Charlotte	11 10	12 40	9 25
Sprt burg	1 56 am	3 36	11 37
Greenville	3 07	4 24	12 28
Atlanta	9 00	11 00	4 55
Lv Charlotte	11 30 pm		9 35 am
Ar Columbia	6 00 am		1 20 pm
Augusta	10 00		4 25

NORTHBOUND	No 10	DAILY. No 12.	No 38
Lv Augusta	6 00 pm		12 30 pm
Columbia	10 50		3 50
Ar Charlotte	6 00 am		7 30
Lv Atlanta	9 20 pm	8 05 am	12 45 pm
Ar Charlotte	6 40 am	7 00 pm	8 05
Lv Charlotte	6 55 a m	7 45 pm	8 15 pm
Ar Salisbury	8 17	9 15	9 24
Lv Hot Springs		12 09 pm	
Asheville		2 45	
Statesville		7 47	
Ar Salisbury		8 37	
Lv Salisbury	8 27 am	9 52 pm	9 29 pm
Ar Greensboro	10 10	11 20	10 42
Atlwns S'l'm	*11 30 am	†1 00 a m	
Lv. Greensboro	10 20 am	11 35 pm	
Ar Durham	12 11 pm	3 35 am	
Raleigh	1 09	6 00	
Lv Raleigh	1 28 pm	†8 45 am	
Ar Goldsboro	3 05	12 05	
Lv Greensboro	10 20 am	11 35 pm	10 47 pm
Ar Danville	12 01 pm	1 15 am	12 01 am
Keysville	2 45	4 05	4 05
Burkeville	3 25	4 51	4 51
Richmond	5 30	7 00	7 00

† Daily except Sunday.

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Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p m daily except Sunday; arrive West Point 5 00 and 6 00 p m.

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Leave Richmond 12 45 p m daily; leave Keysville 3 45 p m; arrive Oxford 6 00 p m, Henderson 9 10 a. m, Durham 7 20 p m Raleigh 6 00 p m Selma 10.45 p. m. Returning leave Selma 12 55 p. m. Raleigh 4 40 p m, daily, Durham 6 00 p m Henderson, 6 30 p m Oxford 8 15 p m; arrive Keysville 11 45 p m, Richmond 7 00 p m.

Mixed train leaves Keysville daily except Sunbay 3 30 A. M.; arrives Durham 11 55 A M Leaves Durham 7.45 A. M, daily except Sunday; arrives Oxford 9 20 A M, Keysville 3 00 P. M.

Additional trains leave Oxford daily except Sunday 4 15 p m; and 12 20 p m, arrive Henderson 5 10 and 1 05 p m. Returning leave Henderson 6 30 p m and 2 30 p m daily except Sunday; arrive Oxford 7 25 p m and 3 15 p m.

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RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 189C.

TRAINS MOVING NORTH.

	No. 34. Pass. Daily	No 38. Pass. and Mail. Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Pl'ns	7 14	1 39
Macon,	7 22	1 46
Arrive We'don,	8 30	2 45 p m.

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m	6 30 .
Macon,	1 13	7 16
Warren Pl'ns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 [illegible]
Franklinton,	2 56	8 39
Wake,	3 17	[illegible]
Mill Brook,	3 40	9 [illegible]
Arrive Raleigh,	3 55	9 [illegible]

Louisburg Road.

Leaves Louisburg at 7.35 a. m 2.00 p. m Arrive at Franklinton at 8 10 a. m, 2.52 p. m. Leave Franklinton at 12 30 p. m., 6.05 p. m Arrive at Lousburg at 1.05 p. m., 6.40 p. m. JOHN C WINDER Gen'l Manager. WM. SMITH Superintendent.

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IN EFFECT 9:00 A. M. DEC 7, 1890

GOING SOUTH.

	No. 41 Pass. & Mail.	No. 43 Freight & Pass
Leave Raleigh	4 00 p. m.	8 35
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	
Sanford,	5 28	
Cameron,	5 54	
S'th'n Pines,	6 21	5 35
Arrive Hamlet,	7 20	8 10 p. m.
Leave "	7 40	
" Ghio	7 40	
Arrive Gibson,	8 15	

GOING NORTH.

	No. 38. Pass. & Mail.	No. 40. Freight & Pass
Leave Gibson,	7 00 a. m.	
" Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron.	9 26	9 31
Sanford,	9 52	10 55
Moncure.	10 16	12 10 p. m.
Merry Oaks	10 26	12 50
Cary.	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsboro Road.

Leave Pittsboro at 9.10 a. m, 4.00 p. m arrive at Moncure at 9.55 a. m. 4.45 p. m

Leave Moncure at 10.25 a m, 5.10 p m arrive at Pittsboro at 11.10 a. m 5 55 p m

Our Receipt Column.

Look and see if your receipt is in this column. If so and incorrect, notify us immediately.

D B. Jones $1.00, Oct. 1, '93.
J. W. McKee $2.00, Nov. 1, '93.
D. P. Rawls $2.00, April 1, '93.
Wm. Beal $2.00, March 1, '93,
Carr Beal $2.00, March 1, '93.
W. M. Ellis $6.00, April 1, '94.
Annie Gardner $4.00, May 1, '93
Mrs. V. Atkins $2.00, March 8, '93.
Eli Daughtry $2.00, Jan. 1, '94.
A. T. Lee $2 00, Dec. 15, '93.
E S. Norfleet $1.00, July 1, '93.
M. Land Hall $1.00 July 1, '93.
Mrs. M. R. Williams $2.00, March 15, '93.
Henry Daughtry $1.00, Sept, 15, '93.
W. T. Jones $1.00, Sept. 15, '93.
E. Holland $2.00, Aug. 10, '93.
I. W. Everet $2.00, Dec. 1, '93.
C. E Holland $2.00, Jan. '94.
V. S. Kilby $2.00, Jan. 1, 93.
I. W. Faulk $1.00, Jan. 1, '93.
J. F. Lotzia $1.00, Aug. 1, '93.
W. H. Jones, Jr. $2.00, Jan. 1, '94.
G. W. Truitt $2.00, Dec. 1, '93.
J. E. West $2.00, Nov. 25, '93.
S. S. Hosier $2.00, Aug. 1, '93.
J. T. Harris $2.00, Jan. 15, 94.
J. M. Cox $2 00, Aug. 15, '93.
J. W. West $2.00, Feb. 1, 94.
B. F. Gwaltney $1 00, Sept 15, '93.
S. S. Payne $1.00, Sept. 15, '93.
C. H. Gill 50 cts. June 15, '93.
A. S. Richardson $2.00, March 15, '94.
R. T. West $4 00, Feb. 1, 94.
W. H Harrison $2.00, Oct. 1, '93.
J. H. Harris $2.00, Feb 1, 93.
T. H. Hargroves $2 25, June 1, '93.
G. W. Brittle $1 50, April, 1, '93
J. E. T. Joyner $1 00, Aug. 1, '93.
J. C. Johnson $2.00, March 10, '94.
Dr. J. J. Duck $2.00, May 1, '93.
B. P. Gay $2.00, March 1, '93.
W. H. Carr $2 00, Feb. 20, '94.
T. B. Carr $1.00, Sept. 1, '93.
Dr. T. Edwin Baird $2.00, March, 1, '94.
Rev. J. W. Barrett $4 00, Nov. 1, '93.
A. M. Eley $2.00, March 10, '94
Mrs. Docia Eley $2.00, Jan. 1, '93.
Mrs. T. W. Butt, $2 00, Jan. 1, '94
Geo. H. Frey $2 00, June 1, '93.
W. E. Upton $2.00, Jan. 1, 93.
W. E. Winborne 75 cts. Aug. 1, '93.
Mary A. French $1 00, Sept. 15, 93.
S. J. Carr $4.00, March 1, '93.
Mrs. J. Britton $2.00, Nov. 1, '94.
Prof. A. P. Fuquay $2.00, Nov. 20, '93.

These receipts commence with March 1893. In future all money sent to pay subscription will be receipted in the paper. The date to the right of the name shows to what time your paper is paid up. Of course we do not give the P. O.

A few names have been crowded out this week which will appear next week.

The Rights of Women to Preach.

Mr. Editor:—There have been some interesting and readable articles of late, in the Sun, on "the rights of women." This subject has interested me for some time. Will you allow me to express my mind on the subject through the Sun?

I highly esteem, a good woman. My mother was a woman,—a godly praying woman. Fifty six years ago last month, I married a woman, and she is the mother of my three noble sons. She is my equal, in every respect, in some things, my superior. The state allows me to vote, but will not allow her to vote. Men, made the law; but, I ask, who gave them that right? Who gave them the right to exclude women? Did Jesus? Did the apostles? Is it not an assumed right? Where did man get the exclusive right to vote? Woman didn't give it to him! God didn't give it to him! Where did man get that right? Can some solon tell us? Woman is taxed, if she owns property, that is taxable. She is punished, if she violates the law that man has made, and the jury is composed wholly of men! are these things right? A foreigner, who has no taxable property, nor any moral principle, is allowed to vote, and does so, if he is not too drunk to go to the polls on the day of election,—provided he can read a few words in English. I write his name. In some states even that is not required. But a woman, of scholarly attainments, sound mind, and loyal to the principles, and practices of morals and religion, is not allowed as exalted a privilege, as an ignorant Irishman, or German! Well; should a woman preach? Yes; if she is a godly woman, and "apt to teach," and can preach, let her preach. Jesus didn't say she shouldn't! What right have we to forbid her? Woman, was interested in Jesus, and in the cause which he lived and die to establish! Hear his words, "She hath done what she could." These words are big with meaning. Let woman do what she can—if she can preach let her preach, by all means! woman, will not be like some men,—perhaps, and think she can preach when she can't. If she feels that God has called her to the work let her work.

H. M. Eaton.

Middleboro, Mass., March 15, 1893.

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THE CHRISTIAN SUN

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VOLUME XLVI. RALEIGH, N. C., THURSDAY, MARCH 30, 1893. NUMBER 13

The Christian Sun.

The Organ of the General Convention of the Christian Church

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice
4. Christian character, or vital piety the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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Many a Christian is struggling in darkness and discouragement because he is so little acquainted with his Bible.

Durham, N. C.

DEAR SUN:—The Normal Institute of Sunday School Workers of North Carolina convened here the 24th in the First Presbyterian church Geo. W. Watts, President, and J W. Snow, Secretary, exerted themselves considerably to make the Institute a success, and succeeded remarkably, for it was a grand success. Prof. Hamill of Illinois was present. He has given the Sabbath school work such undivided attention he can make every theme he touches interesting and instructive. His Bible drill on the book of Job was grand. There were quite a number of topics discussed by the various teachers which were very interesting and I trust will result in great good to the Sabbath school. The various evangelical churches were represented in the Institute. Prof Hamill showed very clearly the necessity of a more thorough training of the teachers and grading them for their work. I wish every Sabbath school superintendent and teacher among us could have heard his lecturee on the Bible and the Sabbath school work

I conducted services Sunday morning and evening in my church with marked signs of revival interest.

J. W. WELLONS.

Notes from Harvard.

The Rev. Edward Everett Hale preached for us last Sunday night. Harvard is his alma mater and it always honors him, when he speaks here, with a large audience. The Rev. Dr is getting old now but he is still in active life and he represents a living, active faith. He is thoroughly awake to the great social questions which agitate now so much the minds of the present age

They say we are to have the Rev. Lyman Abbott with us again this term. I for one, in common with many others, certainly hope so. The very name of Lyman Abbott will ever have associated with it, for me, a live theology and a deep, broad spirituality.

In fact as one hears from time to time these men of such useful lives, of such depth of thought, coupled with such profound spirituality and so elert to the complex problems of modern society, one can but be deeply impressed with the fact that the old dogmas of an antiquated theology *are positively and absolutely dead.* The pulpit and the church have to confront questions that the theology of fifty years ago never dreamed Rules and theories that were accepted as final and sufficient some half century ago would today be rejected as impartial, selfish and useless. This is true in science, philosophy, and theology. It is no less true of the one than the other. What men want today—and what they must have, or they will have nothing.—is living principle, not isolated facts and theories. Men want to know how to live they will let dying take care of itself. As Mr. Silas Thompson tells us in his "Divine order of Human Society," "The Bible is eminently a sociological book. To very many Christians much of the Bible means nothing or next to nothing, because they have no perception of its sociological purpose. John the Baptist and our Lord both begin their mission by proclaiming, not a way of salvation for individuals, but a kingdom of heaven a new order of society, a holy and universal brotherhood embracing, or aiming to embrace the whole family of man."

We need to day not merely a repentance and a faith which will merely enable us to escape "from the wrath which is to come"—in the future—sometime—away off yonder, we need a faith—living and active which will help us to escape the wrath which is,—a faith which will enable us to "love our neighbor as ourselves." "If a man say, I love God, and hateth his neighbor, he is a liar." I think sometimes we forget how Christ himself tells us that at the last Judgment the good shall be separated from the bad—the sheep from the goats. It can be found in Matt. xxv. 31-46. The language there is too plain to be ignored. The distinction is fully marked and closely drawn Read those verses and you will find that the marks of distinction are "not regular attendance at church—not sound notion in regard to the form of baptism, or methods of ordination, or appostolic succession, or the nature of Lord's Supper, as to who shall partake and who shall not, or church organization, or what not. These may be and are doubtless important, but these are not the distinctive things by which Christ separates the good from the bad." But here it is that seals the doom of mortal man and immortal soul. "The performance or non-performance of social duties." "I was in prison and ye visited me not," etc.

"Verily, I say unto you inasmuch as you did it not unto the least of these, ye did it not unto me. And thou shall go away into everlasting punishment," etc.

The doctrine of Humanitarianism is not a dead doctrine by any means and never will be "until thy kingdom come and thy will be done in earth as in heaven." Man is born into society. He can't escape it. He must adjust himself to it. He can't withdraw from it He finds his noble, better, self. not in the promotion of selfish or ambitious ends but in the betterment of the whole. The promotion of self to the detriment of another is mean, selfish, and fiendish. We are brothers in society, fighting for a common cause and gainst a common and powerful enemy. I know not better how to close this thought and these notes than by a quotation from Carlyle, not from his "Past and Present," this time but from his "Hero as Priest." Listen; what profound thoughts are clothed in these few sentences: "All e no all true men that live, or that ever lived, soldiers of the same army, enlisted, under heaven's captaincy, to do battle against the same enemy, the empire of darkness and wrong? Why should we misknow one another fight not against the enemy, but against ourselves, from mere difference of uniform? All uniforms should be good so they hold in them true valiant men. All fashions of arms, the Arab turban and swift scimetar. Thor's strong hammer smiting down Jotuns shall be welcome. Luther's battle voice, Dante's march-melody, all genuine things are with us, not against us. We are all under one captain, soldiers of the same host."

J. O ATKINSON.

37 *Trowbridge St., Cambridge, Mass.*

The Pulpit.

Moses Invitation to Hobab.

BY REV. JAMES MAPLE, D. D.

And Moses said unto Hobab, the son of Raguel the Midianite, Moses Father in law. We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel. And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.—Numbers 10:29,30.

There is some difference of opinion among learned men as to who Hobab was. Some think that it was Jethro Moses father-in-law, but the most probable opinion is that he was the son of Jethro, and Moses brother-in-law. When Moses reached Sinai his father-in-law came to see him, and after remaining some time returned to his own land. It is probable that he left his son Hobab with Moses where he remained as long as the Hebrews were at Sinai, but now they were to march on towards Canaan; and Moses wanted him to go with him. This would take him away from his father and his home, and he was not willing to do this.

This invitation of Moses to his brother-in-law shows the deep interest that he felt in him, and the desire that he had to have him share in all the blessings God had promised to Israel. This is the feeling of the Christian towards all his friends. He is on a journey to heaven, and he wants them to go with him.

I. The analogy between the deliverance of the Hebrews from their bondage in Egypt and their journey to the promised land, and the deliverance of the Christian from the slavery of sin and his journey to heaven.

1. The Hebrews were delivered from cruel bondage in Egypt. Their condition was a hard one. They had to make bricks without straw, and were at the mercy of their masters.

The Christian was in the slavery of sin, and had a hard master. (John 8:34; Rom. 6:16–18; Prov. 5:22; 2 Pter 2:19; Rom. 7:17–22)

Moses was sent to deliver the Hebrews from slavery and set them free. In this he was a type of Christ who came to redeem man from the slavery of sin. (Isa. 49:9; 61;-3.)

2. The Hebrews commenced their journey to the promised land where they were delivered from their bondage in Egypt. Then they started for Canaan. The Christian commences his journey for heaven when he is converted. Before this he is traveling away from heaven, but at his conversion turns around and starts for it. Then, like Lot he turns his back on the city of destruction. (2 Peter 1:5 11.) This was the commencement of a new life with the Hebrews, and they were animated with new loves, new desires, and new hopes. Thus it is with the Christian. (2 Cor. 5:17.)

3. The Lord provided a guide to direct them in their journey to the promised land. This was a pillar of cloud by day, and of fire by night. (Exod. 15:21–22.) God has given us a divine guide in the Bible. (2 Tim. 3:16–17.) He has given us his spirit to bring the instructions of his word to rememberance, and to help us understand it. (John 14:26;16:17.) The pillar of cloud never led them astray, and thus it is with the Bible. Every man is conscious that if he follows it he will do right.

4. God sent his angel before the Hebrews to keep and protect them. (Exod. 27:20–23.) This angel was Christ. (Isa. 79:9.) Christ is our leader. (Isa. 55:4.) God employs his angels to protect his people. (Heb. 1:14; Psal. 34:7. We cannot see them now, nor understand how they do their work; but we will. The cealing in one of the old cathedrals of Europe when a man first looks up at it seems to be a confused mass of clounds, but after looking for a time its beauty comes out and it is seen to be a multitude of angels.

5. God supplied all the wants of the people in their journey, gave them manna from heaven, food from the desert, and water from the solid rock. The clothing that they had on when they left Egypt lasted them to the end of their journey. God supplies the wants of his people now. (2 Peter 1:2–4; Psal. 84:11.) He has given us his Word, Spirit, Grave, and hope of heaven.

6. The Lord enabled them to triumph over all their enemies. He rolled back the waves of the Red Sea, gave them the victory over Pharoch's mighty host, and the army of the Amlekites. Thus God enables the Christian to conquer all his enemies. (Ephe. 6:11–17.) The captain of our salvation is always present with us, and this ensures victory. The city of——, with a garrison of 40,000, surrendered to Napoleon without firing a gun. Such was the terror inspired by his name and presence. On the same day his navy was entirely destroyed in the battle of Frafalgar. When he heard this he said, "I cannot be present every where at once." Our leader can.

7. Their journey ended when they arrived at the promised land. The long weary march was at an end, and they rested. The Christians journey ends at death. (Revl. 2:10; 14:13; 2 Tim. 4:6–8.) To enjoy the blessings of Canaan the Hebrews had to keep on until they reached it. Thus it is with the Christian. (Rev. 2:10.)

II. The land to which they were journeying. "We are journeying unto the place which the Lord said, I will give it you."

1. It was the land of promise. (Gen. 12:7; Heb. 4:9.) Heaven is the Christians promised home (Isa 33:16-17; 75:10; John 14:10; Luke 12:32; Psal. 16:11.) Canaan was promised only to the Hebrews; Heaven is promised only the Christian.

3. It was a land of rest.

There they rested from their jouney and the sufferings of the way. Heaven is a land of rest. (Rev. 14:-17; Heb. 4:9) This does not mean that the Christian will have no employment in heaven, for the Bible teaches us that its inhabitants are now actively employed. It will be activity without weariness.

3. It was a rich and beautiful land. Dent. 8:7–10.) Heaven is a beautiful country. There is the tree of life, the water of life; and the great white throne. The most beautiful and sublime scenes in nature are used in the Bible to set forth the lovliness and grandure of heaven. It is rich in all that is good and glorious.

Canaan was filled with and surrounded by enemies. It is not so with heaven. (Rev. 21:23–27.) We know more about what is not in heaven than about what is. There is no night, no sickness, no sorrow, no tears, no sin, no death.

III. The Christian desires to have, and has good reasons to offer why all his friends should go with him to heaven.

Christianity inspires the heart of the Christian with a love for his fellow men, and it is the highest pleasure of his life to do them good. He wants them all saved. In business men are sometimes envious, and try to monopolize every thing in their branch of business; but it is not so in Christianity.

Moses was anxious to have Hobab go with him for the following reasons:

1. They could do him good. "We will do thee good." Hobab could do them good. They needed him. He could be as eyes to them. What need, you ask, had they for him when they had the pillar of clould and of fire to guide them? This led the way in all their travels, but not in special excursions. Parties took several journeys while the army lay still. (See chapter 17,20,31,32.) Hobab was well acquainted all through that country, and could lead these parties. Thus men of business capacity who are now living only for the world are needed in the church. Their ability and the influence it gives them is needed in the camp of the Lord's people.

Every man needs the church as much as the church needs him. He needs it to help him live right. Union with the church brings man under influences, and into associations that give him moral strength and builds him up in his faith and hope. It is inspiring to be associated with pure and good men. Lord Peterborough lodged for a season with Fenelon, Arch Bishop of Canbray, and was so delighted with his piety and virtue, that he exclaimed at parting, "If I stay here any longer, I shall become a Christian in spite of myself." How much greater the help when a man gives himself up to such influences by uniting with the people of God.

There is a wonderful power in association. This is illustrated in the tree toad. This changes to the color of whatever it is on. If the bark of the tree is brown, black, read, or green it changes to the same color.

Thus men are changed in spirit and character by their associations. Evil companions help to drag a man down to moral ruin, but the companionship of the pure and good help him into a better life.

2. The Lord's promise to Israel. "The Lord hath spoken good concerning Israel." He had promised them a devine guide, food, clothing, protection, and a home at the end of the journey He has promised the Christian wisdom, grace, strength, protection, peace, joy, and heaven in the end. (Isa. 45:1–2; Psal. 16:11; Luke 12:32; John 12:26;17:24.)

3. Moses knew where he was going. "We are journeying unto the land of which the Lord said, I will give it you." They were not deluded but knew what was before them. There was a definite object before their minds, and thus it is with the Christian now. We know where we are going. (Heb. 11:8–10; 13; 14; 2 Cor 4:16–18;5:1.)

Heaven becomes more and more of a reality to the Christian as he advances in life. Our friends go there, and we feel that there is some one there that we know. This brings us near to it. It does not seem like a strang distant land, but the home of our parents, children, and friends. Mother, since your child went there heaven has been more real than ever before.

It is a grand and inspiring thought that we know what is before us, and are not left to uncertainty. One of the miseries of heathenism and infidelity is that they cannot tell us any thing certain about the great future.

It is all conjecture to them, and in this uncertainity there is nothing to sustain the soul in view of death and the future. Mr. Owen visited A. Campell, at Bthany, and they went to the family grave yard. Mr. Owen, said to Mr. Campell there is one ad-

vantage I have over the Christian—I am not afraid to die. Most Christians have fear in death; but if some few items of my business were settled, I should be perfectly willing to die at any moment." "Well," answered Mr. Campell, "you say you have no fear in death; have you any hope in death!" After a solemn pause. "No," said Mr. Owen. "Then," answered Mr. Campbell, pointing to an ox standing near, "you are on a level with that brute. He has fed until he is satisfied, and stands in the shade, whisking of the flies, and has neither hope nor fear in death." No mind can be satisfied with this, and here Christianity meets the wants of the soul. It tells us where we are going. John 6:40;10:27 28.

One reason why we want our friends to go with us is, we know where we are going and what awaits us; and we want them to enjoy the same blessings.

Sinner, do you know where you are going? Have you ever stopped in the midst of the busy scenes of life and asked yourself this question? You must go some where. You cannot remain here. You have no choice in this matter, but you must decide where you shall go. This is a personal matter, and you must settle it yourself. The road that leads to heaven is clearly marked out by Christ. (Matt. 16:24) This is the road to heaven, and you must walk in it if you ever get there Traveling in the opposit direction will not lead you there.

CONTRIBUTIONS.

Progress of Religious Liberty in Japan.

BY TOSHIO OHTA.

It is a fact that only thirty years ago the government's edict, "Christian evil doctrine is strictly forbidden," was written on the boards and hung up all over the country: also that the Roman Catholics, who were the only Christians of the time, were all arrested and imprisoned. But how is it now? In the constitution of Japan, the proclamation which gave universal joy, it is clearly stated that the Japanese citizens have the right of religious liberty as long as they do not neglect the duty of citizenship and disturb the peace and order of the country. The Christians of the early days passed through the persecutions of fire and water for three hundred years before they obtained religious liberty at the reign of Constantine. But we are very, very thankful to see this great change in Japan in such a short time, and without shedding any blood. And, in looking carefully, we find this thing came gradually, step by step. In the following I will give briefly an account of these changes:

1. On February 24, 1873, the public boards which said, "Christian evil doctrine is strictly forbidden," were taken away by the order of the government, and the reason they gave was that they had hung up so long that every person knew them well. But I do not think it was the only reason. They had no doubt felt the mighty hand of God, which can not be resisted. Because soon after all the imprisoned Christians were set free. More than that, just about the same time a Christian church (Protestant) was built in Yokohama, which the government did not order to be closed up. Christianity, which hitherto was strictly forbidden, now is winked at, and in this manner tolerated.

2. On March 12, 1876, our government published an edict, given in the following language: "The day of rest, which till now has been 1st, 6th, 11th, 16th, 21st, and 26th days of the month, will be altered to Sundays from April, this year." This change was made, no doubt, for official and economical benefits. But the adopting of the Christian Sabbath shows the feeling of the government against Christianity was not so strong as formerly.

3 The Japanese translation of the Bible, which was done in five and half years (June, 1874–November, 1879), under the leadership of Dr. J. C. Hepburn, was published and sold. But the government did not stop it, even though the Buddhists and others worked hard to hinder its publication. This is more remarkable because it occured before the wide liberty of the press was allowed

4. The last is the proclamation of the constitution which made Christianity a public religion. And now the heavenly voice of "Repent, the kingdom of heaven is at hand," is heard in almost all the country, and the living influence of Christianity is felt by Japanese people more and more. But how many Christians in the whole empire? Only 35,000; and there are yet 39,965,000 of unconverted people O merciful Father, bless the work in this country, so that the Sun of Righteousness may shine brightly on this so-called "Sunrising Country!"

(Readers of the *Herald* may be congratulated on the fact that Mr. Ohta will write other papers on the condition of things in Japan. Mr. Ohta is one of the first converts made under the preaching of Bro. Jones at Ishinomakaki. Ever since he has been connected with the work of our mission, and is one of our most efficient workers Mr. Ohta is much better versed in Japanese and Chinese than English, and is the editor of our forthcoming religious paper for the Japanese work. Its name translated means "*Gospel Herald.*" I am sure our home workers will be proud of the name given to this offspring of the *Herald of Gospel Liberty*. May the columns of the new magazine, under Mr. Ohta's leadership, shed much light in this idolatrous land.—A. D. WOODWORTH.)

A Few Thoughts about Music.

Poetry and music have ever been associated with divine worship, in all ages, and in every land, the voice of praise has been the voice of songs This intimate connection between music, and religion is one of the most interesting fact, of sacred history. It is too widely prevalent to be regarded as mere accident, too permanent to be accounted for by any thing less than some essential fitness. It has the warrant of inspiration, and the precedent of angelic usage. We find that music and religion have not only come down all the path, of human history, hand in hand, bringing joy to the world, and giving that joy a suitable expression, but beyond the sphere of human agency, the voice of music is the voice of praise. The very cornerstone of earth's foundation. God laid

"When the morning stars sang together
And the sons of God shouted for joy."

Far away on the other side of earthly history, we hear again the voice of song in praise, for the redeemed around the throne are singing, "and they sing the song of Moses, the servant of God, and the song of the Lamb." It is not surprising, therefore that the church has ever held the arts of poetry, and music as the sacred vessels in which to preserve all that is most precious in her history, and to celebrate the sweetest joys of our salvation. Almost every great event in the history of our redemption is commemorated in inspired hymnody. Look for a monent what a rich possession we have in the church's hymnody. such is the inheritance of the Christian church. We are heir of the ages in many things, but few of our birthrights are more precious than this. We are the fruit of trees our fathers planted; we dwell in houses which they built, we speak in the words which they have enriched, and we sing the songs which they composed, and hallowed by their best affections. But the church of today is a spoiled child, who knows not how to value this wealth, nor how to turn it to account. Rich beyond measure in the talents we have received, we are slothful beyond excuse in our employment of the same. God in this providence has satisfied our mouths with good things, he has literally put songs, both new and old, into our mouth, even praise unto our God, and we are too lazy to learn to utter them. If it be a duty to sing praise to God, it is surely our duty to learn to sing, since it is a thing that cannot be done decently without learning. We expect our ministers to make full preparation for their preaching, and have little patience with them, if they fail to do the best they can; if they preached as badly as we sing, not one church in fifty, would support a pastor. Then let us learn more of our standard church hymns, and sing them until we can feel the love of God in our cold hearts. The value of sacred songs as a means of instruction can hardly be over estimated. They are peculiarly effective for several reasons. First, because they may be, and they should be, the earlist in the field.

The minds of little children are like the months of young birds in the nest, all agape for food; and the quantity that they can swallow is amazing. The mother or teacher who fails to fill these gaping minds with the sweet psalms and hymns, so suitable for children, misses the best possible opportunity to prevent the devil and preoccupy the citadel of the soul, second, because hymns find access, and welcome where a sermon is refused admission. When a man attacks us with an argument, we instinctively stand on the defensive, and feel somehow in honor, bound not to yield till we can neither answer, nor evade the logic of the discourse. But a good hymn does not argue; it simply presents a phase of truth, a tender grace or a noble aspiration, and these find a responsive chord in the heart, and conscienence, the affections turn to the light thus given, and the truth enters the soul. There are a great many hearts that can be melted by a hymn that cannot be broken by any sermon. Sometimes I think the church expects too much of our ministers, they think that the minister should have good singing all the time; the minister is in a sad predicament. The church puts the Bible in his hands and provides a thorough course of instruction before she even permits him to preach the word; at the same time she puts the hymnal in his hands makes him absolute dictator in the whole conduct of worship, and not only makes no provision for his musical education, but actually gives him no time to find it for himself. Every minister should learn as much of music as he can, and enforce the

duty of congregational singing. The people must be brought to feel that the worship of God is a matter which we should not treat so lightly. The very best that we can offer is poor enough; anything short of the best is an abomination to the Lord. The great power of song is and always will be the chorus—the whole congregation. When men are deeply moved they want to take part in the worship not only with their heart, but with their voices. At such times we do not want even an angel to sing for us, unless we can join in the chorus.

J. H. Moring.

Elon College.

Doubtless there are only a few of our denomination who really realize what a blessing Elon college is to us today.

In viewing the past history of our denomination, we find that no step has ever been taken to advance our cause so much as the erection of our college. We have been an oppressed people on account of not having sufficient educational system, but we can be thankful today that we are to the front.

Since the work has commenced at Elon our people are drawn more closely together, we see more of each other and know and love each other better, thus knowing and loving each other better makes us a better people.

We should be thankful that our college is a mixed school, for we see that it is an advantage to the students morally. Other colleges are following our example which is certainly a high compliment to the Christian church. We wish that all of our people could visit the college for we know they would take a deeper interest in it and feel that it is our college for which we should be justly proud.

The Christian church is prospering and will continue to prosper, so long as we have such a noble institution in which to train our children. We should be proud of our buildings, our faculty, and above all, our good class of students, who are to be the leaders of our future. We are proud to say that there is not a single young man at Elon who is not a member of the Y. M. C. A. and every one takes an active part in the work. Now I think it my duty to speak for the young ladies of this institution I want to be understood in what I may say just here. I am not a student; for which I regret, but my college days are over and I can only congratulate those who come after me and attend Elon college. Well I must go on with my subject. It seems that in the last Sun the young ladies of Elon were somewhat criticised, as to the oyster supper. We are happy to say that we happened to be at that memorable occasion and we do believe that it was the most pleasant affair we ever witnessed. I want to speak for the young ladies. The oysters were given to them by our esteemed friend Mr. W. J Lee and were sold to the guest at a reasonable price. Now we do not see where the weakness mentioned by our brother comes in. We certainly got value received for our money. As I have never seen a church built upon oyster suppers, etc., I cannot speak, but I do know that the Psiphelian society hall of Elon is a success and it was made so by the energy and push of our noble girls. I thank God that we have such girls in our churches and pray that our homes may be governed by such women.

"A Friend."

Elon College, N. C., March 11, 1893.

Selections.

A Brave Christian in Peril—Prayer Answered—A Providential Deliverance.

The Wolf Trap is a dangerous sand-bar lying on the western shore of Chesapeake Bay between the mouth of the Rappahannock river and New Point Comfort. Mathews county, Va., is the dry land from which this sand-bar juts. On the extreme edge of this bold obstruction, three miles from shore, in about ten feet of water, stood, until the 22d of January, 1893, the Government Light-house, manned by two as brave men as Matthews can produce—Joseph Diggs, the son of "Uncle Bailey" Diggs of Bethel church, and John William Thomas, class-leader at Beulah church—both in Mathews Circuit.

When the "cold wave from the Saskatchewan Valley" struck this section, John William Thomas, the assistant keeper of the Light house, was there alone—Joseph Diggs, the keeper, having gone ashore on business.

Brother Thomas's account of his escape from his perilous position is a thrilling, unvarnished narrative, worthy of record in the annals of adventure of any age. He is a plain man, who tells what he knows without coloring of any sort or degree.

The Wolf Trap Light-house was a substantial wooden structure, set up on iron piles driven down into the bottom of the bay. Vessels of heavy draught were warned by this beacon to keep to the eastward when going up or down the bay. Brother Thomas says: "By the 15th, Chesapeake Bay was well-nigh frozen across. I felt no fears for my safety till Monday morning, the 16th (January), when the ice commenced moving with the flood-tide. I knew then by the shaking of the house that it would be swept away. I had a notion of trying to get ashore; but the ice kept opening and closing between me and the shore, without warning or regularity, so that I gave it up. I did not give up all hope of escape till Thursday, the 19th. Then it was I committed myself into the hands of God (as I had been doing ever since I joined the church), and confidently believe that no matter what the sequel to my then situation might be, it would be all right, and for some good some how. I spent my time reading my Bible and Wesley's Sermons. I got no sleep except on the slack of tide, when the ice was not grinding against the house. About sunrise Friday morning, the 20th, I saw a tug to the south'ard, and hoisted a signal (flag at half-mast), but no one on board seemed to notice it, and they were passing by. Presently I went down from the house on the ice; found it would bear me; saw that the tug had gotten stuck fast in the ice; and, concluding that this was God's answer for deliverance, ran toward her, hailing her and asking to be taken aboard, which was readily granted. I found her to be the tug *Samson*, bound for Baltimore, breaking a track for a steamship, which was following closely. The tug landed me on Wilson's wharf, in Lancaster county, at the mouth of the Rappahannock. The first man I met was Mr. Davis, who married my niece, and lived close by. I asked him what he was doing there, and he said he didn't know—that he hadn't been there before for three or four months. I told him I thought the Lord had sent him down there to show me the way to his house. Sunday morning, the 22d, I came near losing my life by drowning in a little creek. I went down to the river (Rappahannock) shore to see if the ice would allow me to cross over to Middlesex, and on my way back to my niece's broke through the ice in about ten feet of water. I remained at my nieces's till Tuesday, the 24th, when her husband, Mr. Davis, put me across the river, and landed me on the ice three fourths of a mile from shore, and I walked ashore at the mouth Sturgeon creek, in Middlesex. I went to Mr. Kellam's, who carried me up to Jeff. White's, near Conrad's wharf. On Wednesday, the 25th, I walked up to Freeport, and crossed the Piankatank river there into Gloucester, and by 3 P. M. I was at Brick Store, on the edge of Matthews and Gloucester, waiting for mail-cart. At 9 that night I was in the bosom of my family, eight miles south of Mathews Courthouse, and about six miles from where the Light-house was, from which I escaped on Friday before. I had traveled at least fifty miles to get home. The Light-house was carried off on Sunday, the 22d. In all my experience from the time the ice began to form till I got back home I felt myself under the special protection of my Heavenly Father. When I could see no way of escape, He gave me perfect peace; and When a way of escape was near, He gave me courage, which I did not have before, to test the ice even to the side of the tug."

No comment is needed. I would add only this, as his pastor: No man has a better name in all this section than John W. Thomas. And this letter would be unfinished if I did not add that the brave wife's faith in God did not slacken in the least. There was no light visible on Wolf Trap after 12 o'clock Wednesday night. From her home she could have missed it, but she did not look for it, and no one told her the light was gone. Though strong in faith, she became sick at heart *once*, and *within an hour* she got a telegram from her husband from Whitestone, Lancaster county, telling of his safe arrival there.—*Richmond Christian Advocate.*

Ballast.

I was reading in one of the daily papers the other day of a ship that capsized at sea. As soon as she got outside the harbor and into the waves of the open ocean, she rocked and rolled until she finally rolled over, was filled with water and went down. They said that she had not ballast enough to steady her. She was chartered to make a quick voyage to a distant port, and bring a return cargo to the port from which she sailed. The captain wanted to take no more dead weight than was necessary. But in his impatience of delay, and anxiety not to be overburdened, he did not take enough, and hence the catastrophe.

Now, ballast, as my readers can see by consulting the dictionary, means "just load enough." It is a compound of two Saxon words, "bare" and "last"—"a load"; *i. e.*, a bare load, or barely a load. The idea is that a certain amount of loading is indispensable to the steadiness of a ship on the ocean. A ship is made as buoyant as possible in order to carry as much freight as it can safely. But when empty, it is too light to sail well. No ship attempts to cross the ocean without either heavy freight or ballast in its hold.

The ship I was reading about was top-heavy—the weight below the water line was not sufficient to balance that above it.

As I read the account of that shipwreck, I thought how like it are many of the human wrecks that we see all around us. A young man is impatient to enter upon his life voyage. He dreams of brilliant success if he can only reach a certain position. He is told to wait, to study, to think, to secure right principles, to take in ballast enough to keep him steady amid all the perils he must encounter. But he calls his advisers old fogies. He doesn't want ballast, but speed. He rushes into society. He rushes into business. He rushes into politics. He shouts as he spreads his sails. "Hurrah for Young America." But in a few years we find him capsized. He was overcome by temptation. He began with a social glass, and in due time became a drunkard Or he began by determining to get rich, honestly if he could, but rich at all hazards. He borrowed the trust funds in his hands, to speculate with. He meant to return them. But he lost them. He became a defaulter, an embezzler and finally a convict. Or he attended the primaries, and by activity in politics secured an office. He found that his position gave him opportunities for petty speculation. He improved those opportunities until he became "a boodler." His career of official corruption sent him to State's prison or to Canada.

The great defect in our system of education is the want of thorough moral training. Our young people are smart; they are ambitious; they want to learn what will help them to secure social position or wealth But they don't realize that all permanent success must be built on character. The first thing in true culture is to fix and settle principles, just as a builder secures a firm foundation before he puts up his palace or his warehouse. And the taller the intended edifice, the deeper must the foundation be laid.

But to return to the illustration of the sea-going ship. What is the ballast for a young man or woman to take on board before leaving the harbor?

IT IS THE BIBLE.

God has given it to us for that purpose. In the thirty-seventh Psalm man is represented, not as a voyager, but as a traveler. He is walking in steep and slippery ways. But David says if "the law of his God is in his heart, none of his steps shall slide." That law gives steadiness, moral equilibrium It enables us to go safely amid the perils of the land or of the sea. Paul had a great deal of confidence in Timothy. He placed him in charge of the church at Ephesus when he was so young that some people might be tempted to despise his youth. (1 Tim. iv. 12). And he tells us why he trusted him so He wrote, in his second Epistle: "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation." Yes, the Scriptures made Timothy what he was; and they have the same power to day.

When I was a child my mother, like Eunice, believed in the Scriptures as the best book for the young. She not only had me read to her at least one chapter a day, but she encouraged me to commit to memory passages of special interest I knew a score of Psalms by heart, and such chapters in the New Testament as 1 Cor. xiii, before I was ten years old. After I was fourteen I was seldom at home I was a thousand miles away, and among strangers, when my mother died. I lived for years in an atmosphere of temptation. Young America-like, I rushed into society, into business, into politics. Why was I not shipwrecked in those stormy waters, as so n any of my comardes were? Not because I was by nature or by human culture any better than they, but because I had been ballasted for the voyage in the harbor of home. Oh, if I could reach the ear of every mother in the land I would say to her: "Be sure that the word of God is in the heart of your child before you send it out into the world.

Some of my readers have no doubt seen the story of the cabin boy whom the sailors tried to teach to drink and to swear when he came on board. They wanted him to be like themselves. But he had been brought up by a pious mother, and had promised her that he would be faithful to her teachings. So when the jolly tars teased him or coaxed him or threatened him, he always had a Bible verse ready for them, such as "My son, if sinners entice thee, consent thou not." At length one of the oldest sailors said to the rest: "Shipmates, you might as well give up. You can't do anything with that boy, for he is

CHOCK FULL OF BIBLE."

When a bottle is chock full of water, you can't pour oil into it. The best way for us to resist temptation is to leave no room for it in our hearts.

And the best way for us to fortify our children against the evil that is in the word is to have their memories and their affections pre-occupied with the truth of God and the love of Christ. I wish that we could go back in our homes and our Sunday schools to the old idea memorizing the word of God. There never was a time when nobler ships went out from the home harbor than today. Oh, that they were all well ballasted for the voyage of life! —*Senex Smith, in Journal and Messenger.*

Newspaper Ghosts.

BY REV. ALICE A. DRAPER.

You would not think it, but I confess I am haunted by newspaper ghosts.

The only effectual way to deal with them is to drive them off with my pen.

Not a paper, not a magazine that comes to my home, but brings one or more ghosts during the year.

The SUN and the HERALD perhaps because of the relationship they sustain, denominationaly, bring more than the rest. Last summer a ghost came to me in the SUN, see how long I have borne with it, and it has appeared to me scores of times since. Not often do I allow one to haunt me for months and make no protest; but I make it now, and the effort slays the Ghost whether the editors see fit to allow the pen to strike before the public or not. It frees my conscience and that ends the matter.

Now I appreciated that young man's appeal for women to be clothed and in their right mind, and it would have been a grand appeal, if there had not been a ghost in it, and in fact, did not the editor (now, I cannot help it, if editors are, sacred truth is truth, and we must face it) also let a ghost in? Two ghosts in one brief article? Ugh! Call the women to account, my brothers for their style of dress; pass laws forbiding the abominations of fashions, but always be men, and never whine "I can't," when God says you can, God must mean that for men as well as for women. You would loathe the woman, and rightly who made such a confession as was made in that article. Christian men, all men have a right to demand that women appear dressed, else remain invisible, but no Christian man young or old, has any right to say what that article implied. The paper is not at hand just now, or I would quote from it, but if all in it be true, then Christ is not true, for according to that teaching Christ demands the impossible. Your Bible tells you the portion allotted to certain spiritual offenders; see Matthew 5:27-28.

Christ demands men to keep the law of purity in spirit as well as in the letter. And Christian men are in duty bound to do this, as well as Christian women. Christendom is a flaunting lie, as long as she tolerates a double standard of morals, purity for women, and license for men.

God recognized no such need, and made no provision for it, then let pulpit, press and pew beware, how they utter the least thing that has the appearance of evil. Weak, indeed is that man or woman who allows eyes or ears to steal away their crown.

Newspaper ghosts! Alas, yes, and troublesome things they are to us, who pause to count the probable cause and effect of what papers send into homes and into human hearts. Excellent as was that article on "Kissing," there were ghosts in it, and this is said with all due deference. Ghosts that called up thoughts that have pursued me ever since I read it, until I fancied myself like a scampering mouse from a pursuing cat. The cat, however, either catches the mouse or drives it away.

Frankly, all my ghosts disappear, when I strike them with the pen. That a minister (a male minister of course, that has such an euphonious sound, coupled with the "female prayer-meeting") should presume to "take liberties that would make any other man, a target for a bullet, is something of a mystery."

Such a course is enough to cause every self respecting woman to despise them; and every man, whose manhood enables him to measure the proprieties by the Golden Rule to abhor them.

The kind of kissing so justly rebuked by the SUN, does not come under the injunction, "Greet one another with an holy kiss."

Yet to say that "we know about as much of the Holy Kiss as about the Holy Ghost" is, if the brother can bear the statement, a little misleading. All true Christians must know by his own inner life something of the Holy Ghost, or the Holy Spirit.

But there are holy kisses, as all loving, devoted husbands and wives know, as all true fathers and mothers know, but lips common to all cannot fail to be loathsome, while promiscuous kissing is profanation.

Nor will it do to excuse the women, on the plea, "fear of offense." That plea might lead, would lead, to multitudinous evils.

If a man ceased to be a man, though tricked out in clerical robes you would expect your wives and daughters to enter a vigorous protest. You would hardly excuse them, if they plead "fear of offense."

All honor to the man, who says to his brothers, "confine your kisses to your immediate family circle."

And what do our women mean by suffering the indignity? Does this come under the injunction "let your women keep silence?" Yet that would be on the plane of much that passes for legitimate interpretation of Scripture.

Have we women so benighted, as not to know that a woman may so carry herself, that she may go from pole to pole, from ocean to ocean, and no man even dare kiss her?

Plenty of reliable women, both young and older, can vouch for this. Where, how, have they lived, who

permit in a minister, that which would not be tolerated in any other man? Is he more than man? Is he less? Assuredly not; taking men at their own estimate. It is no credit to a woman to suffer these things. If you are married it is heinous, if not, it will not make you more desirable to your prospective husband. Men, believe in the most rigid exclusiveness for women, whatever they may practice themselves, and by and by, perhaps, women will take the hint and demand purity for purity, loyalty for loyalty. Perhaps the best study for man is man, but to you women who have the privilege of reading, I say, open your eyes, and learn that either consciously or unconsciously, men reveal in their writings, that of themselves one would hardly learn in conversation, with them as a rule. However, there are things husbands should tell their wives, and fathers their daughters. Coming from a loyal heart, it could hardly fail to take root in the heart of woman and bear precious fruit. Said a devoted husband to a charming young wife, after the departure of an old friend of her family, "Nelle, never as long as you are my wife, must you permit any man to kissyou except your father and brothers and I just as soon *they* leave it all for me to do."

Jealous? No, only he knew men, better than his wife did; and though the tears glistened in her eyes when she arose from her husband's knee, yet she saw then as he did.

And he assures me that thing can never happen again in his family.

And what sensible man would not care? And what woman without the tact to prevent the offense?

Again, why should a married man indulge in that he would condemn in his wife? Why should the young man take that which belongs to the husband.

And fancy either, as minister, looking down into the faces of women when in the pulpit, whose confidence they have themselves at least jarred, if not shaken. Picture the inspiration a man must get,seeing a silly woman here, another there, whose addled brains, may be more concerned about the holy (?) kiss he gave them, than his sermon. Does each wonder how many holy kisses the other received? No doubt, when the brother sounded the timely warning, he had in mind,men of his own locality,but like small-pox,it is not confined to any one point of the compass, nor to any particular denomination.

Ere here I have confessed things found, in those years of lecture work, though received so cordially and the recipient of so many favors from various denominations, on the part of pastors and people, yet I should have been unworthy of my profession, had I gone with my eyes closed, refusing to see and shun the boulders, I saw here and there good men and women stumbling over. And now for the last ghost in the article.

It is to be hoped that no husband or wife has been made uneasy for a second, by reading, that many "not having married their ideal, ghosts may be touched that have slumbered," that you dreamed not of, and fires kindled that destroy both soul and happiness.

The union of the right man with the right woman was God's plan,and society need never hope to get beyond infinite wisdom. No husband or wife who lives in a true home, or has so lived,but deprecates every newspaper ghost that haunts the homes of our age. No one is more anxious to see men and women living in Edenic happiness and purity than the faithful preacher of the gospel.

Do not dear friends, let your heads be turned with animal magnetism. Conceded, it enters by God's laws, largely into the makeup of all well sexed men and women, and the better sexed, the greater the degree of that magnetic power, yet it would be suicidal to have a marriage on that alone.

Men and women, boys and girls must be taught, that they are to base all actions on reason, and failing to do this, they must sooner or later pay dearly for their folly.

Here is a field fraught with joys that can be measured only by those who experience them, or with woes that set up miniature hells on earth as the discordant couples, and children born of lust and hatred tell too plainly.

But why this culpable ignorance? Why this wicked silence? Why schools and colleges to master this or that science, and ignore the (yet science of life). The wonder is that the failures are not greater; the misery does not drive more to death; and that the cause of divorce is not even greater than it is.

You are all familiar with the fact, that a magnet carried closely over the floor on which needles have been scattered, will gather every needle to itself.

You ought to be equally familiar with the truth, that certain temperaments sustain the same relationship to each other as the steel to the magnet, that the magnet will take up only some particular needle, is not true, nor is it true that men and women will be unconscious of the power of a magnetic opposite except in husband and wife. Here lies the danger, and they mistake the stronger magnetism too often for love, which as hundreds of cases prove, ends disastrously. Human beings have a soul to reckon with and no right minded man or woman need hope to be able to love till death, a person in whose life they find that which outrages their sense of right, decency and propriety. That boys and girls in their teens are not able to sift this matter is not strange, but for men and women to be thus shiprecked is unpardonable ignorance or temerity.

It is hard to tell where some of us get our ideal, since the more we see of people, the stronger the conviction that it does not exist, and it absolutely raises the question, why should men and women have an ideal they connot find? Why their soul demand in companionship, that which is not forthcoming?

Here are illustrations from life, more are known, but these suffice. It is proof too, that men and women of character, of noble soul, will not allow the heart to do what the head cannot sanction.

The man found in the course of his life, one who seemed the embodiment of all that he wished for his happiness; but before it was too late, he found a serious flaw in his idol, his reason, his sense of honor, forbade the marriage; and they separated, never to meet again if it could be avoided Though years have gone by and he still walks alone, yet he is thankful that he did not succumb to magnetic attraction, and allow an unworthy woman to wear his name.

A young girl, fair, sweet and pure, nears her magnetic opposite, she is swayed by his power, she thinks it is love,she gives up home family,society, steps down to the level of the man who wins her, associates with a class of people far beneath her, marries him giving as a reason,"that she loves him, therefore she must marry him." And in a few short hours it dawns upon her that she has played the part of the fool, and must writhe in torture and disgrace the rest of her life. The attraction that won her, has been turned into loathing by forced animation and daily exhibition of his moral blackness. A woman, found her magnetic ideal, but to her honor, she found her gold, brass when tested, and she thrust it from her, and has never ceased to rejoice that her sense was stronger than magnetic power. Magnetic power without good character is a common occurrence, but woe to that benighted mortal who risks his or her all on that alone. Boys and girls, men and women, should be made as familiar with these facts, laws of being, of sex, as with the alphabet, then blunders will decrease and misery will diminish. The character of man or woman, must be such as to command your respect, your implicit trust, else too late you will find the magnetic power, you once thought "perfect," so "entrancing," gone, and loathing and disgust filling your being are the confessions of men and women who have come for sympathy, for advice, for help, for prayer; and happier is the convict in his prison cell, than these men, these women, chained to rottenness and corruption until death.

Even in the Garden of Eden, before sin entered the world, Adam and Eve were not allowed to stake their all on a magnetic attraction. Each was given to the other. Speculation on what might have been without sin is useless, we must deal with life as it is; hence, men and women, are to be taught that other qualities are necessary for human happiness, besides magnetic power. Given the good qualities in large degree, then the greater the magnetic attraction the better, the more satisfactory the union. Again, undoubtedly a close approximation to your ideal will be the best you can do. While the older you get, the more you will demand, dotage excepted. You can dispense with wealth but not with character. You can safely forego that degree of magnetic power that makes fools and victims of so many men and women, but not an inch of abatement in good principle. And if you are so unfortunate as to yield the strongest power of your life the least desirable, that you must choose more principle and less magnetism; but in no case, commit the heinous sin of marriage without love. Know that love dies where respect cannot live. It is folly, worse, an abomination to pretend to join together, those whom God through nature has sundered. Men and women, (boys and girls have no right to marry) must learn that the hearts that God does join together, no man can sunder, which by the way, is the only cure for divorce, our curse. And learning all this, they must also learn that marriage has its laws, and to yield the greatest happiness these laws must be obeyed by both husband and wife. There will be then no "dangerous chords" to be touched. Knowledge in regard to these matters, which only fools ignore, not only means strong men, strong women, morally, but men and women, safe, absolutely, amid all the various circumstances of life. That the books are not without faults or extravagances may also be true, but who is competent to sift for the world? Seek the knowledge as the miner seeks the gold; take the nuggets, take the grains, and leave the refuse where it belongs. If so precious a thing as gold, has to be obtained by digging and smelting, shall we flinch, when the happiness of the human family and our own joys are at stake? Shall we not prayerfully ask God to widen our horizon, and step boldly, yet reverently forth, and consider men and women in their three fold nature, the spiritual, mental and physical, remembering that as God created this trinity, we are in duty bound to understand it, that we may wisely care for it.

FROM PASTORS AND FIELD.

Ivor, Va.

Last first Sunday Dr. W. T. Herndon, the financial Agent of Elon College was with me at Waverly and preached a most instructive and interesting sermon In the afternoon I drove to Centerville leaving the Dr. with the brethren at Waverly with whom, I learn, he spent some time in the interest of the College. At night I returned home and attended a prayer meeting service at the Ivor Christian church. This is a most active little church. It is late for such news, but according to promise, must say that they had most interesting service at this church last Christmas for the children. The decorations were elaborate and beautiful, the presents well selected and the program well rendered. The Superintendent, Bro. G. W. Brittle, wass uitably and substantially remembered. Mrs. B. F. Bell of Holy Neck Christian church, and Mrs. M. Bell, of the Baptist church, and others, gave the young ladies of the church valuable assistance.

Last Sunday I met my congregation at Spring Hill at 11:00 a. m. The congregation was unusually large. In the afternoon the Ladies Aid Society met and after the regular routine of business, the congregation was entertained with selections, music and recitations by the young ladies, children and some of the older ones. Bro. R. T. West, the efficient Superintendent of the Sunday school wears a beautiful gold medal presented by the school there Jan. 1st. Bro. C. M. Pond and sister Payne, both members of this church have been critically ill and while I am glad to note improvement, still their conditions are rather precarious. May the healing hand of our Father be upon them. They both enjoy a most happy state of mind, that of resignation to the divine will. I am indebted to Bro. R. T. West, Judge West, and Hon. C. S. Parsons for assistance in geting to some of my appointments.

Miss Myrtie I. Vaughan, daughter of Bro. Thos. J. Vaughan Union church and Mr. Willie Riggan of Surry County were united in marriage on the 8th inst. at the home of the bride's parents. Best wishes to follow them.

Very truly,
M. W. Butler

March 18, 1893.

Holland Items.

Our Sabbath school yesterday (2nd. Sunday) was an improvement upon former meetings,quite an encouraging number of young people were present. The lesson (the story of Esther, Mordecai, etc.,) and exercises were interesting.

We are having some sickness—colds, influenza, pneumonia, etc. In one family there were five cases of sickness at one time, all under medical treatment.

The weather betokens the near approach of spring, and soon we can sing,

"The winter's past, reviving flowers
Anew shall paint the plain,
The woods shall hear the voice of spring
And flourish green again,"

The buds of peach trees begin to swell and shew sings of life. In the winter of 1857 the buds of peach trees were so killed that but very few of them ever swelled or bloomed. The winter of 1857 must have been some colder than 1893, for a while, at least.

The pea nut crop is rapidly going off at the advanced prices. It is said the World's Fair has much to do with the sudden rise in the market.

The Easter entertainment by the ladies of Holland Christian church will come off April 3rd. A large crowd is expected, and a treat is in store for all that come.

R. H. Holland.

Asheboro Christian Church.

Dear Bro. Clemegts:—I thought the brethren would possibly like to hear something concerning the newly organized Christian church at Asheboro the county seat of Randolph. I took charge of it one month since. I will preach for them every fifth Sunday and occasionally in the week and on other Sundays as I may be able to get some one to fill my appointments at other places. I have been there twice since taking charge of the little church. From what I could see and learn Asheboro is one of North Carolina's rapidly growing towns. Its population has been about doubled within the last four years. Among the desirable features of this town, there is one that especially impressed me, and that is the brotherly Christian spirit that exist here among the different churches, and another thing made a deep impression upon me, and that was the spirit of liberality. In company with Bro. E. A. Moffitt, ex-Sheriff, I canvassed the town soliciting aid to build a church edifice for our membership here; at the close of the day we had raised between $700 and $1000. We hope to honor the Lord with a nice house. While here I met Rev. Bro. Holmes pastor of the M. E. church and Bro. Cecil pastor of the M. P. church; they are both clever brethren On Tuesday night I had the pleasure of hearing Rev. J. L. Michaux of Greensboro, preach a good sermon. This town affords a nice weekly paper titled "Asheboro Courier." While here I also met Sheriff Ross, Mr. Bradshaw, clerk of the court, Mr. Birkhead, Registra of deeds, and Mr Hammer, Superintendent of public instruction, and a host of other prominent citizens of the town and county, who gave me nice subscriptions for our new church building. I believe that when God's people go about raising money for church enterprises in the right way the time will not come when there will be any need of feasts, festivals, oyster suppers, or any other kind of entertainments, to raise the needed amounts, for God will open the hearts of His people. The very fact of holding these entertainments, seem to imply that God is a poor dependant, and that the people have to resort to this method, to help them out or a long with His work. My friends God is not a dependant but is independent for *all* and *all things* are His and I therefore honestly think that these entertainments reflect upon the church of Christ, for they are more or less demoralizing.

P. T. Klapp.

Elon College, N. C., March 18, 1893.

Gleanings.

Rev. J. R. Cortner of Portland Ind , has organized a Christian church of 47 members at Red Key, Ind.

Rev. J. G. Bishop of Dayton, Ohio, has just closed a meeting of much interest at North Manchester, Ohio, 18 additions.

Rev. G. D Black entered upon work as editor of the *Herald of Gospel Liberty*, March 13th.

Rev. C H. Haines has been greatly blessed in his work at Rigwood Christian church, Canada, with 32 professions and 26 additions.

Mt. Tabor Christian church, Ill., has been visited with a shower of devine grace, 16 conversions and 10 additions. So reports Rev. J. A. Tracy.

A union meeting has been held at old Union Chapel, Iowa. Forty-six conversions and 37 additions to the Christian church there was the result.

Rev. D. Powell reports four accessions to New Salem, Boone Co., Ind.

Says Bro. Chas. Pence, nine were added to the Christian church at Union, Ind., during a recent revival.

The total visible results of the recent revival at Pleasant View church, Ind., were 13 additions.

Rev S. McNeely reports revivals at three Christian churches in Ind. Result at Bloomingsburg 4 additions; at Hickory Grove 14 additions and Pipe Creek church 6 additions.

Rev. E. M. Harris reports 18 new members to the Christian church at Ray Union, Michigan.

The Christian house of worship at Castil, N. Y , has been greatly improved at a cost of $500.

Ten new members recently united with the Christian church at New Carlisle, Ohio.

Eight accessions is reported at Bethlehem Christian church,near Aberdeen, Ohio

During Rev. Jos. Barney's meeting at Rock Hill, Penn , 13 came to the altar and 10 were admitted to membership.

The Christian church at West Lincoln, Vermont, has made Rev. E. W. West their pastor, a donation of $150.

R. H. Holland.

Elon College Notes.

Bro. Clements:—gave us a very pleasant surprise in his arrival to our village Friday night, not only that, but we had the pleasure of hearing his talk in the prayer meeting Sunday night.

Miss Emma Harward, our esteemed music teacher, and Mr. W L Sears visited, friends in Morrisville Saturday and Sunday.

The buildings of Rev. P. H. Fleming, and Bro. Klapp are nearing completion.

The father of our Post Master, Mr. J. W. McAdams, has moved his family to his new residence at place. We are glad to welcome them as citizens. Mr. McAdams has a pleasant home, and we feel sure that he will prove a blessing to the college

Mr. Peter Hughes has also moved into his new home, which is just completed.

Prof. F S. Blair will give us a lecture in the college chapel to night. His subject will be in reference to Sunday schools, Prof. Blair is a good worker and has an important filled in which to work.

Come to the Annual Debate Friday night, and keep up with the "times."

We remember reading of a very aged man, in New England, who was busily engaged in felling trees with which to build a home. A traveller passing by, asked him concerning some other work to be done in the community, but the old man turned again to his work saying, "I am an aged man now, and yet have no home, so I must work diligently until my resting place is completed." From this let us learn the lesson, that our days upon this earth are but few, and it is important that we prepare the soul for its final resting place. We have no time for idle curiosity, no time for engaging in the sins of the world. There has been no day set apart for serving the devil. So let us begin in early youth, the work which God has given us to do, in order that we may become strong Christians, and perform the whole mission which God has assigned to us. It matters not what vocation in life we may choose, every thought, every word, every act should tend to the preparation of immortal souls to dwell in the home, prepared for those who are faithful unto the end.

Elijah Moffitt.

March 27, 1893.

The Christian Sun.

THURSDAY, MARCH 30, 1893.

REV. W. C. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER

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EDITORIAL NOTES.

No one entered the contest for the premiums we offered, and now the time is out.

Any one wanting a good SEWING MACHINE cheap will do well to write us before buying.

We acknowledge the receipt of a beautiful invitation to the annual debate at Elon College on the night of March 31.

Send in your orders for Annuals, Hymn Books and Sunday school Song Books. We keep them at the CHRISTIAN SUN office.

Mrs. Irene Lawrence, our local Agt. for the SUN at Bethany writes us an interesting letter assuring us that she is interested in her work, and doing what she can. Many thanks.

Any one sending us during the next three months $5 00, we will send them the CHRISTIAN SUN twelve months, and one copy of a large nice FAMILY BIBLE. The Bible to be sent to your nearest Express office.

Evangelistic services under the labors of Evangelist Schoolfield are being held this week at the Edenton St. M. E. church with much interest. Rev. J. N. Cole and the evangelist are doing some faithful work. We hope they will succeed abundantly.

We earnestly recommend the following, taken from the *Religious Herald*, to the careful consideration and practice of the SUN's readers:

"The problem—a most difficult one—before pastors, secretaries, committees and other leaders in church and denominational life is to make the people see by the help of God that our mission work, our benevolent work, our educational work, need first of all their prayers. When this is fully understood "the tithes" will come into the storehouse. Let us not forget to urge upon givers the duty and privilege of praying for God's blessing on their gifts. If we cultivate this habit, two excellent results will follow. We shall thus increase the power of our gift for good. We shall also be more careful to make our gifts worthy of being prayed for. The rich old gentleman who gives fifty cents for foreign missions will never have the face to pray for a blessing on it. "Thy prayers and thine alms are come up for a memorial before the Lord." Praying and paying. "What God hath joined together let not man put asunder."

Flying Around.

Last Friday night we ran up to Elon College. We found things generally moving smoothly. The professors said that nearly all the students were doing good work. Better than usnal, and that means much

Sunday night was also spent at the College, or a part of it. And this time we had the pleasure of attending religious services, in the chapel. These services, are conducted by the student-body. To us they were very interesting. The line of thought handled by the young men, showed intelligence yoked to piety. It would be hard to find another student body equal in piety, to the standard seen at Elon College.

For Elon our prayers shall ascend,
For her our tears shall flow,
Till prayers and tears shall end.

Saturday in the afternoon, through the kindness of Rev. W. C. Wicker, we were carried to the neighborhood of Union Ridge. In company with Bro. Wicker the night was pleasantly spent at Albert Graham's. Nearly all the preachers know this to be an excellent home for a preacher, or any one else. Dinner was taken Sunday with J. A. Graham, and was enjoyed very much. This is the home of Miss Annie Graham, who will be one of the graduates at Elon this year.

We met many of our old friends at the church, Union, N. C., on Sunday. And it was a joy to the better emotional feelings to see them in the flesh again.

Bro. Kernodle kindly took us back to the College Sunday in the afternoon, for which he will accept our thanks.

At 1.00 a. m. in company with Bro. John Moffitt, our backs were turned on our friends at Elon, and in an old coach on a long freight, we commenced bumping, jumping and jerking at a slow rate toward the beautiful City of Oaks. And now we are at home again.

We think that Bishop Vincent of the Methodist Episcopal church, in his decision in the case of Frank W. Palmeter, and William C. Briggs, has bowed low to the *alcoholic god*. We hope and believe he will not often be quoted by the great family of Methodist, as good authority.

Denominationalism.

"It decreases the power and efficiency of the church universal by disorganizing her forces."

Amid the confusion preceding the Revolution our forefathers put forth the mighty declaration "United we stand divided we fall" The phrase, "In union is strength," has passed into a proverb. Statesmen have ever perceived the soundness of this principle, and the world's battle fields witness the success of its application. No state denies that it can the better withstand its foes and promote its internal welfare when thoroughly organized and united. No general denies that a small army organized under one leader has the advantage over superior members acting independently under various leaders. A clan of the Scottish highlands was, perhaps, the equal, or superior, of any army of the same number on British soil, yet all the clans combined could not stand against half their number of British Regulars. This is no new principle, but was announced by the Divine Teacher more than 1800 years ago, when he declared that a house divided against itself could not stand. Statesmen were not slow to perceive it, but divines were. Contrary to all human experience, contrary to the express declaration of God's Word the church has practically declared that there is strength in division, that the attacks of enemies can be best withstood by disorganization, that the internal welfare of the church can best be promoted when it is divided into factions, differing and sometimes hostile. If union in state means strength, can union in church be otherwise? The fallacy of all argument for division can be seen in that it denies not mere theory, but existing facts. The divisions of the church today are not separated because they are hostile, but are hostile beeause they are separated. The separation tends to engender and perpetuate the hostility. It is useless to argue that since men do not believe alike they had better be separated. This argument carried to its legitimate conclusion would sever all familiy ties, disorganize every society on earth, and hurl every state, headlong into anarchy. Division engenders a feeling which hinders the spiritual development of the church, while it renders concerted action impossible The various denominations of our country united could furnish comfortable churches and good ministers to all its inhabitants. As it is, there are many countries and small towns in which there is no church at all, while in other small towns scarcely strong enough to support one church there are four or five strugling churches and poverty stricken preachers. But, say some, this division produces a rivalry and men are stimulated to do more. It has produced a "rivalry," but a very unwholesome one. *Persecution* written with red letters would have been the more correct word. It stimulates men possibly, but all stimulus outside of pure love to God and fallen humanity are naught in his sight.

Division is one of the greatest barriers to the general enterpises of the church. A state might afford one strong college, one strong asylum, and one strong church paper; but the division of the church necessitates four or five. Each is weak and a burden to its respective denomination, when all might enjoy the benefits of an abler institution without burden.

In no enterprise of the church can the baneful effects of this ecclesiastical strife be more clearly seen than in foreign missions. The various bodies each present the heathen with a religion differing slightly and sometimes radically. Yet each tells him that the Bible teaches that religion and that alone. He knows this cannot be true, and often turns away in disgust to his former religion. Is it not criminal to thus put a stumbling block in the way of these poor heathen who would otherwise come to Christ? In countries where millions of human souls are perishing without the gospel we see a few weak missionary stations, far separated and acting independently. How greatly would their strength be increased and their expenses lessened by cooperation! They should be united for protection, and Christian counsel and fellowship amid those trials incident to missionary life.

Disorganization lays the church open to attacks from her enemies. The enemies of the church have never found a more vulnerable point than her schism. Infidels and skeptics have attcked these with much delight and great success. They have driven many from the fold and stood in the way of others who would have entered. The schisms of the church destroy her national influence. It is complained that the petitions of protestantism avail little at our national capital. This is true, and because it is so factious that it can present little strength. Congress could not dare disregard any reasonable petition coming from the whole protestant nation. It is also complained that *Rome is one and we are many.*

If a divided church cannot stand, what must be the future of the protestant world? The machination of Rome no man can predict, but it tends to confirm the opinion that there slumbers in the bosom of Rome a spirit, which, let loose in all its fury, would mean troublesome times for protestantism in her divided state.

Whatever Rome may or may not do, we know that there is one common enemy, the powers of evil, to be fought until the appearing of our Lord. That enemy presents one solid phalanx against the people of God How shall we withstand him unless we too shall stand hand to hand and heart to heart? "If a house be devided against itself, that house cannot stand."

Sister Adams.

Permit me to have a few words in reply to sister E. J. Adams, who, in the SUN of March 16, so vigorously defends the right of women to preach. In doing so, I desire to take her on her own grounds and show that, in fact, she has not a single prop with which to maintain herself in her arguments.

1. Sister Adams lays much stress on the fact that Paul in 1 Cor. 11, spoke without condemnation of women prophesying. She thinks this is warrant for her to preach. Let us see The office and work of a prophet is not that of a preacher as Paul clearly shows in Eph 4:11, where he says:

"And he gave some, apostles; and some, prophets; and some, evangelist; and some, pastors and teachers." See also 1 Cor. 13: 10,28

So the office of a prophet was one thing, while that of pastor and teacher was quite another thing. A woman could be a prophetess—foretell events, or give interpretations of devine messages, and yet not be a public teacher in the churches. Bear in mind that Paul only prohibited public teaching in the churches—see 1 Cor. 14:34.

The prophet, or prophetess, was a servant of God, but not the ordained minister. To rightly understand this matter, let us see what is meant by prophecy. Luke says prophecy comprehends three things. 1. Prediction. 2. Singing by the dictate of the Spirit. 3 Understanding and explaining the mysterious hidden sense of Scripture, by an illumination and motion of the Spirit. The last signification is said to apply to the prophets of the New Testament. So a woman, gifted as a prophet, was not a public teacher, but by the Spirit was enabled to explain the mysteries of the Bible, just as so many devout women have done in the Sunday school and prayer meeting and in the sick room.

2. Now, I propose to show that the cases cited by sister Adams covers just that sort of work and not the official work of the ministry.

Let us see. She says that Joel 2: 28, 29, was this kind of prophesying —meaning preaching as she thinks— and that Peter (Acts 2:17) declares that this prophecy was fulfilled on the day of Pentecost, when all, men and women, continued in prayer and supplication. That is right, but when the time came to have a sermon—Peter (not his wife, or sister, or even Mary, the mother of Jesus) but Peter *a man*, lifted up his voice and preached to the people. So, sister Adams, you see that point is against you, for according to your own position, the women mentioned in Acts 1:14, were prophets, and the record there given clearly shows that their part in the services—their prophesying—consisted in praying and supplicating, and that the preaching was done by a man. I beg you, do not worry because the facts are against you. I am no more responsible for this than I am for Paul's opinion.

As to the 16th chapter of Romans giving authority for women to preach, it is so far from it, as to harmonize exactly with the work of the women in Acts. 1:14, for the women are spoken of as servants of the church, as laborers for the Lord, but in no place as the ministers—that is, as authorized public teachers in the churches. Again, sister Adams, your own facts are against you, and for it, I am not responsible. To illustrate: Sister Blank, a member of the church at ——— dies and I write her obituary. I write it: "Sister Blank was a faithful servant of her church"—that does not mean that she was a preacher, but that she was an active worker—a helper in the work of the gospel at ———church. That is all—she was often with us in prayer and supplication and in alms deeds, but she did not enter the pulpit to preach to the people in the public congregation. This is further shown to be Paul's meaning when he speaks of Priscilla and Aquilla as "My helpers."

The case of "the first Apostle of Christ in Samaria," as Sister Adams calls her, is more fully against her than any other quoted. In the first place, Christ never had but twelve apostles, and *they were all men*. So this woman was not an apostle at all. She was only a private "helper"—purely an unofficial messenger to the Samaritans. What she said to the Samaritans was purely her personal testimony, and in no sense a public exposition of divine truth by an official teacher Sister Adams fails to recognize the fact that there is much difference between the utterance of a private individual in giving personal testimony, as in the case of this woman, and in the public preaching of the gospel, as by Peter on the day of Pentecost,—but there is a great difference For one I am an earnest advocate for the praying of women and for anything she can do to forward the gospel in a private—that is unofficial—way, and there I stop because I understand it is forbidden to women to preach as public teachers, and this prohibition is by inspiration, against which I dare not array myself.

It is a pity to so spoil an argument so nicely written by a lady, but she unfortunately chose facts which upon careful examination and analysis turn against her. For this, too, I am not responsible

I appreciate and honor the sisters in their work for the Master, but only when that work is done as directed and in the sphere assigned by divine authority.

J. PRESSLEY BARRETT.

Norfolk, Va.

Rev. J. R. Maynard.

Rev J. R. Maynard fell dead in the wood shop at Morrisville N. C. last Friday. He was at work on a wagon wheel, suddenly fell to the floor and died in a few minutes.

Bro. Maynard has lived in the little village of Morrisville nearly ever since the close of the civil war. He was a member of the Missionary Baptist church, and has been actively engaged in the ministry for a number of years. He was greatly beloved and respected by the people of Morrisville. In the absence of the pastor, he preached in the pulpit of the Christian church at Morrisville on the third Sunday night. It was his last sermon on earth. He has gone home to die no more.

May the Lord bless the wife and five children who are left to mourn their loss.

An Enquiry.

MR. EDITOR:—There seems to be a misconception, or a misunderstanding, of the purpose of the Missionary Association. Some understand it to be to help the *needy any where*, where it can be wisely done, while others understand it to be to aid weak or new conferences *only*, leaving needy points which are within the bounds of the stronger conferences to be helped only by the said stronger conferences. Which is right? Will Dr. C. J. Jones give us his opinion, as he had much to do with shaping the plans of the organization?

MEMBER

Notice.

If any person has on hand any copies of FACING THE TRUTH, which are *unsold* and belonging to me, they are requested to forward the same to me at once. I need all I can get to supply orders yet unfilled. Please be prompt.

J PRESSLEY BARRETT.

810 *Lovitt Ave., Norfolk, Va.*

OUR PREMIUMS.

—:o:—

To the one sending us the largest number of yearly subscribers, above fifteen, with the cash in advance between now and April 1st, 1893, we will give one Singer Sewing Machine, manufactured by the National Sewing Machine Company.

To the one sending us the second largest number of yearly subscribers, above seven, with cash in advance, we will give one Davis Swing Churn.

To the one sending us the third largest number of yearly subscribers, above four, with the cash in advance, we will give a Teacher's Bible.

To the one sending us the fourth largest number of yearly subscribers, above three, with the cash in advance, we will give Samantha Among the Brethren, by Josiah Allen's Wife.

☞Remember that nothing less than 16 subscribers with $32 in advance will take the Sewing Machine.

☞Nothing less then 8 subscribers with $16 in advance will take the Churn.

☞Nothing less than 5 subscribers with $10 in advance will take the Bible.

☞ Nothing less than 4 subscribers with $8 in advance will take Samantha Among the Brethren.

Two six months subscribers will be counted for one yearly subscriber.

New subscribers and renewals will both be counted.

Send name and money as soon as received and be sure to state that you are working for the premium. We will keep a record of the number sent us.

☞Remember that this proposition is open till April 1st, 1893, and no longer.

Send money by Registered Letter, P. O. Money Order, or Check. CLEMENTS & MOOD,

Jan. 19, 1893. RALEIGH, N. C.

THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—

We are here again today with a very nice crowd of cousins, and we all come happy in our love of a Savior. And then we are all trying to do something for Him in giving for the Band. The Band is doing nicely this year. We get so many such nice letters and so many dimes and half-dimes; yes, and some are sending quarters. Now these contributions soon count up to a lot of money. Let all write just as often as possible. So far this year the Corner has been the best part of the SUN, to my notion, and now I want you to keep it so.

Cordially yours,
UNCLE TANGLE.

WEYERS CAVE, VA., March 14, 1893.

DEAR UNCLE TANGLE:—As brother is writing I will write a few lines too. We love to read the SUN. I will ask the cousins a question: Who was Noah's father? I will answer Nellie Goodwin's question: Methuselah was Noah's grandfather. I will also answer Allie Gibson's question: Adam died at the age of 930 years. Am I correct. I will close with love to you and the cousins. Please find one dime for the band enclosed.

Your loving niece,
IVIE D. ANDES.

Ivie, you have written us a very nice little letter, and we all want to hear from you again soon.

SANDY GROVE, N. C., March 20, 1893.

DEAR UNCLE TANGLE:—As the Corner is filled with such nice letters I thought I would write a short one to the Corner. I am a little boy 10 years old, have never written to the Corner before. I think the children write nice letters. I wish to join the Band very much. I will answer Lillie Winston's questions. Sarah was one hundred and twenty-seven year old when she died and was buried in the cave of the field of Machpelah. I will ask the cousins some questions: Whose rod was turned into a serpent? Who became a pillar of salt? Whose beast spoke while its owner was riding upon its back? Who was sent to Nineveh to preach unto the people? I will close for fear my letter will find its way to the waste basket. I remain.

Your little nephew,
EDGIE THOMPSON.

Edgie, we welcome you and give you a place in the Corner. The children's letters do not find the waste basket, unless they come without any name signed to them. Write again soon.

GRISSOM, N. C., March 18, 1893

DEAR UNCLE TANGLE:—As I haven't written to the Corner before this year, I think it is quite time I was doing so. It is snowing today and is so cold I have to stay in doors but but I don't mind it, the snow is so beautiful I like to watch it fall. Our pastor Rev. J. D. Wicker filled his first appointment last Sunday, he preached a splendid sermon that was much enjoyed. I greatly enjoyed the sermonette by Rev. Roger Charnock several weeks ago. Hope he will write for us again. I am very glad to see so many bright cherry letters every week. I should think your picture would indulge in a good smile now that the Corner is full. I send twenty-five cents. Love to you and all the cousins.

DELLA GRISSOM.

Della, we had about concluded, you had deserted the Corner altogether, and are glad to see you loyal. Write again soon.

ELAMS, N. C., March 19, 1893.

DEAR UNCLE TANGLE:—I am a little girl 9 years old and want to join the Band of Cousins if you will allow me space in the Corner. I go to school, and like to go very much, my teacher is Miss Annie Mosley, she is very good and I love her. I will go to Sunday school as soon as it opens. The weather has been so bad the school has not been opened yet. I hope it will not be long before I can go to Sunday school. I was sorry I could not go to church today on account of the snow. No one met Mr. Klapp and all were disappointed at Antioch today. Hope next third Sunday will be nice. Enclosed find half a dime for the Band. I will write again soon if my letter does not find its way to your waste basket. My love to you.

Your little niece,
LULA B. FLOYD.

Lula we welcome you to the Band and hope you will become a very useful member. Your first letter is very nice.

WEYERS CAVE, VA., March 5, 1893.

DEAR UNCLE TANGLE: I thought it was time for me to write so I take up my pen to do so. I was glad to see so many nice letters in the paper this week. I am glad to see the cousins take such an interest in the Corner. I will ask a few questions: How old was Enoch when he was taken up to God? How old was Seth when he died? How old was Enos when he died? How old was Cainan when he died? How old was Mahalaleel when he died? How old was Jared when he died? How old was Noah when Japheth was born? How old was Samech when he died? How old was Noah when the flood came upon the earth? I will answer Venie Winston's question: Dog is mentioned 12 times in the Bible. Our school will not close for five weeks yet. I will be sorry when it closes for I like to go to school. I send one dime for the Band.

Your nephew,
ALFRED W. ANDES.

Alfred, we always enjoy your letters. On account of rush of work and some other things, your letter has been overlooked a few weeks, but I hope you will write again soon.

Of Course You Read.

The testimonials frequently published in this paper relating to Hood's Sarsaparilla. They are from reliable people, state simple facts, and show beyond a doubt that HOOD'S CURES. Why don't you try this medicine? Be sure to get Hood's.

Constipation, and all troubles with the digestive organs and the liver are cured by HOOD'S PILLS. Unequalled as a dinner pill

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Holland Items

It was my pleasure to be at Holy Neck last 3rd Sunday to hear Bro Newman, the pastor, for the first time preach. My decision after hearing him was that Holy Neck had made no mistake in extending him a call to serve them. I find that he is greatly beloved by his flock, as he deserves to be. His sermon was good, and delivered in fine style

On Monday I visited Holy Neck again this time to "mourn with those that mourn," to enter into the feelings and sympathies of others, and weep and condole the death of a loved one. This time Bro. Newman preached and conducted the funeral rites of Bro. Jas J. Holland, who lived and died near the church. He was a member of South Quay Baptist church, where he was held in high esteem. His wife, who had preceeded him to the grave, a woman of deep piety, with all her children were members of Holy Neck Christian church. Rev. Jas. E. Jones, pastor of the deceased was expected to be present to perform the funeral services; but for some cause did not come, and Bro. Newman by request of the family filled his place. The sermon was appropriate and full of comfort to all especially the bereaved ones

Dr. J P. Barrett in his article against women preaching, had some things to say about Father Adam and Mother Eve. Bro. Adams, a decendant of the first Adam, has testified against him. Now we would like to have the evidence of the Sister Eves in the case.

R. H. HOLLAND.

Mr. William Osborn
Gibson City, Ill.

Perfectly Marvellous

35 Years of Misery With Chronic Diarrhœa.

A Perfect Cure by HOOD'S.

"About 38 years ago I got overheated while at work in the harvest field, and was sick abed for three months. When I got on my feet again I found that I had a bad kidney trouble and chronic diarrhœa, which has drawn on me for over 35 years.

Just Think of My Misery.

I dared not eat anything more than would barely keep me alive. For years I felt that my stay on earth would be short. I have times without number been in such distressful pain and aching that I could not turn myself in bed, and I would have to ask my

Hood's Sarsaparilla Cures

wife to take hold of my hands and turn me. In all these years I employed the best physicians but nothing gave me permanent relief. I had an iron constitution, or I could not have stood the drain upon me.

"In the fall of 1887 I was so weak I could not work. I concluded I would try Hood's Sarsaparilla. To my surprise and great joy I soon found that it was doing me good and when I had used 7 bottles I was perfectly cured. It is now 4 years and the

Cure was Perfect and Permanent.

"For the past four years I have enjoyed life and felt better and younger than in any of the 35 years preceding. I endured everything a human being could and live, and I will recommend Hood's Sarsaparilla long as I live." WM. OSBORN, Gibson City, Ill.

HOOD'S PILLS cure liver ills, constipation, billiousness, jaundice, sick headache, indigestion.

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NEW YORK CASH STORE
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Is the acknowledged headquarters for Genuine Bargains in SHOES, HATS, DRY GOODS, NOTIONS, TINWARE, &c.

When you come to Durham do not fail to visit the Old Reliable NEW YORK CASH STORE.

Moral Influence of Ministers.

The moral influences of the minister will immensely add to his pulpit power, or counteract. We must live well, if we would preach well. The "moral pressure" of ministers, of which we read in modern writings, must come from the moral qualities of the preacher. We cannot leave the ministerial character in the pulpit or the vestry any more than we can our complexion God can and often does employ the less gifted servant who is full of the Holy Ghost. How successful some of our less known, but consecrated, brethren have been. And in them we see the words of the Lord fulfilled. "Them that honor me I will honor." For he constantly reminds us "that it is not by might, nor by power, but by my Spirit, saith the Lord of hosts."

When we were candidates for this ministry it was asked of each, "Has he gifts and grace and fruit?" It might be well if we sometimes, before God, asked the question again, each one of himself, and faced the answer.—*Wesleyan Methodist Magazine.*

A Secret Talisman.

The Germans have a story which that home loving people like to repeat. A father, when his daughter became a bride, gave her a golden casket with the injunction not to pass it into other hands, for it held a charm which in her keeping would be of inestimable value to her as the mistress of a house. Not only was she to have the entire care of it, but she was to take it every morning to the cellar, the kitchen, the dining room, the library, the parlor, the bedrooms, and to remain with it in each place for five minutes, looking carefully about. After a lapse of three years the father was to send the key, that the secret talisman might be revealed. The directions were followed. The key was sent. The casket was opened. It was found to contain an old parchment, on which were written these words: "The eyes of the mistress are worth one hundred pair of servant's hands." The wise father knew that a practice of inspection followed faithfully for three years would become a habit and be self-perpetuating—that the golden casket and the hidden charm would have accomplished their mission.—*Ex.*

Our Daughters.

The household blessed with noble daughters ought to be a happy one; most parents forget, however, to imbue them with love of nature, which is so invigorating and healthful Give them not only noble teachings, but noble teachers, and give them the help which alone has sometimes done more than all other influences—the help of wild and fair nature. You cannot baptize them rightly in inch-deep church fonts unless you baptize them in the sweet water which the great Lawgiver strikes forth from the rock of your native land You cannot lead them faithfully to those narrow, axe-hewn altars while the azure altars in heaven remain. for you, without inscription; altars built not to, but by an unknown God.—*Ruskin.*

LITERARY NOTES.

Historia, from Chicago, Ill., is on our desk, and presents a neat and attractive appearance.

N. Y. LEDGER.

A most suggestive and beautiful picture of Spring, in the form of a lovely woman arrayed in the latest fashion and standing in an Easter egg, which forms a chariot, to which are harnessed the traditional rabbits, makes the cover of the Easter number of the New York *Ledger* a thing of beauty. How such a paper as the Easter Number of the New York *Ledger* can be produced for five cents is a puzzle which we invite our readers to solve.

FRANK LESLIE'S POPULAR MONTHLY FOR APRIL.

The "Art Aspects of the world's Fair," as set forth by Isabel McDougall in the leading illustrated article in *Frank Leslie's Popular Monthly* for April, make beautiful and impressive showing of the wonderful white City at Chicago. Two other articles in this number especially noteworthy from a pictorial point of view, in addition to their literary interest, are Dr. Popoff's "Russian Folk Songs" and Charlotte Coursen's "Bavarian Highlands" together with short tales and sketches by David Ker, Katherine Strickland, Charles H. Crandall, Serena Townsend, Mary A. Denison, Eleanor Waddle, and others.

BETTER AND BETTER.

The New Peterson for April is more attractive than its predecessors and cannot be too highly praised, both for its contents and illustrations. "Easter Days in and About Rome," by Sarah Powel, begins with a visit to the Eternal City in the days of Pius IX. It is not only amusing, but instructive; and several of the photographs are entirely new. *The New Peterson* is the only magazine for which Mr. Savage writes monthly, and its list of contributors coutains the names of nearly all the leading authors of the country. Terms, two dollars a year. Address The New Peterson. Magazine, 112-114 South Third Street, Philadelphia.

NOT EVERYBODY CAN HAVE THE CHANCE

To visit Washington; but that is no valid reason why everybody may not become thoroughly familiar with the points of interest at our National Capital, and with many things about it that only a favored few could enjoy even by a sojourn. Yet you may sit quietly at home, without incurring the fatigue and expense of the journey. and see them all,—all the magnificent rooms and portraits of their occupants, in Demorest's Family Magazine, the April number of which contains a charming paper, superbly illustrated, on "The Foreign Legations at Washington." "En Route for Chicago" gives excellent information for women who purpose traveling alone to the Chicago Exposition; there are numerous excellent stories; all the departments are full of good things; there are over two hundred illustrations, including an oil picture and a crayon; and altogether it is a superb Easter number,—a specimen of what is given twelve times a year, for $2. Published by W. Jennings Demorest, 15 E. 14th St, New York.

MAGAZINES BY D. LOTHROP COMPANY, BOSTON, MASS.

The Pansy for April would be a notable number had it only the American Literature paper to recommend it to the readers' notice. For the historians Parkman and Prescott will be read and admired so long as there are English-speaking students to read their gracefully written English. A fine picture of each accompanies the article. But there are stories, bits of narrative, and poems, as well as stirring pen pictures drawn by "Pansy" and Margaret Sidney, the young folks, favorite writers.

The junior Society of Christian Endeavor has likewise been remembered in the P. S. Department, which is always an attractive feature of this highly commendable young folks' magazine.

The publishers will send a sample back number free to those wishing to examine the magazine.

Price $1.00 a year; 10 cents a number.

Our Little Men and Women for April fairly scintillates with bright, wholesome thoughts, artistically woven into apt story, clever verse and merry rhyme that make up for the boys and girls a table of contents that will cheer older hearts as well as theirs.

Price $1.00 a year; 10 cents a number. cents a number.

Babyland. How anything prettier than this dainty number, or more to Baby's taste, could be thought of for all the Babies everywhere, were hard to say. There is a dainty frontispiece followed by a sweet little rhyme which goes with a sweet little Baby. Then is a pretty picture, more dainty, to finish with rhymes and pictures—all made for Baby, for *Babyland* is the Babies, only magazine.

Price 50 cents a year; 5 cents a number.

W. S. Martin, Jr., the Captain of the Tufts College Base-ball Team, and whose efforts have raised Tufts to a leading place in Athletics, gives the boys seven rules for base-ball in the April *Wide Awake.*

DO YOU WANT TO ADOPT A BABY?

Maybe you think this is a new business, sending out babies on application; it has been done before, however, but never have those furnished been so near the original sample as this one. Everyone will exclaim, "Well! that's the sweetest baby I ever saw!" This little black-and-white engraving can give you but a faint idea of the exquisite original,

"I'M A DAISY."

which we propose to send to you, transportation paid. The little darling rests against a pillow, and is in the act of drawing off its pink sock, the mate of which has been pulled off and flung aside with a triumphant coo. The flesh tints are perfect, and the eyes follow you, no matter where you stand. The exquisite reproductions of this greatest painting of Ida Waugh (the most celebrated of modern painters of baby life) are to be given to those who subscribe to Demorest's Family Magazine for 1893. The reproductions cannot be told from the original, which cost $400, and are the same size (11x22 inches). The baby is life size, and absolutely lifelike. We have also in preparation, to present to our subscribers during 1893, other great pictures by such artists as Percy Moran, Maud Humphrey, Louis Deschamps, and others of world-wide renown. Take only two examples of what we did during the past year, "A Yard of Pansies," and "A White House Orchid" by the wife of President Harrison, and you will see what our promises mean.

Those who subscribe for Demorest's Family Magazine for 1893 will possess a gallery of exquisite works of art of great value, besides a Magazine that cannot be equaled by any in the world for its beautiful illustrations and subject matter, that will keep everyone posted on all the topics of the day, and all the fads and different items of interest about the household, besides furnishing interesting reading matter, both grave and gay, for the whole family; and while Demorest's is not a fashion Magazine, its fashion pages are perfect, and we give you, *free of cost*, all the patterns you wish to use during the year, and in any size you choose. Send in your subscription at once, only $2, and you will really get over $25 in value. Address the publisher, W. Jennings Demorest, 15 East 14th St., New York. If you are unacquainted with the Magazine, send 10 cents for a specimen copy.

ROSE TOBACCO CURE

A quick, cheap, pleasant and absolute cure for the TOBACCO HABIT *in all its forms. For proof write*

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Perfect Through Suffering.

What a mystery there is in suffering! How terrible are the inroads of pain! How strangely is suffering meted out! How unjust it seems sometimes! Men cry out in their misery and anguish as Job did, and expostulate with the Most High because his judgment are hidden with a cloud; in bitterness of spirit they ask whether there be indeed a righteous ruler of the world. But Christ comes into the chamber of suffering and he lights up its gloom. He does not say: "You are the plaything of an inexorable destiny, you must submit to your pain, you must be brave and bear it like a man;" but he says: "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" He does not take away the pain, it may be, or heal the sickness; but he gives strength to bear it, he irradiates the couch of suffering with his own precious promises. He says: "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." "I, too, was a sufferer; I, too, have felt pain and weariness, though I have no sin, neither was guile found in my mouth; you are a partaker of my sufferings now that you may be a partaker of my glory hereafter. This light affliction which is but for a moment is working out a far more exceeding and eternal weight of glory." What a light shines in the chamber! How the gloom is dispersed! How darkness of suffering is dispelled, and the mystery of suffering irradiated by the presence and the voice of Christ! Christ is the light of pain.—*Perowne.*

Alcohol in Surgery.

Mr. Frederick Treves, the well known surgeon of the London Hospital, in his "Manual of Operative Surgery," has some striking remarks on the risks attending operations on the bodies of drunkards. He says: "A scarcely worse subject for an operation can be found than is provid db the habitual drunkard. The condition contra indicates any but the most necessary and urgent procedures, such as amputation for severe crush, herniotomy, and the like. The mortality of these operations among alcoholics is, it is needless to say, enormous. Many individuals who state that they 'do not drink,' and who, although perhaps were never drunk, are yet always taking a little stimulant in the form of 'nips 'and an 'occasional glass,' are often as bad subjects for surgical treatment as are the acknowledged drunkards."—*Scientific American.*

Depreciating Other People.

Some men have a habit of depreciating others. They can always see the faults of their neighbors much quicker than their good qualities.

Where no real fault exists they either imagine one, or by innuendo suggest to other people that so and so is not what he is generally supposed to be. The true inwardness of this evil habit of speaking depreciatingly of others, is an effort to elevate one's self in the estimate of the person addressed. When a man has no strong points to commend him, he seeks to appear important by ingeniously reflecting on his contemporaries.

The spirit that will do this is little, narrow, selfish. Such conduct deserves the unqualified condemnation of all honorable persons. The man or woman who is betrayed into this ignoble practice will surely come to grief. Nothing is truer than that the world will ultimately measure us at about our true worth. He who for a time gains a fictitious merit by pulling down others, is destined to exposure.

His methods will be found out, and there will come a time when without genuine worth upon which to base his claim for respect and confidence, and having forfeited the love of those who were once his friends, by insinuations against them, he will be pitiable indeed. Don't go through life reflecting on other people. Let your good works and kind speeches commend you, and you will always have friends.—*Epworth Methodist.*

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God can overlook ten thousand mistakes on the part of any man who is trying his best to do right, but he has sworn that he will never forget the sins of those who are dishonest with their fellow men —Ram's Horn.

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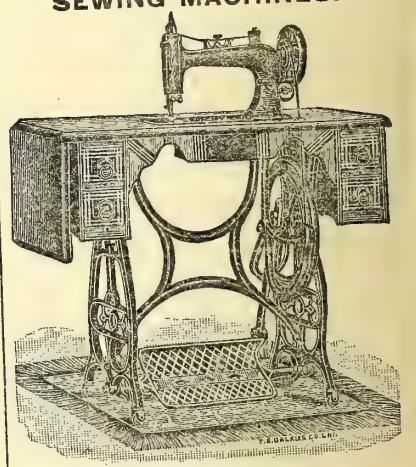
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2. "So and so is a hypocrite; I won't go where he goes." Then you should by all means prove that you are not. "Judge not, that ye be not judge."

3. "Wife won't go; husband won't go; don't like to leave wife or husband home alone." No husband or wife has the right to be a bad example to the other. Marriage is "in the Lord" God never meant marriage to jusify a bad example.

4. "I've beed snubbed." Then why not quit all business? If being snubbed is a valid reason for quitting the Lord's business, it is an equally valid reason for quitting your own. Why don't you close your shops and stores, and leave your offices, and throw down your tools? The world is full of snubbers and the snubbed. Christ endured the contradiction of sinners; so must you and I. Kindle anew hot fires of love to God and men.

5. "The church isn't sociable; they are all icebergs." Be sociable yourself, then. Their sin is no excuse for yours. Don't run like a coward to another church, because the battle is hard in your own.

6. "Don't like rented pews; don't like free pews."

Perhaps the real difficulty is that you don't like to support any system. You are always welcome at the house of God, free pews or rented pews. And you will be there if your heart cries out for God.—*Selected.*

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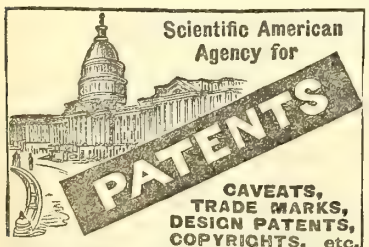

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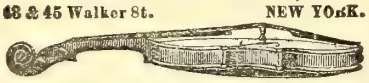

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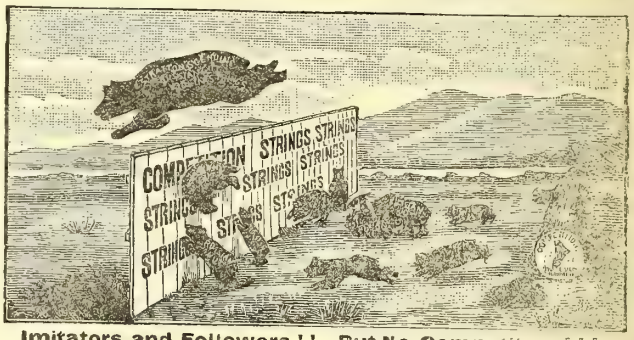

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SOUTHBOUND	No. 9.	DAILY. No. 11	No. 37
Lv Richmond	12 45 pm		12 50 am
Burkeville	2 51		2 40
Keysville	3 35		3 18
Ar Danville	5 55	7 25 am	5 35
Greensboro	8 00	9 20	6 54
Lv Goldsboro	2 35 pm	†7 45 pm	
Ar Raleigh	155	11 10	
Lv Raleigh	4 40 pm	6 15 am	
Durham	5 37	7 15	
Ar Greensboro	4 30	9 15	
Lv Winst'n S'l'm	†6 40 p m	*8 00 a m	
Lv Greensboro	8 10 pm	9 30 am	659 am
Ar Salisbury	9 50	11 04	812 am
Ar Statesville		12 03 pm	
Asheville		4 25	
Hot Springs		5 57	
Lv Salisbury	9 55 pm	11 14 am	8 17 am
Ar Charlotte	11 10	12 40	9 25
Sprt burg	1 56 am	3 36	11 37
Greenville	3 07	4 24	12 28
Atlanta	9 00	11 00	4 55
Lv Charlotte	11 30 pm		9 35 am
Ar Columbia	6 00 am		1 20 pm
Augusta	10 00		4 25

NORTHBOUND	No 10	DAILY. No 12.	No 38
Lv Augusta	6 00 pm		12 30 pm
Columbia	10 50		350
Ar Charlotte	6 00 am		7 30
Lv Atlanta	9 20 pm	8 05 am	12 45 pm
Ar Charlotte	6 40 am	7 00 pm	8 05
Lv Charlotte	6 55 a m	7 45 pm	8 15 pm
Ar Salisbury	8 17	9 15	9 24
Lv Hot Springs		12 19 pm	
Asheville		2 45	
Statesville		7 47	
Ar Salisbury		8 37	
Lv Salisbury	8 27 am	9 52 pm	9 29 pm
Ar Greensboro	10 10	11 20	10 42
Arwnsn S'l'm	*11 30 am	†1 00 a m	
Lv. Greensboro	10 20 am	11 35 pm	
Ar Durham	12 11 pm	3 35 am	
Raleigh	1 09	6 00	
Lv Raleigh	1 28 pm	†8 45 am	
Ar Goldsboro	3 05	12 05	
Lv Grensboro	10 20 am	11 35 pm	10 47 pm
Ar Danville	12 01 pm	1 15 am	12 01 am
Keysville	2 45	4 05	4 05
burkeville	3 25	4 51	4 51
Richmond	5 30	7 00	7 00

† Daily except Sunday.

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Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p. m daily except Sunday; arrive West Point 5 00 and 6 00 p. m.

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 12 45 p m daily; leave Keysville 3 45 p m; arrive Oxford 6 00 p m, Henderson 9 10 a. m, Durham 7 20 p m Raleigh 6 00 p m. Selma 10.45 p. m. Returning leave Selma 12 55 p. m. Raleigh 4 40 p m, daily, Durham 6 00 p m Henderson, 6 30 p m Oxford 8 15 p m; arrive Keysville 11 45 p m, Richmond 7 00 p m.

Mixed train leaves Keysville daily except Sunbay 3 30 A. M.; arrives Durham 11 55 A. M Leaves Durham 7.45 A. M. daily except Sunday; arrives Oxford 9. 20 A M, Keysville 3 00 P. M.

Additional trains leave Oxford daily except Sunday 4 15 p m; and 12 20 p m, arrive Henderson 5 10 and 1 05 p m. Returning leave Henderson 6 30 p m and 2 30 p m daily except Sunday; arrive Oxford 7 25 p m and 3 15 p m.

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RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 189

TRAINS MOVING NORTH.

	No. 34. Pass. Daily	No 38. Pass. and Mail. Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Pl'ns	7 14	1 39
Macon,	7 22	1 46
Arrive Weldon,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m.
Macon,	1 13	7 06
Warren Pl'ns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a. m., 2.00 p. m Arrive at Franklinton at 8 10 a. m, 2.52 p. m. Leave Franklinton at 12 30 p. m., 6.05 p. m. Arrive at Lousburg at 1.05 p. m., 6.40 p. m. JOHN C. WINDER, Gen'l Manager WM. SMITH, Superintendent.

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IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

	No. 41 Pass. & Mail.	No. 45. Freight & Pass.
Leave Raleigh	4 00 p. m.	8 35
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	3 35
Arrive Hamlet,	7 20	8 10 p. m.
Leave "	7 40	
" Ghio	7 40	
Arrive Gibson,	8 15	

GOING NORTH.

	No. 38. Pass. & Mail.	No. 40. Freight & Pass.
Leave Gibson,	7 00 a. m.	
" Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron.	9 26	9 31
Sanford,	9 52	10 55
Moncure.	10 16	12 10 p.m.
Merry Oaks	10 26	12 50
Cary,	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsborro Road.

Leave Pittsboro at 9.10 a. m., 4.00 p. m arrive at Moncure at 9.55 a. m. 4.45 p. m

Leave Moncure at 10.25 a. m, 5.10 p m arrive at Pittsboro at 11.10 a. m 5.55 p m

Suffolk Letter.

Rev. Sam P. Jones lectured here in the City Hall on "Manhood and Money" last Friday night, and the proceeds were for the benefit of our building fund. The net results were $170.70. About six hundred people were in the Hall Some came from Windsor, Holland, Driver, Whaleyville, and other places. The audience was a very fine one and the lecture was one of his best. He was pleased with Suffolk and Suffolk was pleased with him His lecture abounded in wit and humor, and solid common sense His portrayal of the real experiences of society, and the causes that prevent manhood were unique and laughable, while full of strength. He sometimes grows eloquent and touching as he presents its better side of human nature illumined by the presence of God.

Rev. Roger Charnock of Berkley, on his return from Holland, stopped over in Suffolk and preached for us last night. The congregation was good and the sermon was a sweet message to all. The people enjoyed the discourse and we will gladly welcome our brother whenever he can come. This was his first visit to Suffolk. He had been to Holland to conduct quarterly meeting for Bro. Demarest.

Rev. M L. Hurley came down from Bethany yesterday afternoon and spent the night in Suffolk. He is still thinks he is improving. His condition is certainly much better than when he left Eastern Va. last September Most devoutly do we desire his full restoration to health and service.

The naval rendezvous and review in Hampton Roads from April 17th, to 24th, will be an attraction for thousands of people to visit Norfolk and to see the navies of many nations. It will be the grandest display of war ships ever brought together on the seas, and yet in perfect peace. The forces and machinery of war dwell together in peace under the gospel. "Peace on earth" is what we have a right to expect. The most distructive elements are changed into objects of admiration when touched by the spirit of Christ. He is only revealing Himself on the seas where great battles once raged and saying to the storm elements; "Peace be still." What He said to the disciples, in the storm, when they were in great fear. He is repeating to the nations on the seas, and the huge navies and roaring cannon are calm and safe.

"God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm."

News just reached me that Mrs Minerva P. Coggsdale, wife of Wm. H. Coggsdale, and a member of my church, was taken sick last night about 9 o'clock and died before 11 o'clock. The death angel often comes at an unexpected moment. "Be ye also ready." I believe she was, blessed be her memory. God bless her husband and son who both belong to the church.

W. W. Staley.

March 27th, 1893.

Now your blood should be purified. Take Hood's Sarsaparilla, the best spring medicine and blood purifier.

The Perfect Dude.

A little cane.
A high crowned hat,
A fixed expression,
Rather flat.

A pointed shoe,
A scanty coat,
A stand up collar
Round his throat.

A gorgeous necktie
Spreading wide,
A small moustache,
Nine on a side.

Arms at right angles,
Curved with ease,
A stilted walk
And shaky knees.

A languid drawl,
The "English swing."
An air of knowing
Everything.

A vacant stare
Extremely rude,
And there you have
The perfect dude.

—*Selected.*

For Malaria, Liver Trouble, or Indigestion, BROWN'S IRON BITTERS.

Preachers can tell others about the Christian religion; theologians can explain it to others; but only life can show it to others. Christ showed his religion to the multitudes so clearly, so convincingly by his holy life, that they could both see and feel it. "Ye are my witnesses." "Let your light so shine."—*Religious Telescope.*

A hog in a pen never tries to be anything else, but the one in a street car tries to pass himself off for a man.

WELLONS' FAMILY PRAYERS

Seventy morning and Evening Prayers, running through 5 weeks; 38 Prayers for Special occasions; 5 for Children; Graces before and after meals, with Benedictions. Prepared by various authors of the different Evangelical denominations. Type large and clear, suited to aged eyes, and the forms of Prayer new and fresh.—Book well bound, paper white and heavy and price low. Bound in Muslin $1.00. Sent by mail free of postage Ask your Bookseller for it. Apply at the Christian Sun office, or to

J. W. WELLONS,
Durham, N. C.

Our Receipt Column.

Docia Eley's receipt in last issue should have been Jan 94.

J. E. King $1 00, Jan. 94

Mrs. Jennie Watson $2.00, Jan. 20, 94.

Miss. M., Annie Graham $2.00, Dec. 93.

G. W. Tickle $1 00, Oct 93.

G. W. Barker $1.00, Jan. 94

Mrs. J. Tucker $2.00, April, 94.

E. W. Graham $2 00, Sept 93.

W H Beasley $1.00, Jan. 94.

E W Watkins $2.00, Jan. 94.

Mrs A Newman $2 00, Jan. 94.

L W Klapp $1.00, Jan. 93.

Mrs J T Moffitt $2.00, Nov. 30, 93.

T J Haskins $2 00, Dec. 20, 93.

J D Wilkins $1.00 June 93.

Mrs M E Howell $2.00 May 15, 93

W B Teague $2 00, June 15, 93.

W W McKaughan $1.00, Jan 15, 93.

Mollie Crisp $2 00, March 94.

L T Atkins $2.00, March 10, 94.

Fannie A Hughes $2.00, Nov. 20, 93

J W Massy $2.00, March 15, 93.

Jas Butler $2 00, Jan. 93

J H Knight $2 00, July 93.

J B Long $1.00, June 15, 93.

J J Barrow $1 00, Sept. 15, 93.

Mrs N E Hazel $2.00, Jan 1, 94.

T W Parks $1.00, April 20, 93

J E Sterdervent $2.00, Jan. 1, 93.

W A McCauley $2.00, July 1, 93.

Peter Owens $1.00, Oct. 1, 93.

J E Franks $1.00, Sept, 1, 93

Mrs Hepsey Barber $2.00, Feb. 22, 94.

Mary Utley $2.00, March 1, 94.

W M Ballentine $2.00, Feb. 1, 94.

J L Clements $2.00, April 1, 94.

B J Blackley $2 00, Oct. 1, 93.

J. R. Waynick $1.00, Oct 1, 93.

E. S. Barrett $2.00, Jan, 1, 93.

Rev H H Butler $2 00, March 94.

Miss A R Winfree 50 cts. May 94.

J H Overby $1.65.

Mrs. C. T. Peel $2 00.

Lorenia Atkinson $2 00, April 1, 94.

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that I can afford to sell at prices less than WHOLESALE COST and while they are going I will sell anything else in my large stock of

WATCHES, CLOCKS, JEWELRY, AND SILVER WARE

at correspondingly low prices. Remember when these goods are gone I cannot purchase any more at the prices I offer them now.

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Frank W. Peterschen. Director of Music, Col. Sinn's New Park Theatre, Brooklyn, N. Y.

Brooklyn, N. Y., Feby. 4, 1892.

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FRANK W. PETERSCHEN.

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NAILS, SASH, DOORS, BLINDS,
BELLOWS, VISES, ANVILS, BEST GOODS,
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THE CHRISTIAN SUN

IN ESSENTIALS, UNITY; IN NON-ESSENTIALS, LIBERTY; IN ALL THINGS, CHARITY. HOLY BIBLE. 1844 1893

"Looking unto Jesus the Author and Finisher of our faith."

VOLUME XLVI. RALEIGH, N. C., THURSDAY, APRIL 6, 1893. NUMBER 14.

State Library

The Christian Sun.

The Organ of the General Convention of the Christian Church.

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice.
4. Christian character, or vital piety the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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Temperance Progress in England.

Progress is making on temperance lines even in Great Britain. In 1854 the United Kingdom Alliance to secure the immediate prohibition of the liquor traffic, was formed in Manchester, England. The first society consisted of seven men, but it grew apace and has become the terror of saloon keepers and brewers. The present president of the society is a gentleman of world-wide reputation, Sir Wilfred Lawson, a prominent parliamentary leader. The society is very earnest in its work, constantly employing the best of speakers, men and woman, for lectures throughout the land, using, some years, as high as $120,000 on the work. More than one half of the members of Parliament have expressed sympathy with a local option law, Mr. Gladstone himself being one of the majority. Every member of the Alliance is pledged to vote against any man for the House of Commons whose convictions are not in sympathy with the temperance reform. The friends of temperance are greatly encouraged, and efforts are redoubling in the work. The day is dawning in England, after a long night of fearful darkness.—*Herald of Gospel Liberty.*

A Gleam Across the Wave.

There are times when nothing is so valuable as light. When light floods the earth, and the morning's sun bathes creation with its glory we rejoice in the brightness, but yet we do not know its value; but when night comes down, and darkness blots out the landscape, and robes all things around us in gloom, then we see the importance of the light. We cannot always tell when light is needed, but the business of the light-house keeper is to trim his lamps, and when the sun goes down send the gleam of his lantern across the waters. There may not be a vessel in sight, no ship may pass through the livelong night, and yet he is to trim his lamps, watch the flame, and be ever at his post. If for a single hour his light should burn low, some passing vessel might be misguided, and lie a wreck upon the cruel rocks before the morning dawned; for there are critical movements when nothing will meet the need but light.

An earnest minister of the gospel at Boulogne, France, Spencer Compton, relates the following incident in his experience: "During a voyage to India I sat one dark evening in my cabin feeling thoroughly unwell, as the sea was rising fast, and I was but a poor sailor. Suddenly, the cry of 'Man overboard!' made me spring to my feet. I heard a trampling overhead, but resolved not to go on deck lest I should interfere with the crew in their efforts to save the poor man. What can I do? I asked myself, and instantly unhooking my lamp I held it near the top of my cabin and close to my bull's eye window, that its light might shine on the sea, and as near the ship as possible. In a half minute's time I heard the joyful cry, 'It's all right; he's safe,' upon which I put my lamp in its place.

"The next day, however, I was told that my little lamp was the sole means of saving the man's life It was only by the timely light which shone upon him that the knotted rope could be thrown so as to reach him.

The Christian can never know when his light will be most required. He cannot tell the critical moment when a lost soul, struggling in the waves, must look to that light as the means of his rescue; and hence being in ignorance of these things, it is for him to let his light shine every day, to have his lamp trimmed and burning, and to be always ready to hold forth the word of life, and send a gleam of brightness across the wave, to help the shipwrecked and the ruined and to save the souls for whom the Saviour died.—*Exchange.*

What Followed.

The newspapers containe l notices not long ago of the death of an old man at the hands of a younger man who had been his friend from boyhood. Both men belonged to cultured families, held high places in the community in which they lived. Both were married, and had children depending.

The newspapers stated that they met at dinner at the house of the older man, and quarrelled concerning some trifling question. The host, maddened by liquor, boasted that he held letters written to him by the younger man's mother when she was a school girl. Her son defied him to prove it, on which he produced the letters, yellow with age, and commenced reading them aloud. They were pert, familiar and vulgar. The girl who wrote them, though not criminal, was coarse and immodest.

The young man's mother was now an old woman, respected by her friends and her children. Her son, infuriated by this insult to her, drew a pistol and shot the older man, as he was reading the letter aloud, dead at his feet.

He was found guilty of manslaughter, and was sent to prison. The keenest suffering perhaps which he had to bear was the discovery that the accusation wad true; that the letters had actually been written by his mother.

The young girls who read this will feel that the mother of this young man had hard measure. Her adult life had been pure and good. She would have blushed to recall the coarse flirtations of her girlhood; yet this folly of her youth arose to destroy her honorable old age, to bring murder and ruin and misery into the lives of her children.

The story suggests a fact to which *The Companion* has often urged attention.

American girls, except in the highest class, are usually left to their own control, unwatched and unguarded. They crave amusement and occupation. The natural desire for admiration is strong within them. Then follow too often flirtations, correspondence and exchange of presents with young men of whose characters they know little, and of whose motives they know less.

The girls are innocent of any base purpose. They think it is all "fun," a moments's folly, but such conduct leaves a poisoned taint that possibly time can never clean away.—*Youth's Companion.*

Do You Love Your Wife?

Do You Love Your Children?

Is Your Old Father or Mother Dependent Upon You?

Is There a Mortgage on Your Home?

Is Your Money Tied-up in Business?

Do You Want To Provide for Yourself In Old Age?

IF SO YOU WANT TO INSURE IN THE

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(A magazine for youngest readers, at home and in school; one dollar a year.

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Do not procrastinate but take this up while you have the chance. Samples can be seen at this office.

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Richmond & Danville R R.

F. W. Huidekoper and Reuben Foster. Receivers.

CONDENSED SCHEDULE.

In Effect Nov. 27, 1892.

SOUTHBOUND	No. 9.	DAILY. No. 11	No. 37
Lv Richmond	12 45 pm		12 50 am
Burkeville	2 51		2 40
Keysville	3 35		3 18
Ar Danville	5 55	7 25 am	5 35
Greensboro	8 00	9 20	6 54

Lv Goldsboro	2 35 pm	†7 45 pm
Ar Raleigh	155	11 10
Lv Raleigh	4 40 pm	6 15 am
Durham	5 37	7 15
Ar Greensboro	4 30	9 15
Lv Wins'n S'l'm	†6 40 p m	*8 00 a m
Lv Greensboro	8 10 pm	9 30 am 659 am
Ar Salisbury	9 50	11 04 812 am
Ar Statesville		12 03 pm
Asheville		4 25
Hot Springs		5 57
Lv Salisbury	9 55 pm	11 14 am 8 17 am
Ar Charlotte	11 10	12 40 9 25
Sprt burg	1 56 am	3 36 11 37
Greenville	3 07	4 24 12 28
Atlanta	9 00	11 00 4 55
Lv Charlotte	11 30 pm	9 35 am
Ar Columbia	6 00 am	1 20 pm
Augusta	10 00	4 25

NORTHBOUND	No 10	DAILY. No 12.	No 38
Lv Augusta	6 00 pm		12 30 pm
Columbia	10 50		3 50
Ar Charlotte	6 00 am		7 30
Lv Atlanta	9 20 pm	8 05 am	12 45 pm
Ar Charlotte	6 40 am	7 00 pm	8 05
Lv Charlotte	6 55 a m	7 45 pm	8 15 pm
Ar Salisbury	8 17	9 15	9 24
Lv Hot Springs		12 09 pm	
Asheville		2 45	
Statesville		7 47	
Ar Salisbury		8 37	
Lv Salisbury	8 27 am	9 52 pm	9 29 pm
Ar Greensboro	10 10	11 20	10 42
Ar Wnsn S'l'm	*11 30 am	†1 00 a m	
Lv. Greensboro	10 20 am	11 35 pm	
Ar Durham	12 11 pm	3 35 am	
Raleigh	1 09	6 00	
Lv Raleigh	1 28 pm	†8 45 am	
Ar Goldsboro	3 05	12 05	
Lv Grensboro	10 20 am	11 35 pm	10 47 pm
Ar Danville	12 01 pm	1 15 am	12 01 am
Keysville	2 45	4 05	4 05
burkeville	3 25	4 51	4 51
Richmond	5 30	7 00	7 00

† Daily except Sunday.

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p. m daily except Sunday; arrive West Point 5 00 and 6 00 p. m.

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 12 45 p m daily; leave Keysville 3 45 p m; arrive Oxford 6 00 p m, Henderson 9 10 a. m, Durham 7 20 p m Raleigh 6 00 p m. Selma 10.45 p. m. Returning leave Selma 12 55 p. m. Raleigh 4 40 p m, daily, Durham 6 00 p m Henderson, 6 30 p m Oxford 8 15 p m; arrive Keysville 11 45 p m, Richmond 7 00 p m.

Mixed train leaves Keysville daily except Sunbay 3 30 A. M.; arrives Durham 11 55 A M Leaves Durham 7.45 A. M. daily except Sunday; arrives Oxford 9 20 A M, Keysville 3 00 P. M.

Additional trains leave Oxford daily except Sunday 4 15 p m; and 12 20 p m, arrive Henderson 5 10 and 1 05 p m. Returning leave Henderson 6 30 p m and 2 30 p m daily except Sunday; arrive Oxford 7 25 p m and 3 15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING CAR SERVICE

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; between Danville and Augusta.

On 37 and 38, Pullman Buffet Sleepers between Richmond and Danville, uniting at Danville with Washington and Southwestern Vestibule limited for Atlanta carrying Pullman Sleeper New York to New Orleans and Augusta, and dining car New York to Montgomery

Trains 11 and 12 Pullman Buffet Sleepers between New York, Washington and Hot Springs via Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth Va via Atlantic and Danville RR.

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RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 189

TRAINS MOVING NORTH.

	No. 34. Pass. Daily	No 38. Pass. and Mail. Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Pl'ns	7 14	1 39
Macon,	7 22	1 46
Arrive We'don,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m.
Macon,	1 13	7 06
Warren Pl'ns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a. m., 2.00 p. m Arrive at Franklinton at 8 10 a. m, 2.52 p. m. Leave Franklinton at 12 30 p. m., 6.05 p. m Arrive at Lousburg at 1.05 p. m., 6.40 p. m. JOHN C WINDER, Gen'l Manager WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R. R.,

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

	No. 41 Pass. & Mail.	No. 45. Freight & Pass.
Leave Raleigh	4 00 p. m.	8 35
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	35
Arrive Hamlet,	7 20	8 10 p. m.
Leave "	7 40	
" Ghio	7 40	
Arrive Gibson,	8 15	

GOING NORTH.

	No. 38. Pass. & Mail.	No. 40. Freight & Pass.
Leave Gibson,	7 00 a. m.	
" Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron.	9 26	9 31
Sanford,	9 52	10 55
Moncure.	10 16	12 10 p.m.
Merry Oaks	10 26	12 50
Cary.	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsborro Road.

Leave Pittsboro at 9.10 a. m., 4.00 p. m arrive at Moncure at 9.55 a. m. 4.45 p. m

Leave Moncure at 10.25 a. m , 5.10 p m arrive at Pittsboro at 11.10 a. m 5.55 pm

Selected Paragrafs.

It is as much the duty of a Christian to be cheerful as it is to keep out of jail and pay his debts.

Preaching experimental religion without experience is as easy to do as climbing pillars of smoke.

The devil wouldn't get so many people if he couldn't make a foundation of sand look like solid rock.

There is joy in heaven when a sinner repents, but nothing said on a monument has any effect.

A hog in a pen never tries to be anything else, but the one in a street car tries to pass himself off for a man.

One reason why it takes so long to save the world is because so much of the preaching is aimed straight at the head.

If there had never been any slaves except those sold on the auction block, every land under the sun would now be free.

The man who doesn't love his brother on the other side of the earth, doesn't love his brother on the other side of the street.

The heavens declare the glory of God, but when they have done that they have to stop. They can not say a word about his love

God can overlook ten thousand mistakes on the part of any man who is trying his best to do right, but he has sworn that he will never forget the sins of those who are dishonest with their fellowmen.

The other day we asked old Pomp, the sexton, what he thought of our new minister The prompt verdict was: "More larnt, but he ain't got de dolefulness op de ole one." Pomp was right. Between learning and plaintivenss, give us the latter every time. It shows that the minister has a heart if nothing more. Jesus wept.

—*Ram's Horn.*

He who knows he is in the world for a very little while, who knows and feels it, strikes for the centre of living. He does the little daily things of life, but he does them for a purpose. —*Bishop Brooks*

A man may be an eternal failure, although his footsteps glitter with gold and his words sparkle with knowledge. That man is the most successful in the divine kingdom who sets in motion the greatest amount of spirtual power for the glory of God, whatever may be the opinions or rewards of fallen mortals.—*John Reid.*

Preachers can tell others about the Christian religion; theologians can explain it to others; but only life can show it to others. Christ showed his religion to the multitudes so clearly, so convincingly by his holy life, that they could both see and feel it. "Ye are my witnesses." "Let your light so shine."—*Religious Telescope.*

That cure of Geo W. Turner of Galway, N Y, of scrofula, by Hood's Sarsaparilla, was one of the most remarkable on record.

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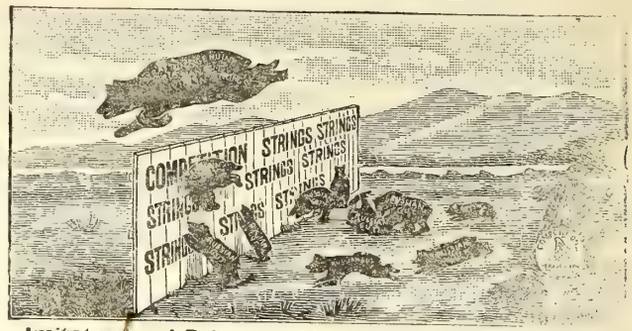

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Music In the Home.

I want to call the attention of mothers to the importance of music in the home. Busy mothers are too apt to "hush" their children when they sing or whistle. It is just as natural for some children to sing as it is for the birds, and it seems to me almost wicked to hush their little voices. To be sure, one does get tired of hearing street songs all the time, such as "Annie Rooney," "Ta ra ra-boom de ay," etc., but we should have patience and teach the little ones other songs, with pretty airs and easy words; then they will soon stop the street music.

I know of a mother who has kept her children in the kindergarten until they were nine years old merely to have them learn the attractive songs which are taught there. These children go to a primary school in the afternoon. This mother will not engage a nursemaidwho cannot sing and read; yet she says her children are not naturally musical, and one of them cannot sing a note correctly, but she allows him to think that he can, because he truly loves music, and some day he may learn. They have no piano in the house, because they cannot afford one, and cannot spare the funds necessary to employ a music teacher. Neither father nor mother can play on any musical instrument; you listen some rainy day at the nursery door, you would say, "Oh! what a musical family; how well those little children sing." Yes, they sing from their hearts, because they are happy, and because they have never been "hushed up." When they attempted a new song they were encouraged, and so were kept bright and pleasant by music. If the baby falls, they do not allow it to cry, but pick it up and sing to it. When the tired little feet come pattering in, after a long day's run, mamma or nurse wash the little faces and hands, and they all sit down and sing sweet songs together, while waiting for their supper.

When these children are men and women, how pleasant it will be for them to remember their nursery songs. Rich and poor should have music in their homes; it is a great safeguard against much that is evil. We do not need to be skilled musicians in order to make children happy. —*The Mother's Nursery Guide.*

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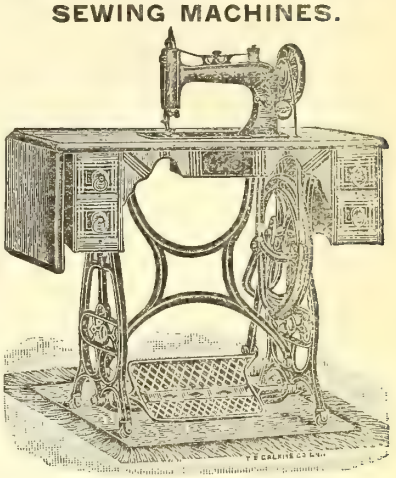

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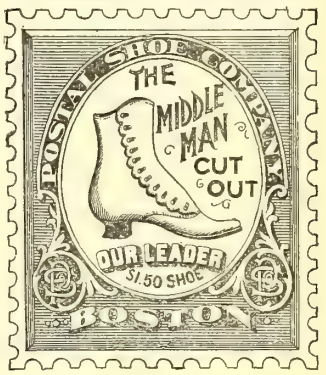

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Something that Can Not Be Told.

"A little boy was born blind. At last an operation was performed; the light was let in slowly. When one day, his mother led him out-of-doors, and uncovered his eyes, and for the first time he saw the sky and earth, 'O! mother!' he cried, 'Why didn't you tell me it was so beautiful?

"She burst in tears, and said, 'I tried to tell you, dear, but you could not understand me.' " There are certain things which it is impossible to tell to certain people. We cannot explain music to a deaf man, and we cannot describe a landsdape to a blind man; so we could not explain the higher mathematics to an uncultured savage who knew not how to count. Before any man can see he must have eyes, he must have the power of sight. All the light of heaven would be wasted on a blind man. So the Apostle Paul when commissioned for his work, was sent forth to the heathen world "to open their eyes, to turn them from darkness to light, and from the power of Satan unto God." First, they must have eyesight; second, they must have light, and then they must be persuaded to follow it to God. Multitudes of people to-day fail to perceive, to understand, and to appreciate divine truth, because they need sight.

There was One who could open the eyes of a man who was born blind, and He can open all blind eyes if we will but yield ourselves to him, and pray as did the Psalmist, "Open Thou mine eyes that I may behold wondrous things out of Thy law." He will give us sight, and then He will give us light. How many there are groping in darkness, and unable to see many things which are plainly written in the Word of God. Let us pray God that we may have our eyes opened to see, our ears opened to hear, our understanding opened to comprehend, and our hearts opened to receive the wondrous words of grace which God has spoken.—*Selected.*

Pay Your Fare.

A conductor on one of our passenger trains is also a steward in his Church, and carries round the collection basket at the public services. "It is alleged" that on one occasion, passing by a man who did not contribute, the ticket puncher, after urging a contribution, reached up in a fit of absent-mindedness for the bell cord with a view of putting the delinquent off the train. Of course he was confused and the congregation amused, but the incident fails not, nevertheless, to point a moral as well as adorn a tale. There are numbers of so called Christians Methodists, too —who are simply deadbeating their way on the " gospel train." The State makes them pay their taxes the "lodges" make them pay their dues, but not being forced to shell out to the support of the gospel, they show how little and mean they are by stealing a ride at the expense of their brethren.—*Texas Advocate.*

"Society."

The emptiest thing in the world is what is technically called "Society." As things go in this country, the only conditions of entrance which it imposes are that the applicant should have a purse big enough to stand the expense of its sinful frivolities, and a mind little enough to be satisfied with its puerile amusements. For high breeding, intellectual cultivation, noble character, it makes no demands. In its poisonous atmosphere, Christian faith at once sickens and dies; and under the thin veneering of its artificial good manners, there is often found a moral rottenness that would disgrace a Hottentot and amaze a Sioux Indian.—*Nashville Christian Advocate.*

Be Yourself.

Every Methodist preacher should beware of mannerisms in the pulpit. Let your actitude, voice and gesture be as natural as possible. Above all things, do not try to ape any one, for you will be sure to copy their faults and eccentricities rather than their virtues. Carlyle said he would rather be himself than an angel.—*St. Louis Advocate.*

Who Doubts It?

One of the greatest sources of weakness in the church of to day is unconverted church membors. They dilute its energy, fill it with a spirit of worldliness, and act as perpetual drags on the whole of its progress.—*Bishop Foss.*

"Man Has But One Chnace."

Gentlemen, this universe, up to the edge of the tomb, is not a joke. There are in this life differences between the right and the left. Nevertheless, in our present career, a man has but one chance.—*Joseph Cook.*

Jay Gould.

His character he carries with him; his reputation will continue attached to his name; his wealth he left behind. —*New York Independent.*

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Those who subscribe for Demorest's Family Magazine for 1893 will possess a gallery of exquisite works of art of great value, besides a Magazine that cannot be equaled by any in the world for its beautiful illustrations and subject matter, that will keep everyone posted on all the topics of the day, and all the fads and different items of interest about the household, besides furnishing interesting reading matter, both grave and gay, for the whole family; and while Demorest's is not a fashion Magazine, its fashion pages are perfect, and we give you, *free of cost*, all the patterns you wish to use during the year, and in any size you choose. Send in your subscription at once, only $2, and you will really get over $25 in value. Address the publisher, W. Jennings Demorest, 15 East 14th St., New York. If you are unacquainted with the Magazine, send 10 cents for a specimen copy

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Expecting Conversions.

A TALK BY IRA D. SANKEY.

I believe that if the members expect conversions in the church and through the church ordinances, there will be interest all the time. But if they have made up their minds there will be no conversions, and in fact reject the whole question almost of conversions, I believe there will be death reigning through the church in every department. I know of nothing in the world that will awaken an interest so much as to know somebody is being converted in the church. You may talk about getting up an interest, about music and everything else, but it don't have half the power as for the people to know that in that church there has been a poor soul brought to Christ. A few faithful ones in the prayer meeting, in the church, in the Sabbath school, working for the conversion of sinners, that is what will wake a church up We never had any interest in our meetings until we commenced to work for the conversion of souls. That is the only thing that will satisfy All the rest, more or less, is machinery But if we are expecting it, and the minister is expecting there will be conversions at every meeting, I tell you there will be great interest.

Over across the water a man was once walking through one of the large church cathedrals there. He was a stranger in the country. A man was showing him the wonderful building, the beautiful windows and statuary, and all that, and this man, in the kindness and simplicity of his heart, said: "Well, have you many conversions here?" The man turned upon him and said: "Conversions, conversions! Why, my friend, what kind of place do you think this is? Do you take this to be a Wesleyan chapel?" The idea of a conversion in that great church was so foreign to his idea of things, it was preposterous for a man to talk of conversions in that church. Is it not so with some of our churches on this side of the water? If you go and ask them if they have had any conversions in the past week or the past month, they would say: "Conversions!" My friend, if you fail at that you will fail at everything, because it is the building up, the foundation of the church.

I believe that minister who has the men and women in the church at work is the most successful. I know that in some churches that I need not mention, the work is not all done by the minister. Some of the best ministers in the world fail to interest their own members I know when I came into the church I was given something to do, and I thank God for it. When the new converts come into the prayer meetings, do not discourage their taking part. Don't tell them not to speak or do anything.

I remember a man told Mr. Moody once that he could serve the Lord better by keeping still in the prayer meeting; but you know whether he has kept still or not. He perhaps, did not make just as good a speech as the pastor, but he has been getting along ever since. I hope we will encourage the people to take part in our meetings.—*Independent.*

Facts About the Bible.

A prisoner, condemned to solitary confinement, obtained a copy of the Bible, and by three years' careful study obtained the following facts: The Bible contains 3,586,489 letters. 773, 692 words, 31,173 verses, 1,188 chapters, and sixty-six books. The word and occurs 46,277 times. The word Lord occurs 1,855 times. The word reverend occurs but once, which is in the ninth verse of the 111th Psalm. The middle verse is the eighth verse of the 118th Psalm. The twenty-first verse of the seventh chapter of Ezra contains all the letters of the alphabet except the letter J. The finest chapter to read is the twenty-sixth chapter of the Acts of the Apostles. The nineteenth chapter of 2d Kings and the thirty-seventh chapter of Isaiah are alike. The longest verse is the ninth verse of the eight chapter of Esther. The shortest verse is the thirty-fifth verse of the eleventh chapter of St. John The eighth, fifteenth, twenty-first and thirty-first verses of the 107th Psalm are alike. Each verse of the 136 Psalm ends alike—*Selected.*

We Are Thankful.

We desire through the SUN to acknowledge the gift of a nice shoat from Brother J. W. Carlton of Ingram, Va. This is a gift that we very highly appreciated, and here give expression of our thankfulness for the same, and pray that God in his infinite mercy and goodness may bless this dear brother and family with an abundance of good things in this world and in the world to come everlasting life.

P. T KLAPP.

Elon College, March 23, 1893.

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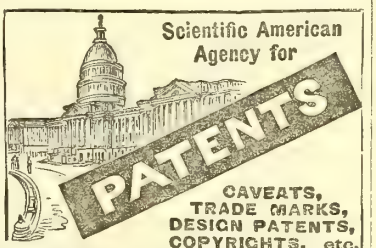

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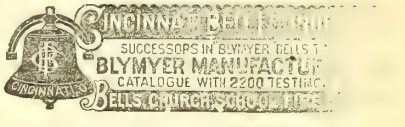

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THE CHILDREN'S CORNER.

My Dear Children:—

I want to tell you something about the Sunday school in the Raleigh church. Some time ago I told you about the "Little Workers" and how they were working to get a library for the school. They have regular meetings and their dues are one cent a month. Last Sunday was Easter and it was proposed that all make an Easter Offering for the library, so the Sunday before each one of the "Little Workers," was given a mite box. When Easter Sunday came the boxes were opened and the Offering was found to be over $9. This with what was on hand before will nearly get the library. The school is getting along nicely and we think that during the summer it will increase to be the largest in its history. It is a pleasure to walk into the room Sunday morning and find a crowd of young folks, and older ones too, present and all interested in the lesson. And then the lessons for this quarter are so pretty it is a pleasure indeed to study them.

Now children don't you think the Corner is the nicest part of the Sun, I do as long as you keep it full of such splendid letters. Why it is almost as if we were talking to each other. Here we ask questions and get answers, and tell about the pleasures we have, and how we love Jesus and his work, and give our money to help make preachers, and so many things besides.

I hope Uncle Roger Charnock will soon favor us with another of those sermonettes.

Love from from Aunt Myrtle, Aunt Maggie and myself.

Cordially yours,
Uncle Tangle.

Smithfied, Va., March 21, 1893.

Dear Uncle Tangle:—Will you receive a little boy like me as a member of your Band of noble workers? Today is a beautiful and I am going to town and mail you this letter myself and also a dime, hope you will receive both all right. I want you to hurry and bring Aunt Maggie to see use; you don't know how bad we want to see her. Papa and mamma join me in love to you both. I will close with love to the cousins.

Your fond nephew,
Thornton A. Dick.

Yes sir, Thornton, we will welcome you to the Band, and want you to write again soon. So you are in a hurry to see Aunt Maggie are you? She is going home pretty soon then you will see her.

Selma, N. C., March 26, 1893.

Dear Uncle Tangle:—I will write a few lines to the cousins this morning. I have just come from Sunday school. We did not have church because our pastor was sick. I will answer Theodore Stephens questions: Solomon reigned 40 years. I will ask a question: Who reigned in his stead? Easter will soon be here, and won't we be glad. I was sorry to see so few letters this week hope to see more next time. Uncle Tangle please have the paper stuck together better; every time I go to turn over the leaves they tear apart. I don't know what to tell the cousins. Uncle Tangle you must bring your wife down to see us, and let her stay with us awhile. I must close as it is nearly train time. Love to you and Aunt Maggie and the cousins. I send a dime for the missionary Band.

Your loving niece,
Julia E. Etheredge.

Julia, you have given us a nice letter, and I hope it will not be long till we hear from you again. Many thanks, Julia, I expect we will see you sometime.

Moffitts Mills, N. C., March 25, '93.

Dear Uncle Tangle:—I will for the first time try to write you a short letter. I am a small boy eight years old; am going to school and love to go very well. I have two goats: Nannie is white, and Billie is rather gray. I call them and Nannie will answer just as far as she can hear me. I think a heap of them. Our Sunday school will start next Sunday, and I'm glad for I love to go. Enclosed find half a dime for the Band. Waiting to see my little letter in print I am ever your loving little nephew.

Obert H. Moffitt.

Obert, you are welcome to the Corner and it is hoped you will write often. I am glad that your Sunday school starts soon for I do love Sunday school. and think it ought never to be closed.

Moffitts Mills, N. C., March 25, '93.

Dear Uncle Tangle:—I'm a little girl ten years old. I will write you a short letter for the first time. I am going to school at Shiloh Academy, and am learning fast. I love to read the cousins letters in the Sun. We had a Christmas tree at our house the night before Christmas, and we all got a lot of nice presents. I enjoyed it very much. I will ask the cousins a question: How many times is the word mule mentioned in the Bible? Enclosed find half dime for the Band. Hope it will do some good. I will write again if my letter don't find its way to the waste basket. Much success to you and a happy life to all of the cousins. I am your loving little niece.

Ina L. Moffitt.

Ina we gladly welcome you to the Corner and we have your promise that you will write again soon.

Push, Va, March 18, 1893.

Dear Uncle Tangle:—As I was reading in the Sun this evening and saw so many letters from the little cousins, thought I would write. I am a little girl 13 years old. I go to school to Miss Lelia Tistale Rev. S. B. Klapp is our pastor. If my letter don't find its way to the waste basket, will write again.

Your niece,
Lizzie Apple.

Lizzie, we welcome you and expect another letter from you soon so be sure and write.

Youngsville, N. C, March 18, 1893

Dear Uncle Tangle:—As I have never written to you I thought I would try to write to day. I am a little boy twelve years old, I go to school every day to Miss Katie Whitfield. I think she is a nice teacher. I go to Sunday school at the Christian church every Sunday when the weather will permit.

Uncle Clements spent last Saturday night with us. I enjoyed reading the nice letters this week. Uncle Tangle I know you are much better looking than that picture in the Corner for I've seen you once. Now cousins let's write real often, and have our Corner the brightest spot. Well as this is my first, I'll bid you all adieu. Your nephew,

Eaton Winston.

Eaton, you have a hearty welcome among us. I am glad here is somebody who thinks Uncle Tangle looks better than the picture Write again.

Youngsville, N. C, March 21, 1893

Dear Uncle Tangle:—As brother is writing to you I thought I would try and write also. I am a little girl eight years old. I go to Sunday school every Sunday, and to school also, I think a great deal of my teacher and think I am learning very fast. Uncle Clements is our pastor and we all like him very much. I will close this time With much love to you, and the cousins.

Your niece,
Martha Winston.

Now Martha, my dear, you must write again. This is a very nice letter and we all love to get nice letters.

Garner, N. C., March 20, 1893.

Dear Uncle Tangle:—I will write to you this morning as I am not going to school. Our school will close Wednesday, March 22nd. We are all very sorry that we have to part with our dear teachers so soon. The little boys around this place are having a prayermeeting every Wednesday night, and desire the prayers of all Christian people that they may continue to be faithful in their Christian work. I will try to answer Cousin Josie's questions: Og, king of Basham came out against the Israelites at Edrei. Rebecca came to the well to draw water, as Abraham's servant was praying. Naaman came to Elisha to be healed. Esther was made queen instead of Vashti. Rachel the wife of Jacob was beautiful and well favored. Am I correct? I send half dime. I will close wishing the Band much success.

Yours truly,
Nellie Goodwin.

Nellie, you have written a nice letter and answered the questions well. I hope you will soon give the Corner another letter.

Cancers in the Neck

Terrible Choking Sensation

Mrs. James Baker
of Locust Valley, Long Island.

"Four years ago, while living in Trinidad, Colorado, a small lump appeared on my neck, which gradually swelled and developed into an **intensely painful livid sore** with a centre filled with granulations like shot. Another sore appeared an inch or two distant, and I had to give up and return to my parents in Brooklyn. Physicians pronounced them cancers and

Performed An Operation

for their removal. I suffered a great deal before the operation, and far worse since. One of the cancers, the smaller one, healed over but was as sore as ever, while the other did not heal and was worse. The physicians told me I would have to submit to another operation, but

I said I would Die First

A simular lump a year ago came on the right side of my neck. For many months I could swallow only liquid or very soft food, and sometimes found **great difficulty in speaking aloud.** At the suggestion of a friend, I began taking Hood's Sarsaparilla, and the only thing I regret is that I did not take it years ago, and thus have prevented terrible suffering, for had I taken the medicine, I sincerely believe I should not have needed any operation at all. These sores are now, after taking two bottles,

Completely Gone

and, I am satisfied, permanently healed up. The lump on the right side of my neck has nearly all dried up, and no longer causes me any inconvenience. I can eat anything once more, and can use my voice as well as ever." Mrs. James Baker, Locust Valley, Long Island

Hood's Sarsaparilla Cures

Hood's Pills cure Nausea, Sick Headache, Indigestion, Biliousness. Sold by all druggists.

and used in running them would build and equip one large beautiful college, put an able faculty in it, and sustain them by a strong endowment.

Thus can be seen the influence of denominationalism in all the enterprises of the church. "The harvest is plenteous, but the labores are few," and they wasting the Lord's time, talents, and money.

Miss Blanche Long.

But few times in the history of the town of Graham, N. C., has a heavier gloom of sadness gathered over its people than the one which came in the form of the death angel's touch of Miss Blanch Long, daughter of G. W. Long, M. D. Notwithstanding her death had been expected for sev eral days, and physicians, relatives and loving friends had done all pos sible for her, it cast a gloom over the town that will not soon be forgotten; for her bright intellect and Christian spirit had made her a host of friends wherever she went.

Her funeral was preached in the Presbyterian church of which she was a member, by her pastor, Rev W.R. Coppedge, Rev. P. H. Fleming, W.W. Staley and W. G. Clements assisting in the services. Nearly all the students and faculty of Elon Col lege were present. She was a student of this institution, and there as at other places had made friends of everybody.

She was gently laid away by loving hands in the cemetery at New Providence church, in quiet sleep till the resurrection morn, Rev. P. H Fleming, W. W. Staley and Dr. Long conducting the services.

The SUN enters fully into the sym pathies of the dear parents, sister and brother left on the shores of time, praying that God's grace may sustain them in this their great trial.

Catawba Springs.

It was a joy to the soul to meet the dear people at Catawba Springs, N. C., last Sunday. We learned to love the people years ago while pastor of that church and we love them yet.

The services were pleasant, and especially was the singing excellent. Bro. W. H. Roach is pastor and greatly beloved by his people.

Both Saturday night and Sunday night were spent with the family of Deacon Jesse Winborne. It is aways pleasant to spend a night with Uncle Jesse.

The neighborhood was in wild excitement over the terrible fire that swept through the forest on Saturday doing so much damage.

Suffolk Letter.

The experience of last week and our Easter service yesterday put death and the resurrection before me visibly. Called by telegram, on Thursday to Graham, N. C., to be present at the funeral services of Blanche Long, the second daughter of Dr. G. W. Long, I was soon on my way in sadness. Blanche Long dead! Only seventeen! So young, so bright, so full of hope! Yes, I found it so The light had gone out, the sweet spirit had fled. The mantle was over the home, a pall was over the heart. I found the family in tears. It was easy for me to "weep with them that weep." I have known her from her birth. She played on the carpet with our own first babe. She was a lily by Jordan's flood and the great river carried her away. The fever was too much for human skill, but God knows best. Sometimes He plucks the flowers, sometimes He waits for the ripened fruit of age; but He always does what is best. The friends came, brought their flowers, looked at that beautiful form, then turned away in tears. Elon College suspended work for the day. It was "Good Friday." She was a student there beloved of Faculty and students. More than one hundred came to Graham where this dear one lay, cold in death. These young, sad comrads filed into the room in groups to look for the last time on that sweet face The young men and young ladies thus went in turn. It was a scene never to be forgotten. It seemed as though their hearts would break, and as though their eyes were fountains of tears. But she lay there like an angel asleep. with the repose of heaven upon her brow. The great crowd gathered in the church. The songs and prayers and words of comfort were offered, and then we marched that slow sad pace that leads to the "city of the dead;" and into a grave lined with snowy white, we lowered the body of sweet Blanche Long. And upon the grave mound six young ladies dressed in white placed the beautiful flowers, fashioned into cross, anchor, wreath, star and crown, sent by the societies of the College and personal friends. It really looked as if the angels were covering up the marks of death. The flowers on that grave will fade, but the influence of her life will live on till graves shall give up their dead. God bless the College and the sad home of my bereaved friend.

Yesterday was Easter! "The Dawn of Glory" was rendered in our church. A congregation of *seven hundred* was present. The great hall was full. The platform was tastefully decorated with flowers. The recitations by little folks, the music, and all that was done, seemed to please the great audience and to fill them with religious thoughts and hopes. Almost perfect order and attention for one hour and a half made one feel that Christ has a hold upon the hearts of men. The resurrection idea was prominent in the program all the way through, and the idea of brightness and gladness as consistent with Christian life. Nature blooms in her flowers and sings in her waters and shines in her stars; Christianity blooms in character, sing in the melody of redeemed souls, and shines in the lives of good men. The resurrection promises gladness and life. It is the foundation of all our hopes.

At night Rev. N. G. Newman preached a good sermon on "Keeping the Sabbath;" and, at its close, the Holy communion was administered. The congregation was again large.

After the funeral, on Friday, I went up to Elon College where I spent a few hours and was present at their annual debate. The audience was large, the debate was good. I met the teachers with whom I was not acquainted and was pleased with all. The impressions made on me by all I saw and heard at the college increased my admiration for the institution. The tone of morals and manners is conspicuous there, and that commends any person or institution favorably. These are really essential elements of culture. Full rounded character embraces all the elements of nature moulded into beautiful symmetry and strength. Co-education may secure better manners and morals. It seems reasonable that it should be so. President W. S. Long thinks so, after an experience of thirty years. He seems to be more interested in his students and work than ever before.

W. W. STALEY.

April 3, 1883.

Holland, Va.

DEAR SUN:—My visits at Holland grow more pleasant every time I go. I love the work of the Lord more and more, and also my congregation. We held our regular quarterly conference on Saturday, and although the roads were very bad and weather threatning we had a fair turn-out, after conference I tried to prevail on some of our members to take the SUN and two gave me their names to hand to the local agent, and I trust that will only be a drop preceding a mighty torrent.

I stopped with Dr. Holland and wife, where I also met Miss Irene Jones, and in company with the latter I spent a few hours very pleasantly at Mr. R. H. Hollands Jr. with himself his wife, and Miss Freear, and Miss Crumpler of Suffolk.

On Sunday Rev. Rodger Charnock of Berkley preached a good sermon, after which he delivered the sacrament of the Lord's supper in his usual impressive manner.

In the afternoon, Bro. Charnock conducted the religious exercises of the missionary society and gave a very interesting and instructive address about the mission fields of China, Japan and India.

The work at Holland is progressing, and God is blessing us. We will have a revival service during the summer, when we look for a blessing, and in proportion as we trust, so will we receive.

At 8 o'clock I preached at Berkley, Bro. Charnock having stopped at Suffolk.

Yours in Christ,
R. D. H. DEMAREST.

Durham, N. C.

DEAR SUN:—This pretty Easter Monday morniug I want to say, my service was very pleasant yesterday and my congregation nearly twice as large as usual, and I hope all looking forward to a good meeting to commence next Sunday. Our Sabbath school was very good yesterday, the best we have had this year.

The tobacco sale here is very large now every sale day and the farmers have to remain some time to get their tobacco on the market sometimes.

A meeting has been in progress in the First Presbyterian church for a week. Dr. Lacy from Norfolk is doing the preaching. Congregations large and attentive.

J. W. WELLONS.

Thanks.

On the first Sunday in this month, at Pleasant Grove, Va, after I had preached and before I could get to the door on leaving the house. I was compelled to come to a halt, and hear what was said and govern myself accordingly, and take what was placed upon me. So I just submitted at once, for I saw my helplessness, as men have to see it when they are in the hands of the ladies. I took the consequences as cheerfully as I possibly could, and bore the PANE with the indurance of my strength. It was a beautifully knit *counterpane*. Worth at least $5 or $6. It was given by our dear Sister H. T. Headspeth of the above mentioned church, and for which I scarcely can find language to express my appreciation for it. And more especially for having such a liberal hearted member in my congregation.

P T. KLAPP.

Elon College, March 18, 1893.

The Christian Sun.

THURSDAY, APRIL 6, 1893.

REV. W. C. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER

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THE CHRISTIAN SUN,
RALEIGH, N. C.

EDITORIAL NOTES.

Rev. W. W. Staley was in the city last week.

What has become of Rev. T. B Dawson. Dear Bro. let us hear from you.

We regret that the health of Rev. T H. Elder is so poor. May the Lord be with him.

The SUN sympathizes with the Ala. brethren in the loss sustained in the recent cyclone.

The Public Annual Debate at Elon College, last week was well attended; and the young gentlemen acquitted themselves well.

One of the best things we have seen against opening the gate of the World's Fair on the Sabbath is from the pen of Dr. Thomas Holmes in *Herald of Gospel Liberty*.

Revs. J. W. Wellons, P. T. Klapp, C. C. Williams, W. H. Roach, and J. W. Fuquay have given the office pleasant calls recently. Glad to see you, brethren.

What about the Sunday school convention? Shall we have one this year? No person has been heard from as yet. This matter is too important for us to abandon.

The Jonesboro *Daily Journal* made its first appearance, April 1, and we bespeak for it a long and prosperous life. Rev. P. T. Way seems determined to make Jonesboro a city, and will do much if the people will stand by the *Journal* in a liberal patronage. Success to you, brother.

The News and Observer and *The State Chronicle* have been made one with Capt. Ashe editor. If one is better than two (and we think it will be in this intsance) we may look for a lively daily at the capital. We do not agree with S. A. Ashe in everything he says and does, but we believe him to be one of the best newspaper men in the state, and shall expect him to make the new twain a grand success.

According to the following figures it must take a *heap* of money to run the government of the United States: The national debt in 1866, was $2,783,000,000. We have paid on the principal about $1,800,000,000; $2,600,000,000 as interest and $72,000,000 as premiums on bonds bought, total about $5,000,000,000, or nearly twice the amount of the original debt, and are now threatened with an additional issue of bonds.

ANNUALS:—Churches and individuals in the Eastern Va., Conference, will order them of Bro. W. W. Staley Suffolk Va.; those in the N. C. and Va. Conference will order them of Clements and Mood, Raleigh, N.C.; those in the Deep River Conference, will order them of E. A. Moffitt, Asheboro, N. C.; those in the Ga., and Ala., Conference, will order of Rev. G. D. Hunt, Davidston, Ala.; and those in the Va. Valley Conference, will order from the secretary of the conference.

The SUN enters into full sympathy with the young ladies of St. Mary's school, who were in the unfortunate accident which occured on the Switch Back rail road at the Fair Grounds, last Tuesday. There were twenty-two of the young ladies and two little boys on the cars when they came together with a terrible crash at full speed. Ten of the young ladies were injured, some of them getting their limbs broken. We are thankful that no lives were lost.

A writer in the *Christian Index* gives quite a lengthy article, in which he undertakes to show what will be the future outgrowth of the Disciple Church. His conclusions are about these; First, a division. Second, an advance toward evangelical denominations, of the more progressive wing. Third, a death of the less progressive wing. Fourth, a union of the more progressive wing with the Baptist. It is true, and we are glad that it is true, that many of the Disciple ministers are growing more evangelical, but what will be the final result, we are not prophet enough to tell.

It will be very gratifying to Rev. J. W. Holt's brethren and friends to know that several of his poems and quotations from others, have found their way into some of the best poetical works to be found. Some of them are found in that excellent work; Local and National Poets of America with Interesting Biographical Sketches of and Choice Literature from over one thousand living American Poets. A number of quotations from his pen are found also in Poetical Quotations, comprising Excellent and Appropriate Sentiments and choice selections collected from the verse writers of America now living. It gives us great pleasure to know that Bro. Holt, is taking a high stand in the literary world

The Presbyterian with a synodical evangelist have begun services in the First Presbyterian church in this city. The revival services at Edenton St. M. E. church were fairly successful so far as can be seen. While we rejoice in the birth of souls into the kingdom of heaven and say amen to all the work that is being done for the Master, we feel sad at the evidence of churchism displayed by the pastors of this city. They tell us in a public meeting called for the purpose of inviting Moody to Raleigh, they are opposed to having evangelists come to the city, and then immediately begin services with an evangelist of their particular denomination, and are opposed to a union of God's people in the work of the Master, and that each church should strive in its own way and by its own power to overcome the wiles of the devil. And what is the result? Why the world looks on the feeble efforts put forth by each, and scoffs at the idea that they are working for Christ, and say (and not without apparent good cause) that those ministers care nothing for the souls, they are only trying to build up their churches. Is there no way by which those pastors can be led to understand more fully that the world is no fool, and that it knows some things the Bible teaches, and is quick to discern wherein a man does not "avoid the very appearance of evil." May the day speedily come when God's people will lay aside all isms and stand united in the work for the Master. Consistency, thou art a jewel!

Denominationalism.

"It is contrary to all economic principle necessitating a waste of time, talents, and money."

When Christ fed the multitude, the fragments were gathered up that nothing might be lost The principle of economy can be seen in the dispensation of grace, for Christ withholds his blessings from those who will not appropriate them. This principle extends to one's time and talents as well as to his money or goods. God's chosen servants have no right to be prodigal of time or talent; for they are not their own, but another's. They have been "bought with a price."

But does denominationalism necessitate a waste of time talents, and money? It makes it necessary for a home missionary or colporteur to travel over five times the territory to do the same work. It makes it necessary often for a minister to spend two days in travelling just to deliver a message of 30 minutes length. A man of great power and energy must often deliver his able discourses Sabbath after Sabbath to 25 or 30 people. All this because from 3 to 10 denominations occupy the same territory.

I know a beautiful country community in which there are four churches, representing as many denominations, all within a few hundred yards of each other. Yet that community has no pastor in it, no church has preaching more than twice a month and only two have creditable houses of worship Now, let us see what could be done, were it not for denominationalism. Take the $500.00 which the four (in the aggregate) pay, and it will command a first class minister, as good if not better than any of them now have, who could reside in the community, preach every Sunday, be in the Sunday school and prayer-meetings, and ready for call in case of sickness or death. Would not this, I ask, be better? Take the $7500.00 which it took to build the four, and put it into one, then all could enjoy the conveniences and comforts in worship which none can enjoy now, and they would have an edifice which would be an honor to them and a blessing to the cause of Christ. In a town of only a few hundred inhabitants, we see 4 or 5 weak churches, with poor pastors, poor congregations, and poor church buildings. United they could have one fine church, one able minister, and one good congregation. Now, is not something the matter? Did God ordain and establish principles which lead to all this and then retard the Master's work? Just think of four men preaching within a few blocks of each other to about 50 or 100 men each, while thousands and millions are without the gospel! Thousands being spent to put churches in little towns and villages, in which there are already several, and not half enough people to fill them! Is this Christianity, or *churchanity*? If the salvation of souls is the prime object in establishing churches, then why not put them where more souls can be be saved?

Notice the effect of denominationalism on the publishing interest. In the same territory you see about five church papers, five sets of S S. papers and quarterlies, and five hard-worked and poorly paid editors. Each publishing house is struggling for its existence, the literature is poorer than it otherwise would be and more expensive. One house would meet the whole demand. The expense would be greatly lessened, the editors would be better paid, the literature would be far better and at the same time cheaper.

The same is true of education. In some states denominationalism have built five or six colleges. All are weak in finance and inferior in scholarship. Yet half the money in these

That was sufficient. That deed and its teaching were to put a different aspect upon this world of ours. Before these lines reach print thousands and tens of thousands of happy hearts will have assembled amid flowers of sweetest tribute and decorations of purest love, to do honor and reverence to the name and resurrection of the One who on this anniversary could show himself greatest by being least and could stoop to wash his disciples feet. Christ the man could be hanged upon a tree and counted "accursed," but Christ the Lord who could teach such lessons of deep humility and unselfish love will live and be cherished in the hearts of the people until all men every where shall rise to call him "blessed."

There is a source of delight in such contemplation as this. I think men too often try to estimate their life by the great things, the magnificient achievements they can point to Rate Christ's life by what you might term the "great things" and you will have even there a life quite barren. Methinks that the great things of this life will have but little worth in the day of final reckoning. They have their reward here.

Life is not all measured by great things. Not to all are given ten talents, nor yet five. Nor of all are great things required He who has two may receive the same reward as he who has ten. It is only required that we use well and *the best we can and know how*, the talents that are given us.

Again, we frequently measure greatness by the wrong standard. It often takes more true greatness to bow to an exigency than rise to an emergency. Genuine spiritualness never rises to greater heights than in moments of simplest obedience and present humility It does not take a great general to won a great victory every time. But it does take a great general and a noble hero every time to surrender *like a man*. To perform those deeds that the world will talk about, honor and proclaim, requires little effort and may be performed by him who is selfish, dwarfed and not a man. To perform those deeds of humility, gentleness and kindness that the world will never hear nor talk about, requires true manhood and womanhood and something of the spirit our Lord and Master displayed when he washed his disciples feet.

Oh for more of that spirit in the world which makes men more humble, devout, sincere and obedient!

J. O A.

March 30.

Elon College Notes.

We are pleased to see in our village Mrs. Johnson, the mother of Miss Ella Johnson who is a student at this place. Among others who have been visiting friends this week we see Miss Bettie Graham, of Union Ridge, Messrs. Spears of Chapel Hill, N. C, Kemp Johnson and L. Ballentine of Wake, John Ferrell of Virginia, and last but not by any means least, Bros Clements, W. T. Walker, and W. W. Staley. All of these men feel an interest in the college and we are always ready to welcome them.

The school in a body went to Graham Friday to attend the funeral of Blanch Long, a former student of Elon College. It was indeed a sad occasion, and there many friends to mourn the death of that one whom we learned to love as a dear schoolmate. But we have the sweet consolation of believing that we shall meet her in Heaven if we are faithful unto the end. The young as well as the aged are being cut off in our midst, so let us live that we may at all times be ready to meet our God in peace

The second Annual Debate was a success. There was a good crowd in attendance and the young soldiers fought valiantly on both sides, but the battle came to an end by the overthrow of the Republic.

The members of the Primary classes in the Sunday school acquitted themselves very creditably in the Easter exercises Sunday morning. The rostrum was decorated with flowers and two little canaries joined in singing praises to our risen Saviour. Oh! the good that may be accomplished by the dear little children who have entered so early in Christ's work.

President Long preached for us an excellent sermon today on the Resurrection of Christ. Oh! that we could realize what a blessed thing it is that we have a risen Saviour, and that by following His example we may be resurrected unto a far more perfect and happy life.

A very enjoyable Missionary meeting was conducted Sunday evening by Messrs. J. W. and J. E. Rawls. When the churches of our land take greater interest in mission work, then will we see them in a more prosperous and flourishing condition. May the church be awakened more fully to a sense of its duty along this line of work.

Today, the students will have holiday, and we not only expect to have a pleasant time, but we hope to be benefitted much by the exercises of the day. Trusting that we may ever remember and cherish the true significance of Easter, we remain faithfully.

Yours in Christ,

ELIJAH MOFFITT.

April 3*rd*. 1893.

Program.

PLACE: Macedonia, Randolph county, N. C.

TIME: April 29th, and 30th, 1894.

SATURDAY.

10:00 a. m. Meet and organize.

10:30 a. m. The object of these Counsel meeting? Are they profitable? Rev. W. W. Hayworth will open the discussion, followed by others.

11:00 a m. What profit is there in the Sabbath school and prayer-meetings? Rev J. H. Wright, J. S. Webster, and D. R. Stinson.

11:30 a. m. Do we need a home missionary in the field? Revs. J. A. Lawrence and H. T. Moffitt, W. R. Julian.

12:00 m. Adjourn one hour for dinner.

1:00 p. m. Are we active enough in the missionary work? Revs. W. W. Hayworth, W. B Richardson, B. F. Kern and others.

1:45 p. m. How should a member of the church treat the liquor traffic? Revs. S. H. Way, H. A. Albright, W. W. Lawrence, and others.

2:30 p. m. The pastor's duty to the church and the church's duty to the pastor. Revs. J. W. Patton, E. H. Jarrell, Bro. L. E Brady, W. N. Hayes.

3:15 p. m. Is there Bible authority for the use of the name Christian as the distinctive name of a denomination, or is it appropriate thus used? All who will.

4:00 p. m. Adjourn.

SUNDAY.

10:00 a. m. Meeting to be arranged by the counsel.

11:30 a. m. Preaching.

We urge that our ministers and delegates get in by 10:00 on first day.

H. A. ALBRIGHT.
J. A. WEBSTER.
W. W. LAWRENCE.
Com.

From Elon College.

The second Annual Debate of the Philologian and Clio Literary Societies of this College was held on Friday evening, March 31, 1893. For this very pleasant occasion Mr. S. E. Everette of the Clio was president and Mr. W. P. Lawrence of Philologian was secretary. The weather having been favorable during the day, quite a number of friends had assembled, and were present with us to listen to the discussions

The Chair called the house to order, and, in a few rich and appropriate remarks, extended welcome to all present. He specially mentioned how the days of pugilistic contests are vanishing before the dawn of mental contests. The secretary then announced the programme for the evening. The query, "Resolved, That the Signs of the Times Indicate a Long Life for the Republic," was discussed, in the affirmative by Rev. W. C. Wicker of the Philologian and Rev. R. H. Peel of the Clio; and, in the negative by Mr. W. H. Albright of the Clio and Mr. R T. Hurley of the Philologian. Each speaker was allowed two speaches; first round to consist of fifteen minutes, second ten minutes.

The following points of argument were very ably discussed by the aforesaid speakers: Wicker—A Republican form of government superior to any other; freedom of religious views; abundance of mineral resources; location; much immigration shows our abilility to pay for labor; convenient traveling facilities; the gradual union between the Roman Catholic and the Protestant churches. Albright—Unequal distribution of wealth brings discontentment and retrogradation; so many inventions have made a dependent class, and hence a conflict and a struggle for equal rights: corruption in election; socialism; amalgamation of the two races; oppresion by the wealthy resutling in strikes. Peel Conflicts are necessary for development and advancement; rapid increase of Protestant churches and church membership; our people a unit; advantage of inventions; literary advancement; decrease of venal voters. Hurley—Evil brought by immigration; Increase of licentious literature; immorality in our government; the great number of liquor dealers in contrast with the number of preachers; danger in Mormonism and in the Roman Catholic church.

At the close of the first round the audience was favored with an instrumental duet by Misses Mamie Eley and Florence Lassiter. This was well rendered and gave evidence of skilled training.

At the close of the second round, the judges, consisting of Rev. W. W. Staley, Suffolk, Va., Rev. W. T. Walker, Greensboro, N C., and Rev. W G. Clements, Raleigh, N. C., were conducted by the marshals to a private room for decision During their absence the audience listened with pleasure to a song given by the Glee Club.

The judges returned and reported that they had been well pleased with the argument on both sides, but the negative speeches were to bear off the laurels. The house was then declared adjourned; but to our soul's delight, our worthy president arose and announced, that a social reception would be allowed for three quarters of an hour. Now, with all due respect to the speakers of the evening, we do believe that this was the most entertaining part of the programme, especially for the young people. It was perhaps not so literary, but faces all wreathed with smiles, emphatically told of the soul's contentment. We hope that all present spent a pleasant evening, and trust that these Annual Debates may continue to grow in interest, and to be of benefit to the college. J. W. RAWLS.

in every age of the world use woman as an important factor in his work. How dare we say then woman has no right to preach when she hears the Master's voice, "Go ye also into the vineyard and work?" Shall we as usurpers of the vineyard, reject the Lord's servants when they come? Mark 12:23 If they feel "woe is me if I preach not," shall we say you have no right to preach? Who hath made us judges? To our Master we stand or fall. If woman is qualified for the work, "go ye also," to cast out devils in Christ name, shall we forbid her? "By their fruits ye shall know them."

And is not God still using women as his grand instrumentalities in the reformation of fallen, degraded humanity, and are they not bringing thousands of souls as seals to their ministry, and as sheaves for the heavenly garner?

We need only take a superficial glance of the enormous work, only a "bird's eye view" of the stupendous whole, to see what woman is doing, and how the Lord has followed her labors with richest blessings. How she has taken her life in her hands and gone into the dark corners of the earth amidst great sufferings and dangers. Here she has reformed the inebriate and made thousands of homes and hearts happy. How she has entered dark prisons and dens of iniquity, to raise the fallen, has for spoken all for Christ and has done a work the "sterner sex" could never have done. How grand and noble and self-sacrificing the work of Mrs Willard known all over the world in the temperance reform! But time and space will not permit us to mention the many noble, heroic women and their good work. "Volume upon volume of books would not suffice.

There are many women in the ministry in various denominations who are greatly blessed in their work. Can we say they ought not to preach, when thousands of precious souls are converted under their ministry? I would mention some prominent ones, and some in our beloved church, but my article is already too long.

R. H. Holland

FROM PASTORS AND FIELD.

New England Matters.

The Maine legislature, has indefinately postponed the "Druggist Bill." One Senator, said, that, "liquor had killed more than all other diseases combined." He was right. The legislature in that state, has shown itself a friend to temperance, and an enemy to the saloon for nearly 40 years! Hear, Hear! Now, the "father of the Maine law," is now 90 years old, "hale and hearty!" He went to Augusta, last winter, and appeared before the legislative committee, and opposed the Bill. Mr. Editor; Maine, is not only "a good state to be *born* in," but a good state to *live* in. I lived there, 64 of my 80 years, and know it to be a good state to live in, and in which to raise up a family of boys. Unfortunately, Maine defeated the "woman suffrage bill," by a very small vote. I would like to know, where men obtained the exclusive right to vote! Who gave it to them? What right have they, to say that women shall not have the same privilege? Did God give it to them? If not who did? Many a man has been saved from *bankruptcy*, by the good judgment, energy, and business capacity of their wives! The legislature of Massachusetts defeated the "woman suffrage Bill," by a very close vote. Woman will ultimately enjoy this right. By being a "patient and persistent waiter, she will at the last be a sure winner."

In Massachusetts, we have a "Local option law." The towns, and some of the cities, have had their annual election. Eighty-one hundreths of them voted "no" on the liquor question. It is reported, that there are more saloons in Boston, than in all the rest of the state of Massachusetts. Much of the liquor made in Boston and vicinity, is sent to the *heathen* to degrade them! Shame on the distillers and brewers!

We have passed through a long, cold winter. Spring has come at last; and very soon, the farmers will begin to work the soil. Many people who had *lagrippe*, several months ago are suffering now, and the prospect of their recovery is very slight.

Many pulpits in New England have become vacant of late by resignations. The resigning pastors are from various denominations. Now, the work of candidating will commence in earnest. There seem to be a great many ministers unemployed, who are ready to fill pulpits that pay a good salary! Pastors who have been successful in saving souls, don't care to leave their flocks, and the people don't wish to have them leave.

Our Christian ministers, in New England, have a good rating among the clergy generally. A man who preaches "Christ and him crucified," as our ministers do, is welcome to any New England pulpit,—generally.

H. M. Eaton.

Middleboro, Mass, March 30th, 1893.

District No. 2.

Place: Pleasant Union, Harnett Co., N. C.

Time: April 29th, 30th, 1893.

SATURDAY.

10:00 a. m. Religious services conducted by Bro. M. D Byrum.

10:20 Organization

10:30 Should members of the various churches, engage in intemperance? By Bros. J E. Langston, A. P. Arnold, W. J. Long, and Revs. L W Mangum, C. H Rowland, J. A. Jones and others

11:05 Why hasn't the Christian church grown faster since 1865. By Revs. W. G. Clements, D. R Yarborough, J. A. Whiteman and Bros. T H. Thomas, M. D. Byrum and others.

11:45 The importance of religious literature By Revs. J. L. Foster, C. H. Rowland, J. W. Fuquay and Bros. W. A. Green, W. M Sexton, W. J. Long.

12:00 m. Dinner.

1:00 p. m. Should we not urge upon all, the necessity of Sabbath schools? By Bros. J. Milton Banks, L S. Mann, T. H. Thomas and Revs. L W. Mangum, W G. Clements and J A Jones.

1:40 How shall we as ministers succeed in our church work this year By Revs W G Clements, J. A Whiteman, J. W. Fuquay, J. A Jones and Bros. J. E. Langston, M. D Byrum, J. Milton Banks, L. S. Mann and others.

2:30 Should members of the church go to circuses, theatres and bar rooms. By Revs. J. A Jones, C H. Rowland and Bros. W. A Green, J. R Brown, M D. Byrum and others.

3:10 Miscellaneous business.

Dear brethren I hope all will come this time to our meeting, especially the members of this district If some of the ministers of this district don't get to doing better in their attendance, I think it would be nothing amiss in discussing "What shall be done with a minister who can attend and will not?"

J. W. Fuquay,
Secy, pro tem.

Holland Items.

Yesterday and day before was our quarterly and communion meeting at Holland Christian church Conference on Saturday was very well attended and business was transacted harmoniously. And though on Sunday, clouds obscured the sky and threatened rain, and the air cool, a large congregation was present to hear Rev. Roger Charnock of Berkley. Bro. Charnock's sermon was good and I think it pleased the people. After the sermon the communion services by Bro. Charnock followed. A good number of communicants received the striking emblems of Christ's broken body and spilt blood, the services were solemn and impressive, and many felt it was good to be there.

Our Missionary Society met in the evening, when Bro Charnock gave us a good address on Foreign Missions. He told us something of the condition of the heathen and the great necessity of misionaries to carry them the gospel. The exercises much enjoyed and a good collection wast taken.

We are glad to mention that Bro. Wallace Winbourn of Berkley was up at our meeting yesterday and assisted very much in our church music, by his skillful performance on the cornet. Come again, Bro. Winbourn.

There is yet much sickness, mostly the result of deep colds, and Dr. J. G. Holland, the resident physician of this place, keeps quite busy.

R. H. Holland.

Notes From Harvard.

As I write these notes, Thursday night, I am reminded that it is the anniversary just preceding one of the greatest events of the world's history. What a busy night that was and how crowded with momentous events, the night before the day on which the Son of man should be crucified, the Saviour of the world! Let us contemplate the scene for a moment. St John xii "Up in the upper room" records the events for us [illegible] The scene was in Jerusalem, the chief city in Jerusalem. There supper had been prepared. Though the week had been one of triumph and great demonstrations, the Prince of the world knew that his time for departure from this earth was near at hand. If there is left anything unfinished or incomplete, it must now be done quickly. Christ is soon to take his leave of those who are to be his representatives and preach his gospel here on earth. Will he not spend the hours of night the only few hours that are left him here in exhorting his disciples and showing them his transcendent power and greatness? No. Look at what he does. See the Prince of princes as he rises from that table. He girdes himself with a towel and proceeds *to wash his disciples feet*. The world has never before nor since witnessed such a scene as that.

Thus in the hour of his departure, instead of proclaiming his authority, his supremacy or his transcendent greatness, he, the greatest Prince this world has ever seen takes upon himself the most abject and menial service and the last, as well as the most impressive, lesson with his disciples is one of humility—humility in its purest and supreme st type. He the Lord and Master washing his disciples feet.

What a lesson for contemplation? It was obscure in the sight of the world. It was there in that upper chamber. So far as we know there were only thirteen present at the time.

CONTRIBUTIONS.

Some Things I Have Noticed.

The great contrast of results of a church having a well conducted, well managed weekly prayer meeting; and one having no prayer-meeting at all, are so explicit, that the most casual observer cannot fail to discern them. For a long time I have been noticing some of the down sittings and uprisings of some churches and I have found that nine out of ten, if not ninety-nine out of a hundred of of their spiritual egressions were due to a failure on the part of the brotherhood of not assembling themselves together in prayer and thanksgiving On the other hand, most every ingress of spirituality in churches, is due to a union of God's people intently engaged in invoking divine favor and unceasing prayer. Show me a church with a well attended, rightly conducted prayer-meeting and I will show you one whose members in a large degree, if not as a whole, are alive to every duty. Harmonious feelings will be blended together. Evil speaking, slandering, backbiting and idle gossiping will begin to vanish for the admittance of a more becoming topic, that of "God,s wonderful works toward the children of men." church enterprises will be far better supported and pastor will not so often be financially embarrassed. Life and activity will be seen at every turn of the way. Joy, peace and love will beam in most every face. Nothing but happiness and contentment will be the seeming possession of most every soul. Carnal mindedness will flee before spiritual mindedness and the possessors thereof will exert such a warm fascinating influence that others will be constrained to glorify God. Now, let us with reluctance draw the vail and with shame behold the other side of the picture. Here is a church with no prayer-meeting at all. Oh! what an icy temperature, soon as you get within its limits you can feel its coldness. Very little life and activity is seen here and duty is seldom done. church enterprises are trailing in the dust and pastor is made (because of the thoughtlessness of his parishioners) to endure many mental calamities. Here we find a good deal of envy, strife, malice and hatred existing among God's children when something better ought to be the result. There is united in their countenances very little of that joy which cometh from above. The welfare of the church seems to be forgotten and the spiritual mind has given way for the occupancy of the carnal mind which is at enmity with God. Brethren who hitherto opened their doors for the prayer-meeting,will (when the prayer-meeting has been discontinued) leave them ajar without a dissenting voice for the reception of sinful debasing amusements and social gathings, saying, "there is no harm in such enjoyments." The writer has known this delusive idea among God's children to become so fashionable and alluring that it would almost become contagious, so much so that many of the leading members of the no prayer-meeting church, would welcome such occasions with seeming joy and gladness. Oh! brethren, if you are guilty of such delusive ideas of such carnal mindedness, I beg you, Oh! I beg you, away with it, away with it. And, "finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virture, and if there be any praise, think on these things." Phil. iv:8.

M. W. HOLLOWELL.

Great Bridge, Va., March 26, '93.

The Right of Women to Preach.

The readers of the SUN had the pleasure of reading another article last week by Dr. Barrett, on the above subject, this time in reply to the writer and others. Bro. Barrett is a good writer and one I greatly admire; and he usually displays fine judgment in the choice of subjects and ability in their discussion. But my! what a mistake he has made this time?

Our good brother says, "so long as I maintain my loyalty to God, I will not handle the Word unfairly " I commend the brother for this, and it is precisely the resolve of the writer. He thinks the Word, without a shadow of doubt on his mind, sustains women in preaching the gospel and for this reason he advocates it and thinks he is loyal to God in so doing.

Again Bro. Barrett says, "it is wise to interpret scripture by scripture," and here we agree also. He does not think 1 Tim. 2:12 deals entirely with domestic affairs and quotes 1 Cor. 13:34 to show it does not. But to my mind when Paul said, 1 Tim. 2:12, "But I suffer not a woman to teach, nor usurp authority over the man," it means her husband. She should not usurp the authority in the house hold that naturally belongs to him. "Adam was first formed, then Eve. And as far as I can "interpret scripture by scripture," as Bro. Barrett says I should do, when the Apostle Paul says, 1 Cor. 14:34, "Let your women keep silence in the churches," means they should not participate in the temporal or business affairs of the church. Should leave all public speaking on business or discussing mooted questions with the men – the sterner sex. It *must mean this*, as Bro. Barrett says we must not "array inspiration against inspiration." And "Paul is not a 'turn-coat' and does not contradict himself."

But watch Bro. Barrett, or you will "array inspiration against inspiration." In the eighth paragraph of your article you say 1 Cor. 11:5 does not, in your opinion "recognize women in public teaching," and in the ninth paragraph you say of the same scripture, "he (Paul) was not *condemning* the *practice* (not condemning]preaching) but the*manner* of preaching. That is, he acknowledged women did preach, but he condemned having their heads uncovered.

Now reader, turn to 1 Cor. 11:4 5, and you will see that if the 4th verse recognizes men as preachers which it evidently does, the 5th verse recognizes women as preachers. The first was to pray and prophesy with head uncovered, the latter with head covered. That was the only difference. And to make it more plain, showing that prophesying does mean preaching, Paul says 1 Cor. 14:3. "But he that prophesieth speaketh unto men to edification and exhortation, and comfort." This is just what preaching does. It is to edify, to exhort and to comfort. What can be more plain? It is said in various places in the New Testament that women prophesied, and Paul tells us "he that prophesieth speaketh unto men to edification, and exhortation, and comfort."

Bro. Barrett admits that Philip's daughters did prophesy, which was preaching, of course, but he says their preaching "was only of a private character." This however, is no argument against women preaching, and we have no reason whatever, to suppose their preaching was of a more private nature than that of men. But admit they did not enter the Jewish synagogues and preach to immense audiences, the Word informs us they *did preach* nevertheless. And was not most of the preaching of that day, when the early Christian had no costly churches, and few places of worship of any kind, in private houses, "upper rooms," etc? As an evidence of this Bro. Barrett himself quotes Acts 21:8 "Aquilla and Priscilla took Apollos from the synagogue to their home to expound the way of God more perfectly."

It is not to be supposed the Jews in their persecution and hate to the Christians, allowed them to occupy their synagogues to propagate a religion so odious to them, and for which they had such contempt; hence they were forced from mere necessity to preach in private houses. Yet, they did "preach and expound the way of God more perfectly."

Now let the readers keep in mind the question before us: "The right of women to preach." Women certainly had the right to preach in the days of Paul, they exercised that right and Paul acknowledges the God given right, and he entreated the church at Philippi, (see Phil. 4:3,) "to help those women which labored with me in the gospel." Can laboring in the gospel be any thing else but preaching? Can any other Christian work, except preaching, be properly termed "laboring in the gospel"? And for this blessed work of soul saving, he commends them to the loving care and help of the church. "Help" compensate, reward – "those women," for their faithful services.

Again Bro. Barrett argues that women had not the right to preach in the apostolic age because they were not ordained. I did not think ordination constituted the chief make up of the preacher. This is but an ecclesiastial form, and if God calls one to the work and he is "endued with power from on high," he can win souls for Christ If we say none are preachers except those upon whom the hands of a presbytery has been laid, hundreds of soul-winners will be repudiated. I do not think Dwight L. Moody, the evangelist of world-renown, has ever been ordained, or received official sanction from any ecclesiastical authority to preach. Yet, he has accomplished a grand work— a work almost beyond computation. Time and space would fail me to enumerate the grand workers for the Master, who though unordained, have been owned of God and signally blessed in their labors. The Friends have hundreds of ministers upon whom the hands of confirmation have not been laid; yet they have the divine sanction, the witness of the Spirit, and are blessed in their work. Noah the preacher of righteousness was not ordained. Nehemiah appointed prophets to preach, Neh. 6:7, who were not ordained by the laying on of hands, Isaiah 61:1 says "the Lord hath annointed me to preach"— not man. Jonah preached to the Ninevites without ordination, and so did John the Baptist without official authority preach repentance, or baptism unto repentance.

But in addition to the Samaritan woman, John 4:29,and those already mentioned who did preach in the apostolic age, God had his prophets under the old dispensation; among whom we will mention Miriam, Moses' sister Exodus 15:20, Deborah, Judges 4:4, Huldah, 2 Kings 22:14 and Noadiah, Nehemiah 6:14. This shows most conclusively that God did

and brother—wife and little Curtis, the baby boy in heaven. O, brother, there is some light amid the darkness —some joy amid the sorrow—amid bereavement. Jesus who loves us all, and died that we all might live, says, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God," Let not your heart be troubled, says Jesus ye believe in God believe also in me for in my Father's house are many mansions. Your dear wife and sweet babe are in heaven, our Father's house, and it will not be long before you all, if you are faithful, will go and live with them again. Oh! how sweet it will be to meet our loved ones in our Fathers house! God bless the bereaved family. Funeral services conducted by the writer.

At his home, near Myrtle, Nansemond Co., Va., Feb. 7th, Bro. David P. Wright, aged about seventy-five years. Bro. Wright as a Mason was true and trusty, as a Christian gentleman, he was steadfast, always at work, in some way for the Master, as he well knew that his labor in the Lord would not be in vain. He was a true and faithful member of Cypress Chapel Christian church. He was buried by the Masons at Bethlehem Christian church on Thursday afternoon, Feb. the 9th, Rev. H. H. Butler, preached the funeral sermon to a large congregation of friends who came to take their last farewell of the remains of their friend and brother He leaves to mourn their loss a wife, one son, one daughter, several grand children and many friends. May God bless and comfort them all, in this their sad bereavement.

H. H. B.

At his late residence at "Knoxville," Isle of Wight Co., Va., March 10, 1893, after a long illness Bro. Dempsey Bowden, in the 72nd year of his age.

Bro. Bowden has for a long while been a consistent member of Antioch Christian church, and a hard working man. He had been twice married. His first wife was Miss Sallie Barrett, who died some twenty years ago, leaving no children. His last wife was Miss Fannie Babb, who, with eight children survives him. He contracted a cold during his service in the war of the confederacy from which he never fully recovered, and which he often said would bring him to his grave. He was a devoted husband and father and a good neighbor. His funeral service was conducted by his pastor, the writer, on Saturday, March 11, 1893, from the Baptist church at Colosse, and his body was laid away there, to await the resurrection call May God bless his weeping wife and children.

J. Pressley Barrett.

Departed this life March 23, 1893, John Emmet Boyd in the 15th, year of his life, he was a son of Deacon J. H. Boyd the deceased was a member of Pleasant Grove Christian church and a regular attendent at Sunday school. Emmet was a bright boy and his death was a sad stroke on his parents

A Friend.

At his home, Driver, Va., on the 26 inst, Bro. William Pernell, after a long and terrible illness The deceased was near 70 years of age, and had been sorely afflicted for about ten years. He was a good citizen and consistent member of Berea church. In his last illness he declared his willingness to die and hope of an eternal life. His funeral was conducted at Berea, Monday 27th, by the writer assisted by Rev. Z. A. Post, after which the remains were brought to Suffolk and interred in Cedar Hill cemetery. He leaves a widow, whom we commend to the fatherly care of Him who careth for the fatherless and the widow.

At his home near Holy Neck, Saturday March 18, Bro. James Holland in the 67th year of his age. Bro. Holland had reared a large and interesting family of 12 children, nine of whom are still living. Two of his sons, Bros. Charlie and George Holland arrived from their distant home in Ga. just in time to pay the last sad tribute of respect to the remains of a beloved father. The virtues of the the deceased were those of a good husband, father, and citizen His neighbors among whom his whole life has been spent, testify to his conduct as a Christian and his character as a citizen. Bro. Holland passed away quietly in strength of that faith which had been the inspiration of his youth and the staff of his declining days The funeral services were conduc ed by the writer at Holy Neck church, Monday evening, March 20, and his remains borne to their last resting place in the quiet churchyard grave. May God bless the bereaved family and keep them safe till the great reunion above.

N. G. Newman.

Died on the 25th, of Oct. Mrs. J. J. Penny one of as highly respected ladies as ever lived and died in Panther Branch Township. She was beloved by old and young, by rich and poor. She was so kind we connot express the love and respect we have for her. We feel like we cannot give her up although she died strong in the faith of Jesus. Oh there is joy in heaven. She was anxious to be called home to meet her frends and relatives, yes she wanted to see the time come to die She leaves her devoted husband and dutiful son and many relatives and friends to grieve after her, but their loss is her eternal gain. We must never forget her. I am sorry I cannot say as much as I would wish to knowing she is worthy of more praise than I am competent of writing.

Vallie D Adams

Bank's, N. C.

At a regular quarterly meeting of the church at Hanks Chapel, Chatham county, N.C., held Feb. 18, 1893, a committee was appointed to draft resolutions concerning the death of Deacon L. U Hatch, which committee reported the fellowing that was adopted:

Whereas, God in his infinite wisdom has seen fit to call from the labors of earth our beloved brother Deacon L. U. Hatch in the 46th year of his age, whose sudden death on the 11th of January 1893 has saddened the hearts of his many friends not only in our church but all over the county.

Resolved, That in the death of Bro. Hatch this church and Sunday school has lost a faithful, earnest and devoted Deacon and co-worker whose place in every way will be hard to fill and whose loss we deeply feel.

Resolved, That we as a church extend our most heart-felt sympathies and best wishes to his bereaved wife and children. May God in his infinite wisdom help and comfort them in their bereavement. May God help us all to prepare to meet him on the other shore where death will not separate us from our friends and loved ones.

Brother thou art gone to rest,
And this shall be our prayer,
That when we reach our journey's end
Thy glory we may share.

Resolved, That a copy of these resolutions be furnished the family of the deceased and placed upon the record of the church and sent to the Christian Sun, and to the *Chatham Record* for publication.

W. S Petty,
J. R. Farrell,
B. W. Sanders.
Committee.

Copy from the Minutes, W. H. Hatch, Secretary.

Resolutions of respect of Union, Southampton, church.

Whereas, It has pleased almighty God to remove from our midst our much beloved sister, Mrs. Maggie A. Beale.

Whereas, We acknowledge the hand of God in all things and that he doeth all things for his glory and eternal good.

Resolved, That by her death our church has lost a faithful member, and that we bow in humble submission to the divine will of him who doeth all things well.

Resolved, That we will ever cherish her memory and trust that her sad and untimely death will lead many to the cross and be the means of making us all purer and better.

Resolved, That we tender our heart felt sympathy to her many friends and relatives and pray that this dispensation of God's providence may be sanctified to there good and that they may realize that she cannot return to them but that they may go to her and that her departure leaves this world poorer, and enriches heaven and brightens our hopes and prospects for the better life: the Lord gave and the Lord hath taken way, blessed be the Lord

Resolved, That a copy of these resolutions be sent to the Christian Sun for publication and a copy sent the relatives of the deceased.

J. H. Gardner,
J. G. Seath,
A. W. Bradshaw.
Com.

Special Work.

There is a work for all of us. All of us. And there is a work for each, work which I cannot do in a crowd, or as one of a mass, but as one man, acting singly, according to my own gifts, and under a sense of my personal responsibility. There is, no doubt, associated work for me to do; I must do my work as part of he world's great whole, or as a member of some great body. But I have a special work to do, as one individual who by God's plan and appointment has a separate position, separate responsibilities, and a separate work; if I do not do it, it must be left undone. No one of my fellows can do that special work for me, which I have come into the world to do; he may do a higher work, a greater work but he cannot do my work. I cannot hand my work over to him, any more than I can hand over my responsibilities or my gifts. Nor can I delegate my work to any association of men, however well ordered or powerful. They have their own work to do, and it may be a very noble one. But they cannot do my work for me. I must do it with these hands or with these lips which God has given me I may do little or I may do much. That matters not. It must be my own work. And by doing my own work, poor as it may seem, to some, I shall better fulfill God's will in making me what I am, and more truly glorify his name, than either if I were going out of my own sphere to do the work of another, or calling in another into my sphere to do my work for me.—*Ruskin.*

went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him:

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart,

And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

And, behold, there appeared unto them Moses and Elias taking with him.

Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well plaesed; hear ye him.

And when the disciples heard it, they fell on their face, and were sore afraid.

Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

The people therefore that stood by, and heard it, said that it thundered: others said, An angel spake to him

Jesus answered and said, This voice came not because of me, but for your sakes.

And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities

Now when John had heard in the prison the works of Christ, he sent two of his disciples,

And said unto him, Art thou he that should come, or do we look for another?

Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them

And blessed is he, whosoever shall not be offended in me.

Ye men of Israel, hear these word, Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

He was full of grace and truth.

For in him dwelleth all the fulness of the Godhead bodily.

And ye are complete in him, which is the head of all principality and power:

For it pleased the Father that in him should all fulness dwell;

In whom are hid all the treasures of wisdom and knowlege.

For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

Who did no sin, neither was guile found in his mouth:

Who, when he was reviled, reviled not again; when he suffered, he threatened not; bring us to God, being put to death in the flesh, not quickened by the Spirit:

For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

Cease not to give thanks for you, making mention of you in my prayers;

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowlege of him:

The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in heavenly places,

Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

And hath put all things under his feet, and gave him to be the head over all things to the church,

Which is his body, the fulness of him that filleth all in all.

Renew your subscription.

MARRIED.

Amid the sweet strains of music rendered by Mrs Dr Corbett, on the 20th of January 1893 at the residence of the brides mother's near Sunsbury, Gates Co, N. C., Mr. James Hodges of Norfolk Co., Va., and Miss Palmetta Beaman, by Rev. H. H. Butler. The occasion was indeed grand in every respect. The pair being accompanied by lighted candle bearers with chandliers of English style. Misses Ruth B Costen and Bertie Byrum, being the fair young ladies chosen to bear forth the light of the occasion. The fair attendants and waiters presented a grand display of beauty in conjunction with the bridle pair.

A fine dinner was spread, which was much enjoyed by all present. Miss Pallie was our organist at Damascus church and many were very sorry to see her leave. It seems that the young men are determined that we shall no have an organist long at a time as this makes the 2nd one we have had taken from us, in this way. Though they leave with the very best wishes and prayers of us all. We can only say—may their path-way of life be shed with the same radiance of joy as was the occasion of their uniting their fortunes.

---

24 North St., Suffolk, Va., Feb. 7th, by Rev. H. H. Butler, Mr. Peter Brinkley and Miss Lucy Riddick, daughter of Mr. John H. Riddick.

Feb. 8th, At the brides Father's Nansemond Co, Va., by Rev. H. H. Butler, in the presence of many friends and amid the sweet strains of music rendered by Miss Mollie Pruden, Mr. Joseph C. Hubbard and Miss Rosa A. Harrell. May their lives be long and happy.

Feb. 9th, at the brides Father's, Nansemond Co, Va., by Rev. H. H. Butler, E. L. Turner and Miss Annie E Harrell. May they live long and be happy.

Feb 22nd, Charlie H. Pitt and Miss Celestia A. Broach.

Feb. 26th, Robert Bartlett and Mrs. Sarah C. Wright.

March 4th, Mr. Joshua Jones and Miss Sarah Catherine Brinkley.

March 9th, Joshua Babb and Miss Emma Byrd.

God bless them all and may they live long and happy together.

H. H. B.

On Feb. 3, 1893, at the brides father's T. J. Haskins, Mr. Loyd Mahin of Pleasant Point, Va., to Miss Rosa Haskins. Immediately after the celebration the happy couple started for Norfolk, Va. We wish them a happyil future.

P. T. Klapp.

DIED.

Feb. 7th, 1893, Mr. David P. Wright, aged about 69 years. Bro. Wright was sick only a short time. He seemed to be conscious of his death from the time he was taken sick. Bro. Wright was a good Christian man. He was a faithful member of old Cypress Chapel Christian church. Bro. Wright by his upright Christian life, had won many friends. I always loved the man, from the first time I ever met him, and I still love him and hope to meet him by and by up yonder in Our Father's House. Bro. Wright was a good Mason and was buried at Bethlehem Christian church, Nansemond Co. Va., with Masonic honors. The Masonic fraternity has lost a true and faithful brother. The church, old Cypress Chapel, has lost one among her most faithful members. David P. Wright loved his church; I don't know that I ever met him without his inquring about his church. The community has lost a good neighbor. Though we realize that our loss is his gain. "To die is gain" to die trusting in Jesus, realizing you have done your duty as a child of God, must be gain.

Bro. Wright leaves to mourn their loss, a devoted wife, one son, one daughter, several grand children and many friends. The Lord bless them all.

March 16th, little Curtis Denver Archer, aged 2 years, the youngest child of Bro. Benj. and Sister Margaret Ann Archer. Little Curtis was very bright and interesting. Everybody who knew the little fellow loved him. He was too pure for earth—Jesus has taken him to heaven, where none but the pure in heart live.

March 17th, Mrs. Margaret Ann Archer, the beloved wife of our much beloved Bro. Benj. Archer, aged 44 years, only a few hours, not quite too days difference in the death of little, Curtis and his dear mother. Sister Archer was a true sincere Christian. A good member of Bethlehem Christian church. She was a good neighbor. She will be missed so much in her community, in her church, in her home. God bless Bro. Archer and his children and help him and his now motherless children to bear this, their sad bereavement, mother and on mother

THE PULPIT.

The Incarnation of Christ.

BY REV. JAMES MAPLE, D. D.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

For the Son of man is come to seek and to save that which was lost.

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.

For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren.

Though he were a Son, yet learned he obedience by the things which he suffered;

And being made perfect, he became the author of eternal salvation unto all them that obey him;

I. *The Word was made flesh.*

Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God.

(Which he had promised afore by his prophets in the holy Scriptures,)

Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Look not every man on his own things, but every man also on the things of others.

Let this mind be in you, which was also in Christ Jesus:

Who, being in the form of God, thought it not robbery to be equal with God:

But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness or men:

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross

For verily he took not on *him the nature* of angels; but he took on *him* the seed of Abraham.

II. *Why was it necessary for Christ to come in the flesh.*

And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

For it is not possible that the blood of bulls and of goats should take away sins.

Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

In burnt offerings and sacrifices for sin thou hast had no pleasure.

Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

And every priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins:

But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God;

From henceforth expecting till his enemies be made his footstool

For by one offering he hath perfected for ever them that are sanctified.

Whereof the Holy Ghost also is a witness to us: for after that he had said before,

This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them;

And their sins and iniquities will I remember no more.

Now where remission of these is, there is no more offering for sin.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

By a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh;

And having a high priest over the house of God;

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Then opened he their understanding, that they might understand the Scriptures,

And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

And that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem.

Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh;

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

For where a testament is, there must also of necessity be the death of the testator.

For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

Whereupon the first testament was dedicated without blood.

For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people.

Saying, This is the blood of the testament which God hath enjoined unto you.

Moreover he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry.

And almost all things are by the law purged with blood; and without shedding of blood is no remission.

It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

And as it is appointed unto men once to die, but after this the judgment:

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

For in that he himself hath suffered being tempted, he is able to succor them that are tempted.

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

I will not leave you comfortless: I will come to you.

Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destory him that had the power of death, that is, the devil:

And deliver them, who through fear of death were all their lifetime subject to bondage.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

For if we belive that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Wherefore comfort one another with these words.

III. *We beheld His glory.*

And Jesus, when he was baptized,

Leprosy Among The Lao.

One of the most constant drains upon one's pity here is the omnipresent leper. Go where you will about the city, you will be almost sure to see one or more of these miserable unfortunates making his rounds begging. There is practically no quarantine put on the disease, except in the matter of permanent dwelling. Here and there villages are set apart for their use, and all lepers are presumably required to live in these villages. But there is absolute freedom of egress. In fact, it is necessary that they should be allowed to go where they will in search of food and clothing so long as the authorities make no provision for them. In front of my house, less than a stone's throw from the bank, there is a small island, and, except at highest water, some three or four boats full of lepers are always to be seen. They come up from the leper village some distance below, Chieng-Mai, and make this island the basis of their begging operations. Those who have no boats come afoot. It would be hard to say how many are in and about the city every day, but many times I have seen as many as seventy collected outside the gate of some missionary's house, waiting for some charity. Those that thus come are in all stages of the disease The little nursling sometimes as healthy looking as any babe can be, sometimes already showing signs of blood taint; little boys and girls, some with very attractive faces, some already loathsome; young men and maidens, and the aged, some without eyes, ears, nose, fingers or toes, just a mass of living putrifaction, they come just as long as they can move their suffering bodies. And nobody here thinks of fearing them. So utterly foolhardy are the natives in their contact with lepers, that many sound persons go to live in the leper villages, in constant touch with the diseased, merely to enjoy the immunities from Government impress that are accorded to the inhabitants of these villages. When there is such gross carelessness it is unnecessary to say that there is no attempt made to lessen the dangers of contamination. The barefooted leper with festering feet walks across the bridge, and his track is followed by thousands of other barefooted passenegers. He takes his change in his mutilated hands and buys food; the money finds its way into everybody's house—the coppers of the realm are *leprous coppers*. There are hundreds of ways in which the contagion is spread, and the disease attacks new families every year, and the authorites do nothing. It would cost them too much money to seclude, and feed and clothe the hundreds of victims, and the common people have to bear the burden of supporting by alms a pitifully suffering class, who give nothing but disease in return. —*Selected*

The Utilization of Old Tin Cans.

In the suburbs of great cities an industry has sprung up, having for its object the recovery of the solder used in making and sealing tin cans. In consequence the formerly despised and useless tin can has acquired sufficient commercial value to rescue it from the back lot dumping ground and garbage scow

Under the present system of street cleaning, New York City's refuse is loaded on scows from docks located at convenient intervals along the river front, and then taken to sea and dumped. These docks have double decks, the upper projecting sufficiently to allow the contents of a cart to fall upon the middle of the scow, and be distributed by the trimmers who keep the vessel on an even keel. The trimmers also select everything of value with the greatest care; rags, fat, bone, metal, paper stock, etc., being stored on the lower deck of the dock. The silver and jewelry form no small item of the contractors, profit, and the total value of a scow load is estimated at an average of two hundred dollars.

The space between the dock platforms is often closed in with odds and ends, and the interior converted into a miserable habitation by the trimmers, men and women, who thus herd together, their supplies being drawn from the dump.

These dumping docks are the principal source of supply for the industry we illustrate, and a wagon load of tin cans can be bought at such places for four or five dollars.

The furnace is an old soap boiler, into which a few sticks are thrown; the bowl is then filled with cans, a quart of kerosene poured over them and ignited.

The heat developed by the oil is not great enough to attack the tin but melts the solder, which flows to the bottom of the bowl. The solder recovered from a load of cans averages forty pounds. After this process is completed the tin plate scrap is sold to make what is called "acid"

Into a large open vat containing waste acid, acid ferric sulphate, sulphuric or hydrochloric acid, the scrap is thrown and allowed to remain until the tin is stripped from the iron underneath; more scrap and metallic iron is added until the solution is neutral. The tin thus dissolved is used as a basis for the preparation of stannates or other tin compounds, and by dyers

The iron plate is rolled into balls for melting, the ferrous sulphate purified and sold as commercial copperas, and the remaining acid used in repetition of the process.—*The Scientific American.*

Tommy's Sermon.

It was a rainy day, and the children could not go to church or to Sunday-school. They lived so far away from the church that they could not go unless it was a pleasant day.

"I will tell you what we will do," said Tommy, the oldest; "we will have church by ourselves here at home."

"Who will preach the sermon?" asked Amy, the youngest of the family.

"I will preach the sermon," answered Tommy, "and you and Freddie shall be the choir and the congregation."

"Can I bring my dollie to church?" asked Amy. "Yes she may come," Tommy answered. So Freddie and Amy, with her doll in her arms, sat down on the end of the oak settle in the front hall, and Tommy stood on the lowest step and gave out the hymn and preached the sermon.

First they sang the hymn that all little children love to sing, "I am so glad that our Father in heaven," and then Tommy preached.

"My text is 'God is love,'" he began. "God loves us all very much; even the little teenty birds God loves, and he takes care of them, and he wants to have us love him and love each other. If we love God, then we shan't ever quarrel or fuss about things, but we will give up things even if we want them very much indeed; and when mamma wants some one to go to the store for her, we will not say, 'Let somebody else go', but we will just run as fast as we can. Now, my dearly beloved brethren, let's do just what we ought to do this week, and then we will please God, who loves us so much. We will try and not be naughty once, and then He will know that we love Him and are trying to please Him. If we feel like being cross, then we will remember the text I preached about to-day, and we will say 'God is love' over to ourselves, and then that'll help us to be good. Now the choir will sing, 'Jesus loves me,' and then the church will be over for this time." Was not that a very good sermon for a little boy to preach? and will you not remember it, too, and try to practice it? If your hearts are full of love to the dear Saviour, then you will not find it hard to love one another, and to show your love by being unselfish and kind to every one, as Jesus was when he was here upon earth. *Sunbeam.*

Doing His Utmost.

It recalls an announcement I heard made by a negro preacher in a Mississippi town one very hot Sunday night. I had spoken an hour on Christian family government. I spoke a language they understood. The preacher was "got up without regard to expense." His clerical rig—coat, vest, collar—was *en regle*; his voice had the perfect pulpit tone on which some people dote with peculiar fondness I give his exact words—no more, no less; manner and tone cannot be reproduced: "Owing to the prevalence of atheism in this community, I will on next Sunday morning deliver a discourse designed to prove the existence of a God, considered from the cosmologial standpoint." "My lawd!" exclaimed a fat old mammy with bandana about her head and turky-tail fan in her hand, as in the old *regime*. The preacher added most solemnly: "And, brethren, I shall do my utmost."—*Haygood in Independent.*

Our Receipt Column.

Miss A R Winfree's receipt in last week's paper should be May '93.

Dr. J J McCullers $2 00, May, 10, '93

T M Franks $1 00, May 10, '93.

S M Rowland $.50, April 5, '93.

T J Griffin $1 00, March '93.

E E Hight $2.00, Jan. '94.

C H Stephenson, Ala. $1.00 July '93.

J H Stephens Ala. $2.00, March '93.

T F Patterson Ala. $1.00

Rev. J D Elder $2.00, Feb. '93.

G A Taylor $1 00, Oct. '93.

Capt. T R Gaskins $2.00, Jan. '94.

W N Prichard $2.00, April '94

D McClenny $2.00, March 11, '94.

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The Christian Sun

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"Looking unto Jesus the Author and Finisher of our faith."

VOLUME XLVI. RALEIGH, N. C., THURSDAY, APRIL 13, 1893. NUMBER 15.

State Library

The Christian Sun.

The Organ of the General Convention of the Christian Church.

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice
4. Christian character, or vital piety the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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SPECIAL CALL.

Norfolk Memorial Church.

The following are extracts from the minutes of the American Christian Convention, in session at Marion, Indiana, and from the proceedings of the Executive Board by correspondence, which include all action taken by our representative general bodies:—

7:30 P. M. Oct. 13, 1890.

The Convention was called to order by the President. Singing. Prayer by Mrs. C. D. Ellis. The minutes were read and approved.

Voted to take from the table the report of the committee on missions. Under the subject of "*Home Work*" the first and second items on call were read, referring to the union of the North and South, the continuance of Rev. C. J. Jones, D. D., as General Evangelist, and the establishment of a memorial church at Norfolk, Virginia. These items were extensively debated. Rev. E. A DeVore, A. M., offered the following, as a substitute for items 1 and 2 of the *home work* part of the report:

Substitute for Recommendations 1 *and* 2.

That we approve the effort to organize a memorial church at Norfolk, Virginia, under the direction of the Eastern Virginia Conference, with Rev. C. J. Jones as the present minister, and that the Mission Board be requested to aid this work for this fiscal year by an appropriation not to exceed $800.

The substitute of Rev. E. A DeVore was adopted. Items 3 and 4 were adopted For the fifth item of the report, of a "cautionary" nature, Rev. J. B. Weston offered the following as a substitute, which was adopted:

"5. That we approve the rules adopted by the Mission Board for their guidance in appropriations; and advise the continuance of similar caution."

The item of the report concerning the establishment of a cottage at the World's Fair ground in 1893 was postponed indefinitely. The amendment of Rev. P. L. Ryker was adopted as follows:

We recommend that the Mission Department take steps, as soon as practicable, to establish a Christian church in the city of Indianapolis, Indiana.

The whole report was then adopted as a whole, as amended, as follows:

Your Committee on Missions beg leave to report as follows:

FOREIGN MISSIONS.

1st. Recognizing the good and acceptable work done by our foreign missionaries, now in the field, we recommend that earnest efforts be made by our churches and conferences to give them liberal support.

2d. We most heartily commend the work of the Woman's Board of Foreign Missions to the brotherhood, and urge a hearty co-operation with them in their earnest and successful efforts.

3d. We would urge the necessity of a more liberal contribution from the churches, that the present force in the foreign mission field may be well sustained.

HOME WORK.

1st. That we approve the effort to organize a memoral church in Norfolk, Virginia, under the direction of the Eastern Virginia Conference, with Rev. C. J. Jones as present minister, and that the Mission Board be requested to aid this work, for this fiscal year, by an appropriation not to exceed $800.

2d. That the brotherhood at large be requested to aid in the erection of a memorial temple at that place, &c.

The foregoing was the action of the American Christian Convention at marion, Ind. About a year ago the Secretary of the convention called the attention of the brotherhood to the fact that the Convention had endorsed the work at Norfolk. From that time the Secretary has frequently published the Norfolk church as an "approved object of benevolence " It has been kept regularly before the public; but no "call" has been issued for it, as for education, home missions, the S. S. Department, foreign missions and the Convention, naming a specific day on which a contribution is asked. But this year the Eastern Virginia Christian Conference, which, prior to the "union" at Marion, Indiana, had in an official manner regarded the southern brethren as a distinct and separate body from the northern, brought the following memorial, through the President of the American Christian Convention, Rev. D. A. Long, D D., L L. D., before the Executive Board:

"Resolution adopted by the E. Va. Christian Conference, Nov. 4th, 1892.

"Resolved, that the President of this conference be requested to memorialize the Executive Board of the American Christian Convention through the President, asking its recognizance of the call of this conference to the Christian churches of Canada and America for a special collection in each church, at such time as the Secretary of the A. C. C. shall think best, to aid in the erection of the memorial Christian church building in Norfolk, Va., and that he reiterate the call through the *Herald of Gospel Liberty* and CHRISTIAN SUN, and kindly urge the unanimous action of all our churches."

Following the record of this memorial in the minutes of the Executive Board of transactions by correspondence, occurs this passage:

"The subject was laid before the Executive Board by direction of President D. A. Long: and all the members finally approved the taking of a special collection at a time to be appointed by the Secretary of the Convention. The Secretary named the first Sunday in May."

On the that day, therefore, we request all our churches and missionary societies to make a contribution for the building of the Norfolk Memorial church at Norfolk, Virginia. Send the money directly to J. J. Summerbell, the Secretary of the Convention, mentioning your church, pastor, clerk and Conference: that we may know what parts of the country have contributed. There is no other way to arrive at this knowledge.

Read the other articles on this subject next week.

We speak to missionary societies: for this is a missionary enterprise. The Marion convention adopted the matter in the report of the committee on missions: and the missionary board has rendered help to Norfolk as a missionary enterprise.

Remember the date the first Sunday in May.

J. J. SUMMERBELL.
Secretary A. C. C.
Lewisburg, Pa. April 10, 1893.

The Pulpit.

Moral Honesty in the Ministry.

BY REV. JAMES MAPLE, D. D.

Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck. Tim. 1:19.

The most important and responsible position in all the relations and business of life is that of the minister of the cross of Christ. It involves the highest and most far reaching of all questions connected with the soul of man and its destiny in time and eternity. The minister of Christ is dealing with eternal destinies, and affecting the minds of men for all time. He is responsible to God for what and how he preaches. Paul realized this fact in the fulness of its meaning. Hence he said to Timothy, "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith, and a good conscience; which some having put away concerning faith have made shipwreck."

The minister's business is to preach "the glorious gospel of Christ," and through it lead sinners to him to be saved. This is his work, and he must be honest in it. He must be honest with men and God, and with himself. He must not shun to declare the whole counsel of God. Fidelity to God requires a faithful presentation of divine truth. At the present time there are powerful influences brought to bear upon the mind of the minister to prevent him from preaching the whole truth on the subject of sin and its punishment. It is very unpopular to preach the unvarnished truth about sin. There is a false philosophy that has obtained a very wide influence, and it has reached the pulpit. It teaches us that sin is no very great evil; that it is comparatively a harmless disease, and will work out man's ultimate good. There are communities where this false philosophy has gained such an influence that it requires strong moral courage to preach the truth on this question. There are here and there ministers who have not the strength of purpose to do it. They cannot face the popular feeling on this question, and tell the people that sin is damning. This is moral cowardice. When a man is called of God to the work of the ministry he is to preach the word of God just as we have it in the Bible. This is the commission God gives him, and he must be honest with him. He must faithfully declare the sinfulness of sin, and the purpose of God to punish it. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." God's commission to his minister reads: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word of my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand, yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." When the minister fails to give this solemn warning from fear of personal loss he disobeys God, and is dishonest with his fellow men. To save himself he leaves them to perish unwarned of their danger. Every principle of manliness and honesty demands that he lift up his warning voice exhorting them to flee from the wrath to come. The spiritual welfare of the people is committed to him, and he must watch for their safety, preach for their edification, and pray for their eternal well being. When he succumbs to popular feeling, and fails to give them warning, the only honest and manly thing for him to do is either to repent, seek forgiveness, and commence his great work anew, or step down and out of the pulpit; for he has no business there. He is not working for the salvation of souls, but for self. A western minister visiting New York, preached in one of the uptown churches on Sunday. Just before the service began the pastor whispered to the stranger: "Don't say anything on temperance today, for one of my wealthiest members is a wholesale liquor-dealer, and he is in the front seat this morning." Soon the pastor made another request: "Please have nothing to say about Sabbath desecration, for one of the steam-boat captains is here to-day, who generally runs his boat on Sunday." The stranger said: "What will I be safe preaching about?" The pastor replied: "Bang away at the Jews for I don't see any in the audience." This story may not be true, but it certainly illustrates a truth: many preachers are afraid to preach at the evils they see around them.

In the pulpit the minister should know no king but Christ, and no motive but the salvation of souls. He should hide himself behind the cross. Paul in speaking of Christ, "the hope of glory," says: "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Pulpit power comes from implicit faith in God's word, and holy boldness in proclaiming it. In 1670, Bowdaloue, the founder of genuine pulpit eloquence in France, preached before his sovereign. Having described a sinner of the first magnitude, he turned to Louis XIV, and in a voice of thunder he cried: "Thou art the man!" The effort on all was electrical. After the sermon the preacher went and fell at the feet of the king, saying: "Sir, behold one of the most devoted of your servants. Punish him not because in the pulpit he owns no other master but the King of kings." He was honest with his God, and his own convictions of truth and duty.

No man should seek to enter the ministry of a church unless he believes and heartly accepts its system of faith and government. This would be dishonest with God and the church, and would bring the displeasure of heaven upon him. He would be dishonest with himself, and the consciousness of this fact would rob him of all spiritual power in the pulpit. He would be like Samson shorn of his locks, helpless in the hands of his spiritual enemies. He could not look to God for the divine unction, for he is conscious that he deserves his displeasure; and he could have no confidence in himself. There may be learning, eloquence, and outer display; but the quickening power of the Holy Spirit is not there, and it is only "as sounding brass, or a tinkling cymbal." Moral honesty should keep a man out of the pulpit of a church whose creed he cannot accept; and for a man to secure admission into such a pulpit and then publicly boast that he never read the confession of faith confesses the sin of moral dishonesty. If angels are capable of weeping they would shed tears of unutterable sorrow over such a scene.

It is only through moral honesty of desire and purpose that a man can get near to God, and close communion with him spiritualizes his nature, opens his spiritual eyes, and enables him to see and understand spiritual things as he never did or could before. One of Rev. Bromwell's hearers said to another, "How is it that Mr. Bromwell always has something new to tell us when he preaches?" The other answered, "Why you see brother Bromwell lives so near the gates of heaven that he hears a great many things that we don't get near enough to hear any thing about." There is a profound truth in this remark in that it should lift every minister above all selfish ambition, and lead him to seek the closest possible communion with Christ. This will bring the baptism of the Holy Spirit, and make the minister a flame of fire." Cotton Mather says of John Eliot, the apostle to the Indians, when he began to preach in the colonies in 1632, "When he preached, he spoke as many thunderbolts as words. He would sound the trumpet of God against all vice with a most penetrating liveliness, and make his pulpit another Mount Sinai."

When a man enters the ministry of a church, accepts its confession of faith, covenants with it to preach this system of doctrine, he is morally bound to live and work loyal to the vows he has taken upon him. As an honest man he can do nothing else, and if in the study of the Bible he is led to change his views of Christian doctrine, and is no longer in harmony with his church, the only honorable course for him is to quietly withdraw from it. It is wrong for him to remain in it and cause strife and division. His pride of opinion, and love of controversy, may make it an enjoyable thing for him to remain in the church and carry on a theological warfare; but this is not the spirit of Christ, and it is ruinous to his cause. Every minister should seek the peace of Zion, and the salvation of sinners above every thing else. He should only be ambitious for the glory of God as revealed in the salvation of souls.

One interesting incident was told by a lady who had been much impressed by the character of the last sermon preached by Dr. Brooks as rector of Trinity. This sermon was entirely free from the reminiscent personal quality which might almost have been looked for at such a time, and was only an earnest appeal for renewed consecration of life. She asked him, on meeting him a few days later, where she could find a full report of that sermon. He replied that he could not tell her; possibly in the Boston *Journal*; but he never read any reports of his sermons. "Then," she continued, "he, looking down into my face, said thoughtfully, 'I do my work, the work of the Master, as best I can, and care little what is said of it.'"

There is another fact that should have weight in the consideration of moral honesty in the ministry, and that is the question of salary. When a church employs a minister, and agrees to pay him a certain salary, he obligates himself to preach the gospel as it is interperted by the creed of that church; and when he changes his views of doctrine, and preaches a different system of theology he has no longer any moral right to his salary. This is especially true of ministers who are employed as teachers in theological schools, and to hold on and claim their salary after they cease to teach the doctrine of the church which employed them is dishonest. The only honest course is to resign their professorship, and step out. They owe this to themselves, to the church, and to God. An honest man is the noblest work of God, and of all places in life a man should be honest in the pulpit.

CONTRIBUTIONS.

The Right of Women to Preach

"Whatsoever ye would that men should do unto you, do ye even so to them," "for this is the law and the prophets."—Matt. 7:12.

In all questions of right and wrong the church, i. e., the Lord's professed people, must bow to an interpretation of the Law and the Gospel which is strictly in harmony with Christ's own unquestioned declaration of Gospel Rights. The Bible is a large book, but Christ was able to put it all in a few words. "Thou shalt love the Lord thy God with all thy will, and with all thy mind," and "Thou shalt love thy neighbor as thyself." These cover all as to duty, and "whatsoever ye would that men should do to you, do ye even so to them," marks the boundaries of the priviliges of his people, and only an old heathen, that Christendom has not yet uprooted would dare so twist, distract and pervert Scripture as to say women are under the prohibition of the law, as to its commands, and not equally entitled to the priviliges of that same law. Such reasoning ought to put a heathen to shame, much less so called intelligent Christian men. No one disputes but the children of Israel were from first to last rising and falling—being overcome by heathen ideas and vice, seconded by their own lusts, and God dealt with them sharply, and by so doing always kept a part of Israel that was struggling to keep free from carnality and idol worship, but it is plain to any one, Israel took on more or less coloring from her heathen surroundings. And I am ashamed of Christendom, and ashamed for it, that with her increased light, her greater opportunities, she is quite as guilty today, as was Israel then.

The conceit of men has only been equaled by their lust and tyranny, else they had not for centuries ignored the principles of the Golden Rule. This law applies to women as much as to men. It grants to women all it grants to men. It denies them what it denies men. No more, no less. By a law of language, the masculine gender is used often for the race, but it refers to both men and women. No one thinks of claiming that the ten commandments are not as much to women, as to men. Yet, should women employ the ignorant and bigoted and perverting method of interpreting Scripture, they could triumphantly say, "Thou shalt not covet thy neighbor's wife" hence the law was given to men and the decalogue is not at all obligatory on women. Then there could be no law for them and they could do anything they please. Women have the same right to so interpret the decalogue, that men have to interpret Paul, in an equally unwarrantable manner.

Again, Christ said to men "whosoever looketh on a woman" and with equal propriety and reason could women again say in neither the Law nor the Gospel is there any law of purity for women. To their honor be it said women have scorned the license of men, and they have never distorted Scripture to sanctions their license or uphold them in a tyranny so bare, so unwarrantble that every true woman, is filled with the utmost scorn for such offenders. It is neither scholarship nor real Christianity that foisted upon a large part of Christendom, this shocking, degrading and false interpretation of the Bilbe. It is not the Bible, that is responsible for this thing that is an insult to common decency, common honesty, and common intelligence but it is the theology of men. The record of men is not such, that they should have the effrontry to set themselves up as the infallible interpreters of the Bible. The Bible must be taken as a whole, and men have been no more divinely appointed to interpret the Law, for women, than have women for men. The Bible taken as a whole, and interpreted in harmony with its most comprehensive law, must be the rule. Wresting the Scriptures is a sin, and God have mercy on the thousands who have done this. When men could have the truth, and shut their eyes to it, and lean toward prejudice and tradition. Wherein do all such fail to enact again the role of the Pharisee? They prefer darkness rather than light. That production is no more of God than the drunkard, God made the man, but man made the drunkard, and so God has given us His law, but man has made the *interpretation*, and he has made it by the chopping up process mainly, until modern intelligence, orders him out of its presence, and spurns him for presenting such an ungodly thing as the Word of God. The day has gone by for forming opinions from detailed parts and passages of Scripture. Such base and ignorant methods have multiplied the ranks of infidels, and and as most of these men would shrink from being an infidel their case is at a par with that of the drunkard maker. No one is fit to preach the Gospel, who does not pledge himself to the law of honest interpretation, which is, that no doctrine can be admited as a part of the Gospel, which is not in harmony with the general tenor of it all. Such interpretation is sectarianism. And bigotry foisted upon the world has caused millions to be butchered and burned and blood to flow like rivers, yet the religion of Christ calls for no man's slaughter or cremation.

Christ appointed no man, no set of men, to formulate a creed or to declare a law not in the gospel, but simply a call to all his followers, to "go and preach the gospel to every creature." It was not a male gospel, to be preached to males, but an all inclusive gospel, for all, to all, and by all whom the Spirit called.

But let us look backward, before looking further forward.

That we may have a more complete view, let us proceed from the law to the gospel. In Gen. 1:26, we read, "let them have dominion."

But say the objectors, woman lost that equality when she sinned? Did she, indeed! Such an interpretation does not harmonize with the Golden Rule.

While if it be true that "Adam was not deceived" 1 Tim. 2:13, then Adam's sin was incomparably greater than Eve's, for sin must be the known and wilful transgression of the law. There is a spot for the piecemeal interpreters to mire. Again, Gen. 3:13–19 is a consequence, not a condition that must be endured as a religious duty, otherwise it were a grievous sin for man to presume to uproot the thorns and thistles.

Man does fight these, he gets rid of them. Oh, impious man, how dare you, when God decrees, such, shall the earth bring forth?

But unto the woman he said, "I will greatly multiply thy sorrow, and thy conception; in sorrow shall thou bring forth children, and thy desire shall be to thy husband, and he shall rule over thee." Consequences again, of sin, not his right, but he, because of sin becomes so changed, that he usurps the rights of the woman, and soon is far in advance of her in crime, sin and lust, and has kept a wonderful distance ahead of her ever since. No doubt this demonstrates both his superiority and his greater strength. For proof study your Bible, the history of all nations and particularly the prison records of the United States

Supposing the sun, to have been the objective point the fall in comparison would be for Eve, like falling from Mercury, while that of superior man, like that of falling from Neptune. "Because thou hast done this," yes, as a consequence, not as the wish of God or his law, else it were sin to alleviate the suffering of motherhood, as to uproot the thorns and thistles.

Modern medical science has demonstrated, that, cursed us women are by a vitiated heredity, through ages of sin, and debauchery and carnality of men, that, even now, proper marriages, right living, right dressing makes motherhood easy and robs it of all its horrors. It is a wonder, men do not say to their wives, bear these horrors, it is God's will, but there are few men so inhuman as not to wish to see this suffering mitigated—and the knowledge of today enables the obedient women to bear her children in joy.

As men uprooted the thorns and thistles, and as even many Christian men do not scruple to earn their livelihood in some other way than by tilling the ground, as much less do all eat bread in the sweat of their face; so women, have the same right to get rid of the pains and sorrows of maternity, and to strive to get back to her equality of dominion, which God never took from her, but which man in his sin and sansuality wrested from her, as a consequence of sin. Sin was the cause, lust and tyranny, the effect.

We go through the Old Testament with a glance at Miriam, who was smitten not because she was a woman, but as any one was, who presumed to overstep the boundary God marked out for him or her. God's estimate of Miriam, as well as that of Moses and the people, is shown in the fact, that the cloud was not lifted from the camp, until she was cleansed from her leprosy.

"Seven centuries later, God speaking by Micah 6:4, names her as one of those by whom he had brought this people out of Egypt."

Nowhere in the Law is there a hint of woman's subjection or her inferiority.

During the period of the Judges, Israel had her greatest liberty in the selection of leaders. Then Deborah, judged Israel, precisely, as did Gideon and Ehud. Judges 4:4 makes plain that she was not called for a special emergency as those who wrest the Scriptures try to make out, as she judged Israel both before and after that war; no hint is given that her sex was any obstacle to her acting as judge.

True, false prophetesses are denounced, but so are false prophets, and the denunciation is not at all a matter of sex.

Women, in early times among God's people had her rights respected, and a freedom, that only the spread of heathen vice and tyranny robed them of.

Ps. 78:11, certainly shows that either women then did speak and work in great numbers, or that they were to; and the Proverbs seem to warrant that they already had that freedom to engage in what they pleased.

In Ps. we read, "the Lord gave the word, the women that published the tidings are a great host," and thus are they praised therefore and not for silence.

While the 30th chapter of Proverbs from first to last shows the power and glory and liberty of woman over a thousand years B. C. Passing the honor given the mother, for the prophecy she taught her son, we gleam from it, that the wife was free to engage in business and entitled "to the fruit of her hands," a fact England, America, would do well to consider and wipe off the infamous stain of heathenish property laws from their statute books.

Perhaps, men have in this matter done in the United States as they would like to be done by. I ask the women to look and see. Again, "She considereth a field and buyeth it." "She maketh fine linen and selleth it; and delivereth girdles unto the merchant."

She certainly did get out from the chimney corner. Yet "Her children arise up, and call her blessed; her husband also, and he praiseth her." "Give her of the fruit of her hands"

Evidently the men among the Lord's faithful followers, failed to teach the women of their age that women were either the subjects or the inferiors of men.

While Joel, 800 B. C., shows the work of women under the outpouring of the Spirit predicted as an Old Testament expectation, Joel 2: 28, And it shall come to pass afterward, that I will pour out my spirit upon *all* flesh." Not male flesh alone, but "upon all flesh; and your sons and your daughters shall prophesy, and also upon the servants and upon the handmaids in those days will I pour out my spirit." All of which is in harmony with Paul's, there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female for ye are all one in Christ Jesus."

Turning to the Gospel you are reminded that Christianity or the religion of Christ, is "not of Paul, nor of Apollos, nor of Cephas. Christ is not divided. nor was Paul crucified for you." The belittling of Christ, and the magnifying of Paul, ought to brand every Christian with shame and consign them to sack cloth and ashes until like Miriam, they are cleansed from this sin. Open your mouths, shut your eyes, brace yourselves, for I must deal out Allopath doses of Homeopathic medicine, that is, you must take copious doses of your own kind of scripture interpretation. Grimaces, groanings and ravings will be of no avail. Now for the Pauline doses, Paul, piece meal, isolated, dissected, texts, without regard to time, place, condition or what precedes or follows, 1 Cor. 3: 11, "For other foundation can no man lay," can woman? If not, why not? Paul does not say she cannot. 13 V. "Every man's work shall be made manifest," and not woman's? It does not say it shall be in her care, 17 V. "If any man defile the temple of God, him shall God destroy," but as woman is not mentioned, is she safe in defiling the temple of God? Chapt. 5: 11. "If any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such a one, no not to eat," but if a woman be any or all of these, is it all right? Or as woman is not mentioned she may claim such sin is impossible for her sex. So of course when Paul says in 1 Cor. 14:24. "But if all prophesy," it means only men. Does it? In the 34th verse, we read. "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law." But according to Paul, Christ is more than Paul, hence we must consult Christ before going any further, Christ, says, "whosoever therefore shall confess me before men, him will I confess also before my Father, which is in heaven." All the denominations that permit their women to discharge their Christian duty never allow the woman to forget that and the following passage. Again, 35 V. says, "and if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church." In the first place, all women do not have husbands, and less and less will have, until men accept the Gospel standard of a "white life for two," but were they willing to continue to give virtue for vice, there are not enough men to go around; and it is a problem for these wonderful interpreters to solve as to what shall be done with and for the women without husbands to ask at home? Poor things, must they remain fools, and who is to blame, that they have no husbands to ask at home. Can any unbiased person doubt, that did not refer to disorder in the church, and interruption of worship, and not at all to the right of woman to speak in the church or preach? If not then they must not sing; speak, or teach, or pray. Who that knows any thing of dissolute Corinth, of her customs, that all decent women, were kept housed, while the women of vice were allowed to do any thing but marry, and mingled freely with the Corinthian men in their public life and assemblies; is made to grasp the fact that these directions were made necessary, lest after professing Christ, they bring reproach upon the church, by doing that which in that country at once branded a woman as one belonging to the women of vice, for any honest and thorough scholar will tell you the first converts among the heathen women, were of necessity from this class of women. Then as to day, those men would as soon admitted, bears, panthers and lions among their wives and daughters, the purely respectable women, as Paul or any other apostle. Among the heathen, only the women who were to live an immoral life, "only the harlots, had any chance for intellectual cultivation," or to go about. Remember the free women, were the courtezans, and aside from marrying they could do anv thing they pleased. The citzeu women, housed, watched, restricted, had to be mothers and wives, only, but these other women were the companions of the men of Corinth, Ephesus and the principal cities of the Greek civilization of that period.

Corinth was recognized even among the heathen nations as the city pre eminent for its impurity. "In the Temple of Aphrodite there were above one thousand of these Heptairai as Hieroduli, who are described as the ruin of foreigners." Corinth was the most licentious city of all Greece.

Whoever will post themselves on the conditions of society Paul addressed will never again need be told that such women once converted would need to be extremely careful in their public behavior not to bring reproach on the name of Christ. Only the wilfully blind can fail to see that what was proper for Hebrew women was not, and could not be proper until Christianity had so permeated those cities as to enable its people to grant, that all are free in Christ, and hence no mark of impurity for women to speak in public or in mixed assembly.

The Roman women occupied a much higher position, and Paul, sends no such communication to them as to the Corinthians. The Romam women would gather with the men, and hear the Gospel preached—But the women who heard it at Corinth, Athens and Ephesus were not the virtuous women of the homes, but were of the Hetairai. "The first part of the eleventh chapter of 1 Cor. cannot be properly understood without some faint notions of the habits and dress and manners of those Greek courtezans." Paul and Timothy undertook a tremendous work, not alone that of saving souls, but of transforming "the position of womanhood in those cities from its obsurity and immodesty into the piety purity and freedom of Hebrew womanhood. Paul to Timothy 2:11-12, "Let the women learn in silence all subjection, "But I," Paul, not God, not Christ—"suffer not a woman to teach nor to usurp authority over the man, but to be in silence." Paul is simply telling how he manages his churches, under whatever the difficulties were that confronted them in their work in trying to evangelize the heathen. Nothing Paul says, can be interpreted to conflict with Christ and all must agree with his own "ye are all one in Christ Jesus" "Notwithstanding she shall be saved in child bearing." Horrors! was God's Word even more dishonored than by such interpretations as the world is compelled to witness? What becomes of the millions of women who are never married and never mothers? Are they to turn prostitutes for a time that their souls may escape hell by bearing illegitimate children? Do any of you remember in what especial detestation God holds the bastard? "I will therefore that the younger women marry" 1 Tim. 5:14, but how can they all obey when there are not as many young men even as young women, and it is Paul who speaks with, his personal I, but not with his, thus saith the Lord. To return to the 3 chapter and according to this kind of interprtation, which is of the devil, allowed by prejudice and gnorance, then all men in the church of Christ, except the bishops and the deacons may be polygamists. Have as many wives as they please. Of only such is it declared by Paul, that they must be limited to one wife.

Again, says Paul in Eph. 5:24. "Therefore as the church is subject unto Christ, so let the wives be to their husbands in everything." Then the wife must, lie, steal, murder, sell her own body to lust, all of which husbands have been known to command and all of which is their right to demand if the old interpretation is to stand, but as the old theology has been exploded by increased knowledge so must the old interpretation—so far as false to both God and Christ, go to the wall with it. Such interpretation, sent the rich man to hell, compels preachers to drink a little wine, compels communism in property, literal foot washing promiscuous kissing or Christian salutation, and celibacy, which meansthe extinction of the race.

Shame and oblivion overtake such teaching, and conversion such teachers, I pray, and may the man-made theology be destroyed by the Gospel of Christ.

That women should be silenced by such false interpretation, kept from preaching the gospel, when Christ's commission is to all, for all, when Paul knows no sex in the law, is simply a colossal monument of the bigotry and usurpation of man; showing how deeply he is yet imbued with the notions of heathendom.

"Whatsoever ye would," is the law. Let men face this. Let them be relegated to seclusion, drudgery, vice, or idleness, and be made to be what they in their wicked assumption have compelled women to be Try your medicine on yourselves, brethren, besides, note, if it is not beyond

the obtuseness of the average male brain, that, God shows men, their baseness and tyranny, in choosing the virgin (man is left out) to be the mother of the Christ.

Fancy Omnipotence choosing weakness, inferiority and subordination, for the mother of our Lord. Paul recognized that Christ preached purity for men, and equal rights for women, hence his all inclusive text. Paul, had not a few women helpers, and there is no doubt some of them were preachers. There were such of necessity. Only female preachers could have been admitted to the women. Paul's attitude toward woman, is found in the last chapter of Romans and the 28th verse of the third chapter of Galatians.

The customs of heathen nations made women preachers a necessity. Read up, get the truth as it is in the Bible, and cease clinging to the fabrications of men. Most of our people loath a creed, but certainly, such interpretation of the Bible is a greater evil than a creed. Read, read, until you know the Bible sufficiently in spirit, to know, that "where the Golden Rule is true the subordination of woman is a lie."

Therefore she has a right to preach the gospel, to be ordained, or do any work God has given her the brains and ability to do.

The rule that, "what is not authorized is prohibited" will not stand, for if applied to women, it must be applied to man and to all the work of the modern church.

When the meddlesome Pharisees came to Christ he met them with, "but from the beginning it was not so," and the Golden Rule is in harmony with the beginning, when both had dominion, when there was equality. Now if Christ goes to the beginning to correct the divorce curse, and to teach the true law of marriage, that shows us that woman's rights and privileges, spiritual, ecclesiastical, civil, and social, are also to be based upon the condition in the beginning; and Christ's "Whatsoever ye would that men should do to you, do ye even so to them," is the brief but all sufficient summing up of the gospel.

ALICE A. DRAPER.

Amusements.

Different days demand different testimoney, and every watchman who would be faithful, in his Master's service, has need to note the signs of the times, and emphasize his witness accordingly. Of the testimony required in reference to the mission amusements, there can be little doubt.

It has become an evil so prominent that the most short-sighted of men cannot fail to perceive it.

And as years roll on, it gains new ground, and now, look which way you will, you will find its presence.

If you doubt my word you have only to take up the SUN, and religious periodicals; daily newspapers, or to attend to the announcements on the Sabbath day, and you will have an abundance of proof that scarcely is there any difference between church, chapel, and mission hall in this respect. And if you will be an honest judge, you are compelled to conclude that "amusements" are ousting "*consecrated cheerful giving*" to God's cause, and in some cases, the preaching of the gospel.

If the pastors of churches will ask their congregations how are we going to raise money to pay our conference assessment, and Sabbath school funds, the answer will soon be heard, not, let us go deep down into our pockets and give of our possessions, but, "let us have a supper, and one half will be clear profit;" "let us have a concert and a few comic songs and charge 25 cents." A number of volunteers will be ready to amuse.

These things are becoming as much a recognized part of church life as the prayer-meeting and soon will be looked upon as binding upon the church, as though God's will had approved of them.

Oh! that God will raise up some man gifted with voice, and power to pen words that shall echo in every church, and cause this grinning Dagon to fall from its base, and bite the dust.

Since the days of the Puritans the church has been toning down its testimony against evil.

Our forefathers looked with suspicion on every thing wordly.

Their children though questioning the right of these new movements which were brought into the church began to wink at them. Their grandchildren approved of them with a smile, today we recognize them as a necessary part of our church life, and if we go much further, the church will become a "play house," and the Sunday school a "restaurant" with fried oysters, ice cream, cake and Lemonade on the Menu, and the preacher's study, if near the church, will be a smoke room.

I contend the church has no right to use the world in its holy exercises.

It has been said "fight the devil with fire," there is a danger that in so doing we may be burned ourselves. I know many will differ from me, when I give reasons for my belief. Others may conclude that mists obscure my vision.

This may be true, yet my conclusions give me courage to set forth my convictions, and in the face of all, I say, that as far as possible, I set my face against these modern evils.

Never will I countenance the changing of the rough old Cross of Calvary, for a dress or a costume with the idea that I am doing it for the purpose of elevating a fellow sinner.

And far better for the students of the colleges, studying for the ministry to return to their old secular callings if they are not prepared to favor the building up the churches by one means, the gospel, which is the power of God unto salvation.

If as a result of preaching this truth the salary decreases, preach it still. It will not be for long. For I have never yet found a church, and I challenge others to find one, where the members are resolved to do all by the aid of God, that has been unable to pay all its dues.

Of course they must like the early disciples give up all to God and count not anything their own. If we sing:

"Were the whole realms of nature mine,
That were a present far too small."

And then put a cent into the basket it is not likely that we shall realize our ideal.

I contend that we do not find a single command in the Bible to provide amusement for the people.

I cannot find a single word in which Christ has given us the permission to preach his word on the Sabbath, and then have a drama on the Monday. He never even hints at it. He does say "Go ye into the world and preach the gospel to every creature."

He does tell them not to be mindful as to the necessaries of life But never do I find Him saying. If they do not clear your expenses go and catch a few fish and have a jolly time and with the proceeds pay yourself, and the balance pay to the treasury.

"He gave some apostles, some pastors and teachers, etc." But where do the public entertainers come in? The very silence of the Holy Spirit in this matter is His eloquence.

Why were the martyrs slain? Because they amused? No! but because they refused to.

Christ does not authorize these additions; The Holy Spirit has made no provision for it; and God has given no promise that they shall be a blessing.

"My word shall not return unto me void," has been declared but no sweet promise is given as a stimulus in the wearying task of amusing others

And that which claims to be good, as an addition to Christ's requirements must remain doubtful, and if doubtful, not to be permitted. "Satan is oft transformed into an angel of light."

It is against the teaching and life of Christ and His Apostles

Our Savior demanded *unworldliness*; as the characteristic of his dsiciples.

"Ye are the salt of the earth" not a bit of candy, nor a lump of delight, something that the world will not swallow with a smile, but rather spit out, something to make men weep rather than smile.

And when many turned away because of the searching nature of his preaching. I do not find Him attempting to increase His small congregation by saying, "John and Peter we must keep our people together somehow. Run after them and tell them that Monday we are going to have something short and sweet. Tell them they are sure to enjoy it, and have a happy hour. Be quick Peter we must get them somehow. We shall have a tableau of angels with white wings and a dialogue with satan in it with black wings. We are going to have a vision of fair women. A moving wax work and all the fun we can get. All for 10 cents. And ice cream and cake as refreshment. If we cannot get them in our midst with the gospel we will with *nonsense*." Not a bit of it. He said indeed to those who remianed, "will ye also go away."

One method—they preached;
One theme—the cross;
Their power—the hand of God;
Result—many believed.

These men turned the world upside down, but today the world is turning the church upside down. The modern way of raising money for church expenses is leading men away from the spirit which led the early disciples to sell their possessions for the good of Christ's cause.

It has created this spirit. "I will give where I can see a chance of getting the value for my money." It has nearly destroyed the spirit of self denial, and the cheerful giving which are pleasant in the sight of God.

This cannot be right, for everything which leads men to become selfish is not blessed of God.

I say selfish for the following reason:—A man will go to an ice cream social and yet ask him for 10 cents toward the church funds, and it is with difficulty that you persuade him to give it to you, give him something to eat for his money and you may get 25 cents. Now again, the amusements used and preached in our churches have not only failed to bring in the unsaved, but have made young converts indifferent. Were they a success, it would be none the less wrong. Success belongs to God; faithfulness to His instruction, but it is not.

Bring forth the converts made and won by amusement.

Let the drunkard and harlots to whom a dramatic entertainment has been God's first link in the chain of

their conversion stand forth. Let those who rejoice in happy homes through these things stand forth, and be not backward to speak their praise. Let those who imagine Paul's way of working to be a mistake stand out and prove his blunder, when he said "I am determined not to know any of you save Jesus Christ and Him crucified." Their failure to do so is on a par with their folly. And the failure to bring forth converts proves it to be a hideous sin.

But on the other hand. The opposite result is not far away. How many have become indifferent, cold, and at last have gone into the world. Many have testified that the beginning of their fall was the part that they had taken in the pleasures of the concert room which had for its object raising funds for God's cause. The church amusements are the devil's halfway house to the world. Its mission is blasting her service for her King.

And it will be no wonder if in a short time the Holy Spirit departs, "for what concord hast Christ with Belial, and what agreement hast the temple of God with idols?" The cry to day is "come out" cast down the altars and groves of the world. Trample upon Saul's arms. Grasp the sacred Book of God. Shun the applause of a delighted audience and listen for the sobs of a converted one. Give up trying to please men who have but a thin partition between their souls and hell.

Brethren let the church meet the world behind the cross and like her Lord she shall overcome.

ROGER CHARNOCK.

FROM PASTORS AND FIELD.

Gleanings.

Rev. Wm. Ealey recently closed a successful meeting at La Place, Illinois, with 20 accessions to the church.

Sister J. E. Amos reports two accessions at Olive Christian church, 7 at Ontare church and 26 at Leaf River church, Ill.

Oakland Christian church Iowa, has been much revived with 5 additions.

Rev. J. G. Merritt says the church at Haddam City, Kansas, is about to build a house of worship.

Rev. Peter Bushong reports 15 additions to Merideth church, Kansas, and the church revived He also reports 3 additions to Nelson church same state

The First Berne Christian church, at Reidsvslle, N. Y., wishes to engage a pastor for the coming year

Nine were added to the praying army at Lafayette church, Ohio, recently.

Rev. C. A. Lacy reports a shower of refreshing grace at a union meeting at Mt Zion M. E church and McDonald Christian church.

Thirteen accessions was the result of a revival meeting at Fort Recovery church, Ohio.

Rev. L. A. Dukeman gave the right hand of fellowship to 5 new members at Knoxville, Pa., church, March 5th, and 4 more March 12th. One of them is a girl, who is preaching the word with power.

Rev. A. R. Garland, Purcell, Pa., reports conversions at Fair View, 5 additions to Pleasant Grove and 8 to Mt. Hope Christian churches, Penn.

The Christian church at Maple Creek, Wisconsin, has just deicated a house of worship. Rev. Albert Dunlap preached the sermon.

R. H. HOLLAND.

Salem Chapel.

The work at this point seems to be moving on smoothly now. Last Sunday was our regular monthly appointment there. The day was fine, the congregation good and attentive, and the spirit of worship seemed to pervade the entire congregation. Just before the opening of the services a bright little boy stepped up into the pulpit with a basket and handed the pastor a note. The basket contained a communion set which the note instructed the pastor to present to the church in behalf of Mrs. E. Fulp. Of course the pastor complied. Both surprise and pleasure were experienced by the congregation. Such evidences of esteem mark the brightest experiences in a pastor's life.

At night I preached to a good congregation in Walnut Cove.

J. W. HOLT.

Alabama Letter.

Yesterday (the first Sunday in April) Was my appointment at Pleasant Grove church, we were greeted by a large congregation, and one that gave good attention to the word. I trust that much good was done in God's name. I am expecting great things this year, at this church. I believe prosperity is just ahead, and if we are faithful we will win the prize.

Rev. H. W. Elder and myself are going to exchange appointments through the month of April. beginning next Sunday.

Next Friday night the closing exercises of Prof. A. P. Fuquay's school will take place at New Hope, this closes the first term of the school, and very successful term it has been. Bro. Fuquay has greatly endeared himself to our people he has proved himself a "workman that needeth not to be ashamed," he has discharged his duty faithfully, and those who have attended his school are the ones that are benefitted. Bro. F. has our best wishes, our good will, and our prayers. Brethren let us unite to make the Summer Term of the school the most prosperous of all.

Our District Meeting will convene the fifth Sunday, we hope we will have a full attendance, we reasonably expect the Venerable Dr. Jubilee Smith, to be with us then, let every body come.

We learn that Rev. Thos. H. Elder is very sick; let the prayers of God's people go up in his behalf.

We are indeed sorry to know that Bro. D. F. Jones has resigned the mission work, but may God bless him in his efforts among other people, the world is full of surprises. Indeed! who would have thought of his leaving the Christian church. Let us as a church not falter by the way side. Brethren we have no time to waste, for the King's business requires haste. I fully believe that when one falls out of ranks the Lord will place one hundred more there so the fort will be held, Christ's cause will triumph only let us be toiling in the vineyard till the master comes. As for me, I prefer to serve Him, I also prefer the Christian church, I want to advoccte her principles while I live, yes, I want the WORLD to know my position.

"I love thy church O God,
Her walls before Thee stand
Dear as the apple of Thine eye,
And graven on Thy hand.

May God bless the SUN, its readers, the editor, the mission cause, the educational cause, and every thing that tends to elevate man.

Yours till the warfare is over,

GEO D. HUNT.

Daviston Alabama, Apr. 3, 1893.

Windsor, Va.

Marriages:—About the last of February 1893 in Isle of Wight, Va., at residence of Deacon Jos H. English, his first daughter Miss Indiana V., and Mr. Geo. W. Carr, were united in the holy bonds. May their future be bright and happy.

At Central Hill Baptist church 23rd of March, 1893, Mr. Junius R. Hart and Miss Maggie L. Spivey were married.

Our regular quarterly and communion service at Isle of Wight Court House fourth Saturday and Sunday in March was well attended, and we believe was spent in waiting upon the Lord. Saturday night before I visited the pleasant and entertaining family of Bro. J. C. Thords. It always gives me pleasure to visit this family. They are indeed faithful and earnest church workers. May the Lord bless them largely.

The editor of the SUN visited Windsor some weeks ago, and preached for us a very good sermon. He seemed to be encouraged in his work. That is the right way to be. Keep right on working and be sure to keep to the front. You have to work hard to do so, but honest thoughtful work will tell.

Easter Sunday service was held at Mt. Carmel. The day was beautiful and pleasant, and a large congregation met to which I preached a sermon suited to the day. These Easter services ought to impress us more and more, and ought to make us stronger in the faith, and in the belief of the resurrection. Dr. J. J. Duck and wife, Miss Maie Baily and others purchased a beautiful and valuable communion set for Mt. Carmel church and it was presented to the church by Deacon J. C. Johnson in suitable remarks. We appreciate the efforts of these friends for the interest they have taken, and pray that the blessings of the Lord may rest upon them, and that He may grant unto them the joy of His salvation.

At night of Easter Sunday we held a delightful Easter service in Windsor Christian church. The house was made fragrant with some rare, beautiful and lovely flowers, and the service all through was beautiful and most impressive. The Baptist and Methodist joined with us to commemorate the resurrection of Christ. At both services that lore was enjoyed which gives tone and power to delivery. The unction from the Holy One seemed to be given to many who waited faithfully and loving upon the Lord, and hundreds went from that service with a better understanding of what Easter meant. May each returning Easter be blessed with the presence of the Lord.

J. T. KITCHEN.

Pounded.

DEAR BRO. CLEMENTS: - Please allow me to return thanks to Bro. J. S. Ellixson, Sister J. A and Pattie Bray and sister Balsie Tuck, for nice hams, fruits, and clothing. These are all good members of Union, Va. and know how to appreciate their pastor's labors. May the good Lord bless them abundantly, both temporally and spiritually.

S B. KLAPP, Pastor.

Youngsville, N. C., March 25, 1893.

The plain truth is good enough for Hood's Sarsaparilla No need of embellishment or sensationalism. Hood's Cures.

Renew your subscription.

Durham, N. C.

Dear Sun: -When Monday morning comes I feel like I aught to say something to the Sun family although I haven't much of interest to write.

Our meeting was well attended yesterday and last night its being the commencement of our series of meetings. Rev. W. T. Herndon reached here yesterday P. M. and preached us an excellent sermon last night to good effect and was with us again this morning in our morning services, and we all regret so much to see him leave today.

Several cards were taken out last night desiring the prayers of God's people Oh! that the Lord may bless the efforts that are being put forth for the promotion of His cause here and that many dear souls may be converted and added to the church.

One of our best Christian ladies a member of the M. E. church in our city was burried yesterday, Mrs. Mary E. Lyon the daughter of Washington Duke, Esq , of the company of W. Duke & Son tobacconists. She was in New York for treatment when she died. The funeral procession was the largest I ever remember attending. I suppose the procession of vehicles was a mile long She had means and used it freely for the cause of Christ and she never lost sight of the poor and afflicted. She was the only daughter of her parents who have the sympathy of us all; also her husband, children and two brothers we all sympathize so much with in their affliction.

The case of murder I spoke of in my last was then being tried in our court lasted ten days and a verdict of man slaughter brought in and the judge put a penalty of five years in the penitentiary but they have taken an appeal and he will be bailed I reckon today until the next court. He was a young man just starting out in life and was a special police and killed a man in making an arrest.

J. W. Wellons

Very Urgent.

Dear Brethren:—Some time ago I asked a question through the Sun, in regard to the North Carolina and Virginia Christian Sunday School Convention. No one has answered it through the Sun; one Bro. answered privately. We cannot hold a convention unless our brethren will attend. Please let us hear from you in a few weeks through the Sun, what is your opinion? Shall we continue or discontinue the North Carolina and Virginia Christian Sunday School Convention? Please answer.

Jas. L. Foster,
Chairman.

April 11, 1893.

To The Friends of Elon College.

Doubtless the readers of the Sun are aware of the fact that there is such a place as Elon College. We presume however that they are informed to that extent at least.

Yet kind reader, think that there are many things about the College of which your are ignorant. Now of course you would feel more interested in our success if you knew more about what we were doing here.

No doubt you would like to pay us a visit and see for yourself just what is being done in the different departments of our institution, to see the improvements that have been made within the last year and to realize what Elon may become in the near future by the co-operation of friends and loved ones at home. The College is what we (the students) make it. We are proud of our institution and it is our purpose to make it a Model College

It is always the height of our ambition to do whatever may be for the good of our College and for the advancement of the Christian Church. We are striving daily to thoroughly qualify ourselves for filling the various stations in life that await us May we some day be men and women of whom our parents may be proud.

Now dear reader, you know that for us to be on equal footing with others colleges many things are essential.

Of these things doubtless not one is more essential than that of having a good College Magazine. Perhaps you have at some time in the past received a sample copy of "The Elon College Monthly," perhaps you are a subscriber, or perhaps you are not. Now reader, what we wish to say is this: if you are not a subscriber we trust that you will consider the matter and give us your subscription and if you are a subscriber kindly present the matter to your friends, secure their subscriptions and send us a long list. Rest assured that your effort will be appreciated on our part. Never before since the first number of the Monthly was published have we been so financially embarrassed. It is impossible for us to continue its publication without the support of our friends at home Now can you not lend us a helping hand? We are under many obligations to Mrs. W. J. Lee for a list of subscribers sent us some time ago, also to Prof. Atkinson for his words of advice in a letter to the Sun. Now we cannot publish the Monthly without money. That is an impossibility hence we kindly solicit your aid. We speak directly to you reader, not to somebody else. Now by a very small effort on your part you may be a very great help to us in extending the publication of our College Magazine. Will you help us? If you will send us your name we will be glad to send you sample copies. Should you at any time secure any subscribers send your list to Miss Rowena Moffitt who is Manager of the Subscription Department. There is something else that we would like to say to some of our subscribers, but we will not say it here. Now in conclusion if you wish to know what we are doing here and have not the time to pay us a visit Subscribe for the Elon College Monthly.

Yours very truly,
S. M. Smith.

Elon College N. C.

Elon College Notes.

I don't think there ever was a time in the history of the college, when the students seemed to be possessed of more dignity and true manliness than they have here this week. It is time that the young people of our land should know and feel the importance of laying a broad, and solid foundation for life while they are in the strength of youth. We should try to so cultivate ourselves that we may have a steady and continuous growth mentally and spiritually all through the course of life. Let us remember that a plant which springeth up in a night, withereth in the noon-day sun.

The delegates who have been attending the State Convention of the Y. M. C A. are again on our grounds. Their very expression speaks of the love of God and the new inspiration gained by brotherly contact with godly young men. We feel very sure that God will bless their efforts in trying to broad cast that zeal for work, which becometh true and devoted followers of our Lord and Saviour.

We are also glad to see that some who have been somewhat neglig nt as to the physical man, are now beginning to come into the realization of the fact that in order for the greatest development of the intellect, for the highest improvement of the moral faculties the body must be kept in a vigorous and growing condition, and in order to bring about the latter, it is neccessary to take daily exercise. Hence as a result of this awakening there have been three, or four *nines* organized for playing base-ball.

Miss Emma Harward spent Easter at her home in Chapel Hill.

The Senior Class had some work in photography done Saturday. The photographer need have no more fear of losing his instrument, since that class (especially a part of it) did not break the camera.

Elijah Moffitt

April 10, 1893.

Baptism Of The Spirit.

People should be willing to surrender themselves to God so as to receive a baptism of the Holy Ghost for personal service. You could have had it if you had wanted it. There is no one but has all the Holy Ghost he has made room for.

Finney once used an illustration of a man seeing a beautiful team of horses, and saying to their owner: "What will you sell them for?" The reply was: "I will take five hundred dollars for them." The man had the five hundred dollars in his pocket, but immediately there came to his mind a new coat of paint his house wanted, and the trip he had contemplated making, whereupon he said: "I will keep my money and you can keep your horses." This is a homely illustration that you have all of the Holy Ghost that you paid for. You can not have your selfishness, your worldly lusts, your avarice, your pride, or secret sin in your heart and have the power of the Holy Ghost; but if you would rather have the power of the Holy Spirit than these things, God will give it to you. —*B. Fay Mills.*

The Deadly Cigarette.

A leading chemist, one whose name is widely known in this country, recently took pains to analyze a number of cigarettes produced by the best factories, and after doing so gave utterance to the following remarks: "There are five ingredients in every cigarette, each one of which is calculated to destroy human life. First, there is the oil of tobacco; next, the oil in the imported paper, which is nearly as destructive; third, the arsenic introduced to make the paper burn white and add a peculiar flavor; fourth, the saltpetre put in the tobacco to prevent it from moulding; and finally, the opium that is sprayed on the tobacco to give it the insidious influence which it possesses over the brain. Can you wonder that the animal life of a young man is killed with such a disease? In the cigar or pipe we have but one poison—nicotine—but it is not inhaled."—*Raleigh Advocate.*

Bring Forth Fruit in Old Age.

When Chalmers had won a fame such as few men ever attained, after he had held the highest and richest places in the gift of his Church, after be had been the great leader of the Free Church movement, in the Sabbath of his life, at an age when most men retire from active pursuits, he performed the noblest of all his labors as a missionary in West Port, the most destitute and depraved of all the precincts of Edinburgh Nor do we hesitate to say that Chalmers, preaching in the *Tan Loft* of West Port, to an assembly of ragged outcasts, was greater than Chalmers preaching in the Tron church, to which the wealth and fashion of Scotland crowded—greater too than Chalmers in the chair of Theology.—*Central Presbyterian.*

The Christian Sun.

THURSDAY, APRIL 13, 1893.

REV. W. C. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER

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THE CHRISTIAN SUN,
RALEIGH, N, C.

EDITORIAL NOTES.

Mrs. J. L. Foster desires us to say that the parties who have kindly sent aprons will soon receive a card of thanks.

When you send money as a subscriber to the SUN, watch the receipt column, and if you do not see your receipt in two weeks after it is sent write us. Or, if your receipt is not correct, write us immediately.

Many thanks to Revs. J. D. Elder, P. T. Klapp, A. F. Iseley, J. W. Holt, C. C. Peel, S. B. Klapp, H. H. Butler, W. W. Staley and N. G. Newman for favors recently shown the SUN.

We are droping the labels from the names of our subscribers as fast as we can correct the mailing list. We receipt subscribers now in the paper when they send in the money; therefore it is useless to go to the trouble to keep the dates on the labels.

Rev. J. Maple, D. D. of Millford N. J. preaches the baccalaureate ssrmon at Elon College this year. We congratulate the young gentlemen and young ladies for their good sense in the selection made. Some thing good in store for those who may be so fortunate as to hear the sermon.

April is the month that The Executive Board of the Quadrennial Convention of the Christian church has set apart for collections for the Norfolk Memorial church, and we earnestly urge that every church in the South which did not take its collection near Christmas will do so in this month, and forward the amount to Col. A. Savage, Norfolk, Va. The work has been commenced, and the prospects are bright; now let us have a strong effort from every side.

Dear brethren, sisters and freinds, we think it time that the controversy respecting the right of woman to preach" should be drawn to a close; therefore we hope your pens will soon be turned to other subjects. Possibly you have found by this time all the good there is in this subject. And if you were to continue the controversy a month longer it would be no nearer settled than now. Thanking you all for the earnest zeal you have shown on the subject, we hope you will desist soon, so we shall not have to under go the painful task of rejecting any ones *epistle* on this subject. It is true we have rejected one or two, but it was because no name was given by those who sent them. And all articles without a name are sure to find their way into the waste basket.

Denominationalism.

"It is of human origin and contrary to the Word of God." Schisms in the church are contrary, not only to the express declarations, but to the whole tenor of God's Word. Christ founded one church, not only one, and prayed that it might ever remain one. "Holy Father, keep through thine own name those whom thou hast given me that they may be one as we are."—John 17. 11. But some say this repress only to those particular discipls on whom fell the great responsibility of the infant church. Not so "neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one." John 17:20-21. The fundamental principle of this church is LOVE. "*God is love.*" Religion itself is *love*. The *love* of Christ constraineth us." If divisions in the church have sprung from any other principle, they are wrong and must come to naught. But whence come they? Are they the works of the flesh, or the fruits of the spirit? "By their fruits ye shall know them." Now, among the wroks of the flesh are these; "Hatred, variance, emulations, wrath, stife, seditions, heresies, envyingi," but among the fruits of the spirit. "Love, peace, longsuffering, gentleness, goodness, meekness." All history, ecclesiastical and political, declares that the fruits of denominationalism have not been "love," but "hatred," not "peace," but "strife," not "longsuffering," but "wrath;" not "gentleness" but "seditions," not "goodness," but "heresies" and "murders;" not "meekness," but "emulations" and "envyingi."

One source of division is bigotry; but there is no bigotry in God's Word. "I say to every man that is among you, not to think of himself more highly than he ought to think." Rom. 12:3. Another source is intolerance; but there is no intolerance in God's Word. It exhorts all God's children to "longsuffering, forbearing one another in love." Another is exclusiviness; but this also is not found in the Word. "For we being many are one body in Christ, and every one members one of another." "Look unto me, and be ye saved, all the ends of the earth."—Isarah 45: 22 "Whosoever will, let him come."

The divine idea of the church is that of one great family of whom Christ is the head. "Of whom the whole family in heaven and earth is named." That God has not ordained these divisions in his church, as some claim, but that they are contray to his righteous will, can be seen from the following scripture. "Now I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, that there be no divisions among you."—1 Cor 1: 10. "Fulfill my joy that ye be likeminded, having the same love, being of one accord, of one mind."—Phil 2:2. "Finally be ye all of one mind, having compassion one of another, love as brethren, be piteful, be courteous."—1 Pet. 3:8.

But division and strife have come, and the problem now is. How shall we deal with them? Fortunately for us, they began during the ministry of Christ and the apostles, and they set an example which it would be well for the Christian world to follow. On one occasion John came to Christ saying, "Master we saw one casting out devils in thy name, and he followeth not us, and we forbade him because he followeth not us. But Jesus said, Forbid him not, for no man which shall do a miracle in my name can lightly speak evil of me, for he that is not against us is on our part."—Mark 9:38-40. A schism arose in the church at Corinth over human leaders. "Now, this I say, that every one of you saith I am of Paul; I am of Apollos; and I am of Cephas; and I am of Christ. Is Christ divided? Was Paul crucified for you? 1. Cor. 1:12 and 13. "For whereas there is among you envying, and strife, and divisions, are ye not carnal?" Who then is Paul, and who is Apollos, but ministers by whom ye believed?" "I have planted, Apollos watered, but God gave the increase." Thus Paul disposes of the question of human leaders. Another schism arises over eating meat offered to idols. Paul declares that "an idol is nothing," and "meat commendeth us not to God, for neither, if we eat, are we the better; neither if we eat not, are we the worse. But take heed lest by any means this liberty of yours becomes a stumbling block to them that are weak." 1. Cor. 8:8 and 9. So far as he was personally concerned, Paul says, "if meat make my brother to offend, I will eat no flesh while the world standeth."

Dissension arose in the church at Antioch over circumcision. "And certain men which came down from Judea, taught the brethren, and said, Except ye be circumcised, after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about their question" Acts 15:1 and 2.

And after "much disputing," James pastor of the church at Jerusalem, arose and said, "My sentence is, that we trouble not them, which from among the gentiles, are turned to God." In accordiance with this, letters were sent to the gentile churches, saying, "It seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication." Acts 15:28 and 29.

In these we see the divine method of dealing with church dissensions, which seem to be nothing more nor less than, "In essentials unity; in none-essentials liberty; in all things charity." In Christ's rebuke to John, we see the truth, that the Christian derives his power and rights, not from the particular brand of the church to which he adheres, but directly from Christ by virture of his relation to Him. It is absurd for any class of God's children to claim any superiority or privilege over others. For the Master has declared to each and every child of his. "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours; and ye are Christ's, and Christ is God's."

Reply to Rev. R. H. Holland.

Let me say a few more words in the "right of woman to preach" controversy.

1. Bro. Holland says he has not the shadow of a doubt that the Word sustains women in preaching I believe it is universally admitted that when there is not the *shadow of a doubt* the fact is easily established. So far I think it appears that the fact is rather hard to establish—a good many shadows linger in the minds of some of us.

2. He says 1 Cor. 14:34 means women should not participate in the temporal or business affairs of the church. The 36th verse tells what Paul was talking about it was not *business matters* but the *Word of God.* I commend the 37th verse to Bro. Holland's special attention. *It is important.*

3. He thinks I am cornered with Paul against me, since I virtually

admit that women were preaching, when I say Paul condemned their manner of preaching I made that point on the supposition that we grant prophesying means preaching, and then I answered it from that standpoint, but as my letter to Sister Adams will show, and as I think Eph. 4:11, will show, *prophesying* is one thing and *preaching* is another. So Bro. Holland I am in no corner on that point.

I will again suppose we admit that phophesying does mean preaching, and then I should say: No doubt there were then as now, some women who were preaching, *but without divine authority*, and therefore Paul condemned in 1 Cor. 11: first their *manner* of preaching and then in 1 Cor. 14:34 he boldly assailed the *practice*. According to Bro. H.'s way of reasoning the fact that a thing is done at all, makes it right. He did not mean so much, I am quite sure.

4. Again he says 1 Cor. 11:4-5 recognizes men as preachers and also women. That is a mistake. It recognizes both as *prophets*, but not as *preachers*. That there is a difference between a preacher and a prophet see Eph. 4:11. Turn and read it for yourself.

5. Can laboring in the gospel be anything else but preaching? I refer Bro. Holland for answer to this question to the latter part of his own article in which he so fully describes the noble work of Miss Francis E. Willard—not Mrs. for she is not a married lady—Miss Willard is not a preacher, but a grand worker in the gospel. Also to the work he says women have done to raise the fallen, etc. That was gospel work, but not preaching. Do you see?

6. As to his references permit also a word. He says Neh. 6:7 appointed prophets to preach, but did not ordain them. Does not Bro. Holland know that ordination is the confering of authority, and is not an appointment the same thing authority. Isa. 61:1 refers to the Mesiah and so is a reference in point. I have examined John 4:29; Exod. 15:20; Judges 4:4; 2 Kings 22:14; Neh. 6:14, and there is not the trace of preaching in either one. I wish to ask Bro. Holland if he does seriously believe that the Samaritan woman was a preacher in the true and scriptural sense of that word? If so, on what is his opinion founded?

7. He says God has used woman in every age of the world as an important factor in his work. I gladly grant it, but that by no means indicates that he ever appointed, or used her, in the sacred office of the official ministry.

8. He mixes up Paul in 1 Tim. 2:12. There are four parts. 1. He did not allow her to teach. 2. He salvation of society and the soul. did not allow her to usurp authority over man. Now he gives his reasons. 3. He did not allow her to teach because she was in the *transgression*. 4. He did not allow her to be head over the man because Adam was *first* formed, then Eve. This is the logical arrangement of the thought. Will Bro. H. show it is not? If he can let him do it.

9. He says the Word informs us they (the women) "*did preach.*" Please give the book, chapter and verse where it is said woman "*did preach.*"

10. I repeat my challenge to name a single instance in the Bible where a woman was ordained to preach the the Word--where there can be no reasonable doubt as to the meaning of the statement.

I hope Bro Holland will not consider anything he may write further on this question as an answer, till he has plainly and unequivocally answered the points involved in Nos. 9 and 10 above. Till he, or some one, can answer those two points squarely, I think the discussion should stand ended. J. Pressly Barrett.

Norfolk, Va.

Notes From Harvard.

Leaving off a stiff wind which made it just a little cool to be pleasant in open air, Easter Sunday in Boston was almost a perfect day, so far at least as the weather was concerned. The sun shone brightly and despite the rather chilling effect of a just departed March, there were all indications of fast approaching spring. There was reviving and energizing vitality in the very atmosphere. What a fitting anniversary of that resurrected life which came forth from the grave on that Sabbath morning some 1860 years ago! That resurrected life still has its influence in the hearts and minds of the nations of the earth and forms the most potent factor in the history of mankind.

What a tribute the world paid the risen Christ last Sunday!

Boston was thoroughly alive to the occasion. Vast throngs crowded the churches. The decorations of flowers and evergreens were rich, fragrant and profuse. The immense crowds and the police would not admit us to Trinity church but we gained admittance to the "Old South" of which Edward Everett Hale is pastor and no more pleasanter service have we attended than the one last Sunday. The sermon was one of living spiritual interest. With the subject "The life of the world," this able divine, with the powers of a wonderful inspiration told his flock of the way of life, how to obtain life, life more abundantly and that life which makes for the betterment of man and the

After the sermon we were all invited to remain and partake of the Lord's Supper. What a pleasure and a privilege this was—the first of the kind we have had since leaving the south. What a consolation it is for God's children to meet around the sacred altar, commune together, partake of the broken body and spilled blood of Christ! Here the great and small, the learned and unlearned, the rich and poor commingle on equal footing, sup together, and learn that most vital lesson of all, namely, that we are all brothers fighting for a common cause and against a common enemy. God is no respecter of persons and His holy name be praised that around His table His children may meet and commune—mingle hand with hand, heart with heart, life with life and in union give all to one common beloved Father.

But while last Sunday was in some respects so pleasant, yet in other respects so sad, so full of grief to us here and of sympathy for friends far away. We had just learned of the death of our dear friend and former pupil—Miss Blanche Long. What a good, pure and noble life has been taken so soon! We cannot realize that we shall never meet on earth again the merry, happy, healthy school girl whom we knew only a few short months ago as the most obedient, congenial and faithful of pupils, the most pleasant and agreeable of friends and the most amiable and sincere of ladies, and at the same time the most true, genuine and devoted of Christian characters. In the school room and out of the school room, in the home circle and in the social circle, we have never known a more thorough and genuine and congenial character than the one whose life must now be but a memory and whose taking away we deeply and sincerely mourn. Frank, open, sincere, obedient and devoted in character and in spirit, lived a life most worthy of emulation and I am sure that she now enjoys the reward of a well spent, Christian career. I know I am right in saying that those who knew her best esteemed her most highly and in the memory of those and all her acquaintances her life, her character, her example will still live to remind us all that she has gone up higher to await and welcome loved one, friends and associates left behind. However mysterious it may seem now we know that "it is all well." We can all hope to meet again where there will be no more sickness nor pain, nor death.

J. O. Atkinson.

April. 6, 1893.

Suffolk Letter.

The opening spring brings a larger attendance at Sunday school aad church; and it is to be hoped a larger spiritual life Nature seems to teach that all life has its seasons of richer growth and brighter hues: and the Bible teaches that there are "times of refreshing from the presence of the Lord." Some pious souls seem to think that religion should run the same the year round and the life through. Nothing does that but a machine. There are periods more favorable to serving God, and seasons better suited for worship. "Seek ye the Lord, *while* he may be found; call ye upon him *while* he is near." Bright days help us, even in religion; though the dark days have their place in the growth of grace and the refining of our nature.

The forest fires which have been raging in this state and North Carolina have done much damage. Timber, fences, homes, churches, and even human life yielded to the fierce flames fanned into fury by the winds and aided by the dry weather. Nothing is secure but spiritual interests, and they only when under the care of Jesus. "The things which are *seen* are *temporal*; the things which are *not seen* are *eternal*." Here is a lesson for all. We should strive after spiritual good by devoting ourselves and our possessions to spiritual culture and enterprises. The good of life should be likeness to Jesus Christ in character. That will endure the "wreck of matter and the crush of worlds." The "tide of time" bears us all on toward the spiritual world, either to enter upon its felicities or to be cast out into "outer darkness" to meet undefined horrors It is strange that so many seem to seek only the material and perishing, while the spiritual and lasting treasures are offered more freely. "Lay up for yourselves treasures in heaven."

Little Mary King, the seven year old daughter of W. A. King, died Saturday evening, after a week's sickness. The funeral service was conducted from the residence on Kilby street yesterday afternoon in the presence of a large congregation. She was a bright little member of our Sabbath school, but she is now a bright little cherub with Jesus. It was sweet to see so many of the children at the funeral. "Of such is the kingdom of heaven."

Dr. Talmage is to deliver a lecture on "Big Blunders" here in the City hall, on Wednesday night, April 19th, for the benefit of Odd Fellowship. The people in reach of Suffolk are fortunate in having an apportunity to hear this celebrated American.

Earnest Millington, a young painter, who is a member of our church, fell some seventeen feet on the brick, pavement last Thursday afternoon, and has been in an unconscious state most of the time since, though the doctors think that recovery is probable. The stage on which he was at work gave way and precipitated him to the ground, while his companion caught in an upper porch and was saved from injury. Human life is uncertain and our only security is to be found in Jesus Christ.

W. W. Staley.

THE CHILDREN'S CORNER.

My Dear Children:—

I never was more at a loss what to say than I am this week, so I guess I will have to let the Corner go along just so. I must say that you have done nicely so far but the past week has not brought in any letters by mail. I think some one will have to write if there is to be any Corner at all next week. We will wait and see. Hoping to get lots of letters.

Cordially yours,
Uncle Tangle.

Franklin, N. C., April 8, 1893.

Dear Uncle Tangle:—I don't have much time to write now, I keep so busy out doors. I want to tell the little cousins about my garden. I have peas, beets, radishes and onions, have worked them all nicely but they need rain. Planted my wax beans yesterday. Will tell you more about my garden next time I write. I send 5 cents.

Your niece,
Willie Staley.

Willie, it is so nice to get out doors this nice weater and then to make garden is so pleasant. Write again and tell us all about your work.

Providence, Va., April 3, 1893.

Dear Uncle Tangle: As I have never written to the Band before I thought I would write a few lines. I am a little girl ten years old, I go to school to Mr Hermance, I like to go to school and love my teacher, but I am sick so often that I cannot go to school very regular. I go to Sunday school at Providence. I send one half dime for the Band. I will write again. With love to you and the cousins

Gertrude Gibson.

Gertrude, we welcome you to the Corner and hope to hear from you often. Am very sorry to know you are sick so much. I do hope it won't be that way always.

Franklin, N. C., April 8, 1893.

Dear Uncle Tangle:—April does not seem to know March is gone from the way the wind blows but it is warm enough to bring up the spring flowers and after school how we love to walk and hunt them, the grass is green and the birds sing so sweetly to let us know that they are happy and enjoying the fresh air, why should not we feel so to? I will answer Theodore Stephenson's question, Solmon reigned 40 years over Israel. I send ten cents to the Band.

Your niece,
Annie Staley.

Well, there is no doubt that March has gone for the weather has been so warm. There is no reason why we should not take on new life and energy with the trees and flowers and birds and grass.

Franklin, N. C., Mar. 8, 1893.

Dear Uncle Tangle:—After the cold winter the beautiful spring has come with her train of flowers, and everything seems to be bursting forth into new life; so earth and sky and creatures too unite to give due homage to him, who was crowned with thorns and crucified that we might have a new life in glory. Didn't we have a glorious morn commemorating the resurrection? We went to Sunday school; but did not have any special Easter services. Sister and Wilie and I recited some little Easter poems. Mr. Wicker preached us a good sermon. It was the first real nice Sunday we have had for services at our church this year. I send one dime to the Band.

Your true friend,
Bessie Staley.

Bessie, don't you think it strange that any one can pass through life without a single grateful thought to the Christ who suffered so much for our soul's salvation. It behooves us who professs Christ to do our whole duty.

Durham N. C., April 1, 1894.

My Dear Uncle Tangle:—It has been almost a year since I enlisted with the Band, but I hope my long silence has not caused my name to be erased, and as all the little folks have been telling what they did Christmas and what they received and where they went, I will now tell of my holidays it was the happiest Christmas of my life. Father, sister Mary and myself went to my grandfather's to stay a few days but the snow came and they forced us to remain longer and all we little folks will remember how deep that snow was, and during the time Darling Santa claus made his round and filled us up and caused our hearts to overflow with joy and gladness. And last and best of all, was our tree at the church. All my class had a verse to recite, and each had some little gift for the poor, and we placed them on the little tree of our own. I was No. 7, and my verse was: "Some poor child I'll happy make, I'll give my doll for Jesus sake," and I put my doll on the little tree, it was so pretty when we were all through.

Your loving niece,
Mable Lynch.

Mabel wrote us a real nice letter, but the last pages has gotten separated from this part and lost. I have hunted high and low for them but have to say am very sorry they cannot be found. Mabel you will have to write again to make up for my carelessness in letting it get lost.

Selma, N. C., March 26, 1893.

Dear Uncle Tangle:—I will write a few lines to the Corner as I haven't written in so long. I went to Sunday sahool this morning. We were to have services but our pastor was sick. We are going to have an Easter entertainment for the Bright Jewels. Some of the girls and boys were going to have a picnic yesterday but we didn't have it I have a very nice time going to school, as all the school girls have, but of course they all have their trials, but you know we all have our trials. I am very glad that Uncle Tangle has taken that picture of his out of the Corner because I don't think Uncle Tangle can be that ugly, do you, cousins, think so? We will have to ask Aunt Maggie, I reckon she can tell us. I will answer Lillie Winstons question: Sarah was one hundred and twenty-seven years old when she died, and was buried in the cave of Machpelah I will also ask a question: How many times is celebrate mentioned in the Bible? Enclosed please find one dime for the Band. With much love to all.

Margaret E. Etheredge.

Margaret we are glad to get your letter and to know that you are well enough to go to school. I do hope you will never be kept from school or any place else on that account any more like you used to be.

The Longest Day.

Some one says, "It is quite important, when speaking of the longest day in the year, to say what part of the world we are talking about, as will be seen by reading the following list, which tells the length of the longest day in several places. How unfortunate are the children in Tornea, Finland, where Christmas Day is less than three hours in length!

At Stockholm, Sweden, it is eighteen and one half hours in length.

At Spitzbergen the longest day is three and one half months

At London, England, and Bremen, Prussia, the longest day has sixteen and one-half hours.

At Hamburg, in Germany, and Dantzig, in Prussia, the longest day has seventeen hours.

At Wardbury, Norway, the longest day lasts from May 21st to July 22d, without interruption.

At St. Petersburg, Russia, Tobolsk Siberia, the longest day is nineteen hours and the shortest five hours.

At Tornea, Finland, June 21st brings a day nearly twenty two hours long, and Christmas, one less than three hours in length.

At New York the longest day is about fifteen hours, and at Montreal, Canada, it is sixteen.

But the longest day of all will be in the New Jerusalem, for "there shall be no night there."—*The Evangel.*

Charles E. Pease
Of Connersville, Ind.

Hip Disease

A Boy's Terrible Experience

Given Up by Physicians—Considered a Confirmed Cripple

"For the benefit of other sufferers we state the case of our boy, who was taken with hip disease five years ago, when three years old. The trouble began with stiffness and severe pain in his knee, which suddenly went to his hip. The doctor pronounced it a genuine case of hip disease, and said if he lived he would

Always be a Cripple.

Imagine our feelings! Charlie was entirely helpless. When we went to his bed to move or turn him for rest, he would scream as though we were murdering him. After two months, I happened to read of a similar case cured by Hood's Sarsaparilla. It is hardly necessary to say that I pulled for a drug store and got a bottle. This was in April. We gave it to our boy, and in July several places on his hip gathered and broke. When we had taken a bottle and a half of the Sarsaparilla we saw that his general

Health Was Improving.

His color was better. In fact he was better in every way. The sores entirely healed up. We got him crutches and he walked with them for nearly two years. He grew stronger, and now for two years has had no sores, and has not used a crutch for over a year. He limps a little

Hood's Sarsaparilla Cures

but is in the best of health, goes to school, runs and plays just as lively as any of the boys; he walks over half a mile to Sunday school and return every Sunday.

"My wife and I think there never was such a medicine made as Hood's Sarsaparilla." Isaac W. Pease, Connersville, Ind.

Hood's Pills cure all liver ills, biliousness, jaundice, indigestion, sick headache. 25c.

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Washington Letter.

It was generally supposed that the question of opening the World's Fair on the Sunday was finally and definitely disposed of when the 52nd congress expired without re pealing the law against Sunday opening. I was therefore much surprised a few days since to learn that a Chicago lawyer, representing the board of control, was in Washington for the purpose of ascertaining, if possible, what would be the probable action of the government if the exposition officials defied the law and opened the gates on Sunday. It is not likely that the lawyer got the information, because no single official, not even the President, would undertake the responsibility of saying in advance what action would be taken by the government to enforce its laws and to punish its violators; but his coming after it indicates an intention on the part of those in charge of the exposition to ignore the law against Sunday opening. The argument has been advanced that the government will be powerless to punish anybody or to compel the closing of the gates on Sunday, if the managers care to open them, because there is no penalty stated for the violation of the law, which is in effect merely a stipulation that the managers shall in consideration of an appropriation of $2,500,000 in souvenir silver half dollars agree not to open the exposition grounds on Sunday. Not being a lawyer your correspondent will not venture an opinion as to the law, but he does not hesitate to predict that failure to keep this agreement made with Congress will be financially disastrous to the managers of the exposition, if it does not make them liable to legal punishment.

Two gentlemen, business men of Washington, were discussing and congratulating each other upon the recent failure of the attempt to establish a permanent race track in a suburb of Washington, and one of them said, I thought very pertinently: "I am a horse lover, as you know, but I am teetotally opposed to the public race tracks of the country as at present conducted, and rejoice at the failure to establish one here, with daily races all the year. The old argument that race tracks were necessary to improve the breed of horses may once have been a good one, but the public race track of to day makes nothing but a breed of gamblers and drunkards, and I venture the positive assertion that not a single public race track in the United States could pay its expenses if gambling and the sale of liquor were prohibited at the tracks, and by prohibiting gambling I mean that they shall not be allowed to telegraph the results of the races to the dens in all of our large cities where pools are soldon the races, to the ruination of thousands of young men."

President Cleveland has decided to attend the opening of the World's Fair, and it is probably that all or nearly all the members of his cabinet will accompany him, but according to present arrangements Mrs. Cleveland will not go.

CORRESPONDENT.

April 5, 1893.

Somebody's Opinion.

Occasinally I fall in with hints like this: Some D. D., Ph.D, Bishop, Rev., deacon, or some high private has, in some way, hinted to somebody that he or they would think more of us if we were more specific in our theological opinions, and the hintings are that we better speak out, and save or win popularity.

There is another side. We have the frankness to assure them that our Lord, the Master whom we serve, has made our theology, and we know we are correct; but men made their creed much after the spirit of the times We know our theological words are those "which the Holy Spirit teacheth," and the safe thing for them to do is to come to us and use the pure tongue—that shibboleth will pass them much better than siboleth. Creed words are about all siboleths; all of our words are shibboleths, especially the shib part. Creeds are moonlight; the Lord's words are sunlight.

We have not one Gospel reason why we should modify to please and win personal honor. The honor and the light which cometh down from heaven are "sevenfold" better than all siboleth's theology of man's make. Therefore, we, from our professed high calling and holy profession, have more abundant reason to say to them that we would like them better if they would leave "the words's wisdom" and honor our Lord in the words which the Master prefers.

But, then, we have most always had timid mortals among us, who "exceedingly fear and quake" when somebody suggests that we better say siboleth. Cheer up, ye timid souls, and follow the Lamb whithersoever he leadeth. Shibboleth opens the gates of glory. Our Savior's words are "right words" and vastly better. Cheer up, we are on the right side, if so be we shun the words of man and prefer the approbation of heaven

O. J. WAIT.

—*Harald of Gospel Liberty.*

Brace Up.

Is a tantalizing admonition to those who at this season feel all tired out, weak, without appetite and discouraged. But the way in which Hood's Sarsaparilla builds up the tired frame and gives a good appetite, is really wonderful. So we say, "Take Hood's and it will brace you up."

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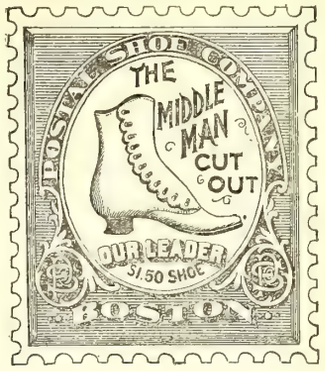

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ANTHONY, FLA., Feb. 13, 1892.
I am pleased with the goods you send. I must say that the $1.50 Leader, now used by my wife, is the equal of any $3.00 shoe she has ever found in this market. I mean it, and I intend to continue saving $1.50 whenever she wants a new shoe.
C. P. COLLINS,
"Tom Sawyer" of *Florida Press,*
Farmers' Alliance Lecturer.

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A Bitter Draught.

There are many bitter cups which men drink, but there are few which are more bitter than those pressed to the drunkard's lips. There is the cup of grief and sorrow, the cup of disappointment and disgrace, the cup of anguish and distress; and among them all, what is more bitter than to drink the tears of those we love? Let us hear the story of drinking a tear:

"Boys, I won't drink unless you take what I do," said old Josh Spilit in reply to an invitation. He was a toper of long standing and abundant capacity, and the boys looked at him with astonishment.

The idea," one of them replied, "that you should prescribe conditions makes us laugh. Perhaps you want to force one of your abominable mixtures down us. You are the chief of mixed drinkers, and I won't agree to your condition." "He wants us to run in castor oil and brandy," said the Judge, who would have taken the oil to get the brandy.

"No; I'm square. Take my drink, and I'm with you." The boys agreed, and stood along the bar. All turned to Spilit, and looked at him with interest.

"Mr. Bartender," said he, "give me a glass of water."

"What! water?"

"Yes, water. It's new drink to me, I admit, and it's a scarce article, I expect. Several days ago, as a parcel of us went fishing, we took a fine chance of whiskey along, and had a heap of fun. 'Long toward evenin' I got powerful drunk, and crawled off under a tree and went to sleep The boys drank up all the whiskey and came back to town. They thought it was a good joke 'cause they'd left me out there drunk, and told it 'round town with a mighty bluster My son got hold of the report, and told it at home. Well, I lay under that tree all night, and when I woke in the morning, my wife sot right thar side of me. She said nothin' when I woke up, but sorter turned away her head, and I could see she was chokin'.

'I wish I had suthin' to drink says I.

Then she took a cup wot she had fotched with her, and went up to whar a spring cum up, and dipped up a cuptul and fotched it to me Jes as she was handin' it to me, she leant over to wipe her eyes. I saw a tear drop into the water. I took the cup and drank, and raisin' my hands, I vowed that I'd never drink my wife's tears again, as I had been doin' for the last twenty years, and that I was goin' to stop. You boys know who it was that left me. You was all in the gang. Give me another glass of water, Mr. Bartender."

When that man took his first glass, in gaiety and jollity, he little thought he would ever drink the tears of her he loved; but he did it. There are others whose tears are falling, thousands on thousands who are weeping over friends they have loved, who have been beguiled and enslaved by strong drink.

Let the young who are now free shun the intoxicating cup; let them see to it that nothing which they do shall ever cause their dearest friends a needless sorrow or a needless tear. How many weeping eyes would beam with smiles could they but know that those they loved had abandoned the use of wine and strong drink, and turned their feet into the testimonies of the Lord.—*Little Christian.*

Misfit Coats.

Most persons like to have the consciousness that they are well dressed, and that they are wearing garments perfectly adapted to them. It is somewhat surprising, however, to note the occasions when people take much more delight in helping others try on garments and in standing off and admiring the perfection of the fit. Their pleasure is not altogether the unselfish one of the philanthropist who finds enjoyment in clothing the needy. We are thinking, rather, of those to whom a familiar bit of advice is given in the homely form, "If the coat fits, put it on." It is in this particular that a marvellous lack of taste and a surprising passion for misfits is betrayed in our own case, and is generally balanced by a wonderful anxiety as to the proper appearance of others

If in an assembly listening to a plain and direct address, same spell should open our eyes to the different persons looking over the stock presented to them which to choose, what a ridiculous scene would be presented to us, if it were not also so painful a sight! The spendthrift would be trying to force himself into the coat that was cut for the shrivelled miser; that solemn-looking man would be appropriating the coat that was intended for the giddy fellow, and he in his turn, would seize upon the garb that was recommended to the other. A skilful dealer indeed in such clothing must he be that does not find the recluse pouncing upon that part of his stock that was designed for the man of fashion; the coward at heart arrayed in the raiment intended for one whose spirit is willing, but whose flesh is weak; and the one whose sensitiveness is like that of the rhinoceros going off wearing the garment especially fitted for one of a morbid conscientiousness.

While we were smiling at the grotesque sight, and wondering at the folly exhibited by those about us, what would a glimpse at a mirror show us? While we had been mentally righting all these misfits and distributing the garments as they should be, with the thought of how perfectly each might be fitted, what should we have been choosing for ourselves? Are we in the habit of taking complacence in a garb suited for another, and of choosing misfits? *Golden Rule.*

The Spring.

Of all seasons in the year, is the one for making radical changes in regard to health. During the winter, the system becomes to a certain extent clogged with waste, and the blood loaded with impurities, owing to lack of exercise, close confinement in poorly ventilatd shops and homes, and other causes. This is the cause of the dull sluggish, tired feeling so general at this season, and which must be overcome, or the health may be entirely broken down. Hood's Sarsaparilla has attained the greatest popularity all over the country as the favorite Spring medicine. It expels the accumulation of impurities through the bowels, kidneys, liver, lungs and skin gives to the blood the purity and quality necessary to good health and overcomes that tired feeling.

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Show Your Colors.

I was riding on the train through the eastern section of North Carolina. Nothing can be flatter than that portion of the country, unless it be the religious experience of some people. The rain was pouring down fast, and for a person so inclined, not a better day and place for the blues could be found. Looking out of the car window brought nothing more interesting to view than pine trees, boney mules, and razor back hogs. Groups of men, white and black, gathered at each station to see the train arrive and depart. Each passenger that entered brought in more damp, moisture, and blues.

Two men at last came in and took the seat in front of me. Shortly after, one of them took a bottle from his pocket, pulled the cork, and handed the bottle to his companion. He took a drink, and the smell of liquor filled the car. Then the first one took a drink, and back and forth the bottle passed, until at last it was empty and they were full. Then one of them commenced swearing, and such blasphemy I never heard in all my life. It made the very air blue—women shrank back, while the heads of men were uplifted to see where the stream of profanity came from. It went on for some time, until I began talking to myself. I always did like to talk to a sensible man.

"Henry that man belongs to the devil."

"There is no doubt about that," I replied.

"He is not ashamed of it."

"Not a bit ashamed "

"Whom do you belong to?"

"I belong to the Lord Jesus Christ."

"Are you glad or sorry?"

"I am glad very glad."

"Who in the car knows that man belongs to the devil?"

Everybody knows that, for he has not kept it a secret."

"Who in the car knows you belong to the Lord Jesus?"

"Why no one knows it, for you see I am a stranger around here,"

"Are you willing they should know whom you belong to?"

"Yes; I am willing."

"Very well,will you let them know it?"

I thought a moment, and then said, "By the help of my master, I will."

Then straightening up and taking a good breath, I began singing in a voice that could be heard by all in the car:

There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.

Before I had finished the first verse and chorus the passengers had crowded down around me, and the blasphemer had turned round and looked at me with a face resembling a thunder cloud. As I finished the chorus, he said:

"What are you doing?"

"I am singing," I replied.

"Well," said he, "any fool can understand that."

"I am glad you understood it."

"What are you singing?"

"I am singing the religion of the Lord Jesus."

"Well, you quit."

"Quit what?"

"Quit singing your religion on the cars."

"I guess not," I replied. "I don't belong to the Quit family; my name is Mead. For the last half hour you have been standing by your master; now for the next half hour I am going to stand up for my Master."

"Who is my master?"

"The devil is your master—while Christ is mine. I am as proud of my Master as you are of yours. Now I am going to have my turn, if the passengers don't object."

A chorus of voices cried out: "Sing on, stranger, we like that."

I sang on, and as the next verse was finished the blasphemer turned his face away, and I saw nothing of him after that but the back of his head, and that was the handsomest part of him. He left the train soon after, and I'm glad to say I've never seen him since. Song after song followed, and I soon had other voices to help me. When the song service ended, an old man came to me, put out his hand, and said:

"Sir, I owe you thanks and a confession."

"Thanks for what?"

"Thanks for rebuking that blasphemer."

"Don't thank me for that, but give thanks to my master I try to stand up for him wherever I am. What about the confession?"

"I am in my eighty- hird year. I have been a preacher of the gospel for over sixty years. When I heard that man swearing so I wanted to rebuke him. I rose from my seat two or three times to do so, but my courage failed. I have not much longer to live, but never again will I refuse to show my colors any where."—*Rev. C. H. Mead, in Exchange.*

Notice.

If any person has on hand any copies of FACING THE TRUTH, which are *unsold* and belonging to me, they are requested to forward the same to me at once. I need all I can get to supply orders yet unfilled. Please be prompt.

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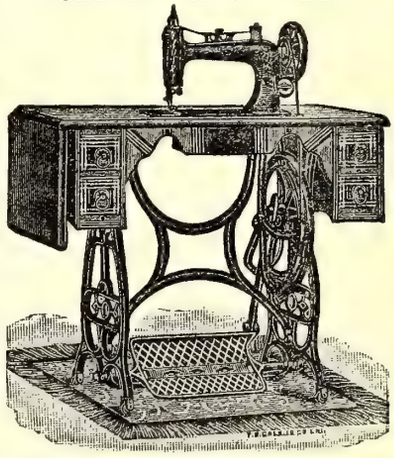

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Golden Rule Meditation.

When my friends rebuke me, or criticise me, let me humbly consider whether God is not speaking through them. Let no petulance of man toward man lead me to reject what may be God's command, uttered through man. Let me remember that the seemingly harsh word comes from my friends, and is probably as painful for them to speak as for me to hear. Then let me love them for their corrections, even as I revere God in the same. When I think of what I should be, and of my many sins, I bow my head in shame But when another lays loving, stinging hand upon my conscience, I am grieved and angry, as if I had not confessed my sins to myself. Lord, have I confessed my sins? Or is my self-humiliation, and the clearness of vision with which I think to examine my life, all a mockery and hypocrisy? Should my spirit chide itself as full of faults, only to chide another who in kindness points out a single error? For failing zeal and faltering industry, for harshness of tongue and of thought, for gloom and passion and despondency, for selfish indulgence and selfish neglect, for professions poorly practised, for feeble faith and unworthy fruits, forgive me, loving Father, merciful Saviour. Speak to me often of my errors and my sins, through the spirit within, but especially through the more effective warnings of my friends. Help me to the modesty that can learn, the humility that can be taught. Draw me so close to thee that no corrections shall seem exterior to me, or more harsh than if my own will had prompted them. And thus, by whatever discipline is best, instruct me in thy strength and happiness. —*Golden Rule.*

Interesting!

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"I'M A DAISY."

which we propose to send to you, transportation paid. The little darling rests against a pillow, and is in the act of drawing off its pink sock, the mate of which has been pulled off and flung aside with a triumphant coo. The flesh tints are perfect, and the eyes follow you, no matter where you stand. The exquisite reproductions of this greatest painting of Ida Waugh, the most celebrated of modern painters of baby life, are to be given to those who subscribe to Demorest's Family Magazine for 1893. The reproductions cannot be told from the original, which cost $400, and are the same size (17x22 inches). The baby is life size, and absolutely lifelike. We have also in preparation, to present to our subscribers during 1893, other great pictures by such artists as Percy Moran, Maud Humphrey, Louis Deschamps, and others of world-wide renown. Take only two examples of what we did during the past year, "A Yard of Pansies," and "A White House Orchid" by the wife of President Harrison, and you will see what our promises mean.

Those who subscribe for Demorest's Family Magazine for 1893 will possess a gallery of exquisite works of art of great value, besides a Magazine that cannot be equaled by any in the world for its beautiful illustrations and subject matter, that will keep everyone posted on all the topics of the day, and all the fads and different items of interest about the household, besides furnishing interesting reading matter, both grave and gay, for the whole family; and while Demorest's is not a fashion Magazine, its fashion pages are perfect, and we give you, *free of cost*, all the patterns you wish to use during the year, and in any size you choose. Send in your subscription at once, only $2, and you will really get over $25 in value. Address the publisher, W. Jennings Demorest, 15 East 14th St., New York. If you are unacquainted with the Magazine, send 10 cents for a specimen copy.

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CONDENSED SCHEDULE.

In Effect Nov. 27, 1892.

SOUTHBOUND	No. 9.	DAILY. No. 11	No. 37
Lv Richmond	12 45 pm		12 50 am
Burkeville	2 51		2 40
Keysville	3 35		3 18
Ar Danville	5 55	7 25 am	5 35
Greensboro	8 00	9 20	6 54
Lv Goldsboro	2 35 pm	†7 45 pm	
Ar Raleigh	155	11 10	
Lv Raleigh	4 40 pm	6 15 am	
Durham	5 37	7 15	
Ar Greensboro	4 30	9 15	
Lv Winst'n S'l'm	†6 40 p m	*8 00 a m	
Lv Greensboro	8 10 pm	9 30 am	659 am
Ar Salisbury	9 50	11 04	812 am
Ar Statesville		12 03 pm	
Asheville		4 25	
Hot Springs		5 57	
Lv Salisbury	9 55 pm	11 14 am	8 17 am
Ar Charlotte	11 10	12 40	9 25
Sprt burg	1 56 am	3 36	11 37
Greenville	3 07	4 24	12 28
Atlanta	9 00	11 00	4 55
Lv Charlotte	11 30 pm		9 35 am
Ar Columbia	6 00 am		1 20 pm
Augusta	10 00		4 25

NORTHBOUND	No 10	DAILY. No 12.	No 38
Lv Augusta	6 00 pm		12 30 pm
Columbia	10 50		3 50
Ar Charlotte	6 00 am		7 30
Lv Atlanta	9 20 pm	8 05 am	12 45 pm
Ar Charlotte	6 40 am	7 00 pm	8 05
Lv Charlotte	6 55 a m	7 45 pm	8 15 pm
Ar Salisbury	8 17	9 15	9 24
Lv Hot Springs		12 [illegible] pm	
Asheville		2 45	
Statesville		7 47	
Ar Salisbury		8 37	
Lv Salisbury	8 27 am	9 52 pm	9 29 pm
Ar Greensboro	10 10	11 20	10 42
Arwnsn S'l'm	*11 30 am	†1 00 a m	
Lv. Greensboro	10 20 am	11 35 pm	
Ar Durham	12 11 pm	3 35 am	
Raleigh	1 09	6 00	
Lv Raleigh	1 28 pm	†8 45 am	
Ar Goldsboro	3 05	12 05	
Lv Grensboro	10 20 am	11 35 pm	10 47 pm
Ar Danville	12 01 pm	1 15 am	12 01 am
Keysville	2 45	4 05	4 05
burkeville	3 25	4 51	4 51
Richmond	5 30	7 00	7 00

† Daily except Sunday.

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p. m daily except Sunday; arrive West Point 5 00 and 6 00 p. m.

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 12 45 p m daily; leave Keysville 3 45 p m; arrive Oxford 6 00 p m, Henderson 9 10 a. m, Durham 7 20 p m Raleigh 6 00 p m Selma 10.45 p. m. Returning leave Selma 12 55 p. m. Raleigh 4 40 p m, daily, Durham 6 00 p m Henderson, 6 30 p m Oxford 8 15 p m; arrive Keysville 11 45 p m, Richmond 7 00 p m.

Mixed train leaves Keysville daily except Sunbay 3 30 A. M.; arrives Durham 11 55 A M Leaves Durham 7.45 A. M. daily except Sunday; arrives Oxford 9 20 A M, Keysville 3 00 P. M.

Additional trains leave Oxford daily except Sunday 4 15 p m; and 12 20 p m, arrive Henderson 5 10 and 1 05 p m Returning leave Henderson 6 30 p m and 2 30 p m daily except Sunday; arrive Oxford 7 25 p m and 3 1 p m.

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RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 189

TRAINS MOVING NORTH.

	No. 34. Pass. Daily.	No 38. Pass. and Mail. Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Pl'ns	7 14	1 39
Macon,	7 22	1 46
Arrive Weldon,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m.
Macon,	1 13	7 06
Warren Pl'ns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a. m., 2.00 p. m Arrive at Franklinton at 8 10 a. m, 2.52 p. m. Leave Franklinton at 12 30 p. m., 6.05 p. m Arrive at Lousburg at 1.05 p. m., 6.40 p. m. JOHN C WINDER, Gen'l Manager WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R. R.,

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

	No. 41 Pass. & Mail.	No. 45. Freight & Pass.
Leave Raleigh	4 00 p. m.	8 35
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	5 35
Arrive Hamlet,	7 20	8 10 p. m.
Leave "	7 40	
" Ghio	7 40	
Arrive Gibson,	8 15	

GOING NORTH.

	No. 38. Pass. & Mail.	No. 40. Freight & Pass.
Leave Gibson,	7 00 a. m.	
" Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron.	9 26	9 31
Sanford,	9 52	10 55
Moncure.	10 16	12 10 p. m.
Merry Oaks	10 26	12 50
Cary,	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsborro Road.

Leave Pittsboro at 9.10 a. m., 4.00 p. m arrive at Moncure at 9.55 a. m. 4.45 p. m

Leave Moncure at 10.25 a m, 5.10 p m arrive at Pittsboro at 11.10 a. m 5.55 pm

A Comparison.

Doubtless our readers noticed the advertisements for nurseries that we had in the Sun during February. Among them were Nanz and Neuner of Louisvill, Ky., and James Vick's Sons of Rochester, N. Y. For these two ads we were to receive flower plants and seeds. In ordering our seeds from James Vick's sons we received from the "collecton of 40 varieties of seeds for $2.00" which we chose, but 22 of the lot, and the garden seeds were the same way—only a little over half the amount advertised. From Nanz and Neuner there was an extra plant of nearly every kind ordered. Which is the best house to deal with? D.J.M.

Norfolk, Va.

Everything is runing along nicely. I have received eight gentleman into the church in the last two Sabbaths. Since conference I have received twenty-eight and fourteen of these are men. We have a constant revival and scarcely a Sabbath in which we do not receive one or more. The work on the new church has commenced. Now for a united effort all along the line and we will by the blessing of God have a record of which all Christians may be pardonably pround. I trust you are all well prosperous. Much love to you and all the dear brethren in the Lord.

Even yours,

C. J Jones.

Here and There.

Last Saturday and Sunday were the preaching days at Youngsville, N. C. The congregations were very good, and the out look seems to be incouraging. In the afternoon Sunday, the pastor of the Youngsville Christian church preached for the Methodist congregation at Wesley's Chapel; and the Methodist pastor preached for the Christian congregation at Youngsville at night. This is brotherly, and shows the Christian spirit.

Friday night was spent with Bro. Moss's family. This is one of the best families in the town. Sister Moss is in poor health. We pray that she may soon be restored to her health again

Saturday night was spent with Bro. Williams. A number of friends came in, and a few hours were spent pleasantly in song and prayer.

Sunday night was spent with our old friend Rufin Holmes. His oldest daughter, Miss Dora, is an invalid and has been for several months. She is a most excellent young lady; and though she is so much afflicted, she is cheerful and says, it is all right, and she is so thankful it is no worse. She is an example of God's grace to sustain His afflicted children. May the Lord bless her and all the family.

We called to see several other families a few minutes.

Our thanks are due Miss Nora Williams and Miss Minnie Farmer for valuable assistance in the music at Youngsville Saturday and Sunday.

W. G. Clements.

The Japanese Language.

Amid the perplexities of mission life we would not have our friends think that we are altogether miserable. In Japan as elsewhere we have sunshine and shadow; and the smiles and the tears are not always far apart. In my last summer's travels I came to the conclusion that however sober the preachers are in the *Herald*, they always appear a good natured set when you catch them at home.

Here are some adventures with the Japanese language. We have always held to the principle that if a piece of knowledge has been acquired the best thing to do is to put it to immediate use. On this theory we have acted When, therefore, we found it necessary to keep house for ourselves we set out in search of furniture. The word for bedstead is *nedoko*. Leave out the middle syllable and you get *nekko*—a cat. In a lapse of memory I stopped at a furniture shop and inquired for a *nekko*. The woman of the shop looked surprised and said they had none; but supposing I had seen a cat on the premises, or else I would not ask to buy it, she, too, began a careful search to find it. In those first days we always went out armed with jibiki (dictionary), and with the aid of it we were able to make ourselves understood.

Perhaps the case of greatest danger was when Mrs. W. was riding for the third time in a jinriksha and her hat blew off. Being quite anxions to have him stop immediately, she calls a loud "*whoa*" to him as she had been accustomed to at home with the animals that do the hauling. Fortunately for her some of us could make him understand in "*pull-man*,, language, or he might have run away with her completely.

One of the ladies attempts to tell the servant to start a fire in the dining-room. What she did tell him was to *set the dining-room on fire.*

Miss Penrod and Miss Veda, when returning from an Oji meeting, had occasion to take a crowded street car. They were sitting wedged into one corner, and all the passengers were packed like sardines in a box. But one of the passengers had studied a little English which he wished to show off. So turning to Miss Penrod, in a voice and manner intended to be the cream of politeness and sympathy, he says, "Be it tight?" They explained that they were *quite* comfortable.

On one occasion I thought the riksha man was runnig faster than he needed to, as I was in no hurry to get to my destination, and told him so; but what I did say was that he was going slowly. With a grunt which I supposed at the time to mean "yes," he started off at brisker pace, and I felt too paralyzed at the result of my venture, to try any further conversation with him, and so I let him run.

Mrs. W. tells the servant to put salt in the potatoes. She remembers afterwards that she told him to put in sugar, which he faithfully did.

One of the latest adventures was with this same servant, who had contracted the smoking habit. As this was becoming rather offensive in the kitchen, I took occasion to ask him how long he had been smoking. But what I really asked him was *how long he had been a smoking chimney.* The consequence was he made quite a careful examination of the chimney flue.

Finally, I am obliged to say that it taxes me woefully to get ahead of the quick-spoken Japanese and *keep ahead.* I have at present a somewhat limited stock of words. They know all the words I can use, but I don't know a hundredth part of what they know. Consequently a Japanese can chatter at me for half an hour and not give me one luminous idea.

Well, in order to have perfectly intelligible conversation on both sides, I am put to the necessity of making an effort usually to *lead* in the conversation. And as long as I can keep within the circumscribed limits of that vocabulary the conversation goes on quite nicely, and I understand everything that is said.

A. D. Woodworth.

No. 9 Tsukiji, Tokio, Japan.

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The Christian Sun

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The Christian Sun.

The Organ of the General Convention of the Christian Church.

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice
4. Christian character, or vital piety the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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Naval Ships in Hampton Roads. 2-7

Renew your subscription.

Naval Ships in Hampton Roads.

At 8 o'clock Monday morning five of England's big war ships, headed by the flag ship Blake flying the pennant of one of her vice admirals, came majestically in the roads from Lynn Haven Bay, where they had anchored over night, let go as many bow anchors and fired the customary salute. They are as follows: The Blake, armored cruiser, 9,000 tons; Australia, armored cruiser, 5,600 tons; Magicienne, protected cruiser, 2,950 tons; Tartar, partially protected cruiser, 1,770 tons, and Partridge, partially protected cruiser, 7,550 tons. The Blake is 20,000 horse power and the largest in this respect of any that will take part in the maneuvres, domestic or foreign. Before 8 o'clock this morning, Col. Frank, commander of the army post, was informed by Admiral Gherardi that the British vessels were coming up from the capes and that they would be along in an hour. This was notification to stand by and salute the visitors after they had fired 21 guns in honor of the American colors, and the fort was prompt in doing this. The fashionable set were ruthlessly awakened by this bombardment and the reverberation of the mighty guns of the Blake and the answers that came quickly back from the post and flag-ship Philadelphia. Hardly had the dense curls of white smoke disappeared from the muzzle of the guns, when the Blake started in to assure the French, Russian and Italian flags of her distinguished esteem and consideration by saluting the commanding officers of the four vessels with the number of guns due their rank. During these ceremonies the flags on all ships were constantly changing from one country to another, and to an on looker it was apparent that if there ever existed any ill-feeling between Russia, England and France, there were little remnants of it left

The appearance of these five cruiser ships of the Queen's navy presented as they moved majestically over the water and past the outer end of our fleet to the anchorage grounds designated them by Admiral Gherardi, was one of the prettiest sights ever seen here. At the head of the fleet was the big armored cruiser Blake, the counter-part of our own ship, the New York, heavily armored and the most formidable ship that will be in the review. In her wake was the protected cruiser Magicienne and behind her came the monster armored cruiser Australia with her sides toothed with fierce looking high power guns. Gliding gracefully next was the cruiser Tarteara and in the rear was the little bark-rigged cruiser Partridge. In perfect line they sailed in with signals flying from their tops and yardams and the ensign of the country floating from the taffrails of each ship. At the mast head of the Blake was the pennant of Vice-Admiral J. O. Hopkins, K. C. B. commander-in-chief of the fleet, and upon the signal halyards were combinations of the yellow and white signals to the ships behind her.

Sweeping by the fleet, the Blake slowed down just as she passed the Newark, and when abreast of the Philadelphia the signal was displayed to the other ships to anchor. As quickly as the signal was seen, just as quick were the five bow anchors seen to splash the water into foam, and the deep rumbling of the chain could be heard as forty fathoms ran through the hawse pipes. With the flood tide all five ships promptly swung around with their noses pointed out to the roads, and forming a line extending a mile out. The firing commenced and was kept up incessantly for half an hour. At 11 o'clock Admiral Hopkins put on his cocked hat, buckled his sword on and embarking in his gig was pulled over to the Philadelphia, where he saw Admiral Gherardi, heard 15 guns fired of in his honor; and then departed to his own vessel to get ready to receive our Commander-in chief, who went through the same preparations and had the same number of guns discharged for his benefit. These courtesies having exchanged, the noise was suspended for an hour. Later in the day Admiral Hopkins called on Col. Frank and was received as became his rank. Col. Frank returned the call, and the Blake was again called upon to honor an official of our country.

The weather continues perfect. The sky is as clear as a May day, and the water smooth for the Roads. The barges, steam launches and gigs were plying constantly to the ships carrying those anxious to see the new arrivals As every every new ship arrive the attention of the ladies changes temporarily to her officers, and today it would seem that the Britishers are to the front.

The Dutch frigate Vanspeyk, late this afternoon, anchored in the Roads. —*Sel.*

The Revised Version.

Is it a failure? It certainly has not come into general and authorized use in the Churches. It certainly has not displaced the King James' Bible from the affections of the people, It does not command approval as to its style and use of English words. A great number of the changes made were small and unimportant. Before the revision, Ellicott proposed 75 changes in the Sermon on the Mount. The Revision made 127. Bishop How, writing in the *Epositor*, proposes to reduce these to 24. Yet it remains an invaluable contribution to the study of the Scriptures. It is a splendid gift of modern scholarship to the church. Beyond doubt it has brought the mind of the church nearer to the mind of the Spirit of God in his Word. It is, no doubt, well removed from a final revision. After it has been thoroughly tested, both by scholarship and by the piety of the church, the really valuable results will be gathered. Some day the Spirit of Christ may move the church to another revision. More than ever it will be seen that a fixed principle, in English revision must be that the wonderful translation of King James will be the basis, and from it there must be no variation, except where truth imperatively compels, and then in the accepted language of that "well of English undefiled."—*Ex.*

The Pulpit.

Why Christ Failed.

BY REV. JAMES MAPLE, D. D.

Ye will not come to me, that ye may have life. John 5:40.

God had a plan of salvation in his mind, and an object in view in sending his son into the world. It was to save man from sin, death, and hell. John 3:16-17; Luke 19:10; 1 Tim. 1:15.

Christ realized the importance of the work committed to his hands, and was intensely in earnest. Isa. 53:11; Luke 19:41.

Christ did not succeed in saving all with whom he came in contact. John 1:10-11. Those whom he came to save murdered him.

Why was this? Christ gives the answer in our text." Ye will not come to me, that ye might have life."

Why was it that men did not accept Christ as their Lord and Saviour? Let us take three representative characters that Christ sought but failed to save, and learn the reason of his failure. The cause of the failure was not in himself. Heb. 6:25; Matt. 28:18.

The first man that I call your attention to is Judas. He was intimately associated with Christ, enjoyed his teaching, witnessed his miracles, and had many manifestations of his loving interest in him. Christ sought to save him even when he was in the act of betraying him. Matt. 26:14-22.

The cause of Christ's failure to save Judas was his covetousness. Judas loved money. This was stronger than his love of justice and truth, or his sense of gratitude. It was the master passion of his soul.

The sin of the world is essentially the sin of Judas. Men do not disbelieve in Christ, but they will sell him. Riches may increase and not injure a man if his heart is not set on them. Matt. 19:16-26. George Peabody commenced life without a penny, but he accumulated a princely fortune. He was a Christian man, and knew his danger. He said that he made it his daily prayer to his Heavenly Father that he would enable him by his wealth to render some benefit to his fellow creatures, and he did. But alas! how rare are such examples as his! The master passion of this day is money getting; but is this worthy of man, his nature and destiny?

When we run over the world's list of great and good men, men who have made the world better, and life richer to all who come after them, we find that they were not rich in this world's goods. Was Christ rich? Were the apostles rich? Wesley, the great religious reformer, when he died left an estate of two silver spoons.

"Michael Faraday said he had no time to make money and so also did the noble Agassiz. Poor John Bunyan, the Bedford tinker, did far more for his fellow-men than did Jay Gould. Many a poor Christian woman, some Sister of Charity, is doing infinitely more to bless and help her fellow creatures than the woman of wealth who spends season after season in the mere exhibition of jewelry and finery. And yet there are thousands of young men in this city who are altogether neglecting the claim of Christ and religion upon them, because they feel, and rightly, that they can't serve Him and Mammon too. They are ruling Him out of their lives, because they are bound to be rich at any and every hazard.

"Alas! the pity and the insanity of it. Make out your list of what money can do for a man and I will make out one of what Christ can do, and we will compare. You write houses, lands, wine, purple, and fine linen, equipage, servants, and 'so forth', and I write truth, purity, manhood, kindness, unselfishness, self abnegation, and instead of your 'so forth' I will write eternal life.

Men in the pursuit of wealth stifle conscience, and crush out conviction of duty to God and their own souls. Mark 10:17-22.

The second failure that I will mention is Pontius Pilate.

He came into close quarters with Christ, and Christ powerfully influenced him. They were alone together in the inner chamber and all that had passed between them, we do not know. But the magnet drew tremendously on Pilate. But it didn't draw him fully to Christ: it failed in the end. Pilate fell wholly, and why? Because of Pilate's moral cowardice. He hadn't the courage of his convictions. He wasn't man enough to do his duty when he knew it. He could not make up his mind to do anything which might jeopardize his political ambition. So he stifles conscience, and crowds back his convictions, and gives up Christ.

How many Pilate's there are in the world today? How many there are in this house now: How many men who have not the courage of their convictions, with reference to Christ, who if they acted upon them would turn to Christ at once. Christ cannot do much for such a man. He is not man enough to go forward in the path of duty where it is plainly set before him. This is why Christ failed to save Pilate.

There was a crisis in the life of Pilate, but his moral courage failed him in that hour. He was not like Moses in the court of Egypt.

"Moses, when 40 years old, experienced a crisis in his life He made a choice, and he embraced the religion of the Lord Jesus. There was a royal feast in Pharaoh's magnificent palace. The kingly robes of bright purple were bedecked with gold and silver and jewels, and gems of the richest luster and sparkled from the regal diadems. There was wine and frankincense and bewitching music and gathering of captains, courtiers and princes of the realm. In the midst of the nobility reclining on easy couches of blue and gold and scarlet and tapestry and fine twined linen stood the supposed grandson of Pharaoh, the King of Egypt.

"One of the courtiers who stood near him, emboldened with wine, inquired of him, 'Who was that Egyptian you killed the other day and hid him in the sand? Truly you can do as you like because you are the son of Pharaoh's daughter'

"A bright light suddenly flashed across the conscience stricken Moses. 'Shall my whole life be founded upon a lie?' he inquires within him, and he determinedly reaches the decision which is the turning point in his career. "I am not the son of Pharaoh's daughter."

He quits the palace with all its glittering allurements and hurries away to his room. There he casts aside his princely robes, tramples the richest jewels of royalty beneath his feet and leaves the palace in beggarly simplicity. It requires a man to make that choice, to throw off the royal dignity, only to be clothed in the rags of a Hebrew slave. He publicly disclaimed the lie upon which his life was based. He was true to himself and his God.

Every thing that is worth having costs something. Thus it is with the religion of Christ.

"I would not give the snap of my finger for a man's religion which has not cost him anything. 'Give and it shall be given unto you.' God measures unto you happiness, health, hope, pleasures, and blessings of every kind just in the proportion to which you have given Him.

"Religion with you should be a matter of careful calculation. Not emotional, not a surmise; not brought about by any sensational pulpit oratory; but it should be a question of careful calculation with the nicest exactness. The Lord said,: Count the cost" A true disciple must deny himself of many things. There must be no rush or gush in your religion. It does not mean a regular occupying of your seat each Sunday, nor merely a respectable outside.

Are you willing to persevere as Moses did in the wilderness for forty years? You must make your choice. You must sacrifice and persevere in the work until God calls you to great success. To be a success in life you must be a religious man of the right sort. Remember the divine truth: 'Godliness is profitable in all things, a promise of life that now is, as well as the life to come.'

"God saw Moses in the fiery bush. He saw him at the head of over half a million of His people proudly marching out of Egypt and Pharaoh and his army swept over by the sea. The Lord God says: 'Prove Me and I will open the window of Heaven and let down a blessing.'

The third signal failure to which I will refer was those who were about the bar of Pilate, who chose Barrabas instead of Christ. Barrabas was a robber. Christ had lived a noble and useful life in their midst, but they cared nothing for this when they came to choose. The robber and the benefactor were standing together, the robber and the benefactor, and they prefer the robber. Why? Because the benefactor told them the truth—told them that they were sinful men, and needed the Saviour, and that he had come to save them.

"But they didn't want a Saviour, they wanted a temporal prince. They wanted show and glitter, not salvation. Christ became their enemy because He told them the truth? How many of us can bear the truth? How many of us are turning away from Christ because He tells us that we are lost sinners to be saved only by His precious blood, instead of our own rigbteousness?

Notice in each of these three cases the terrible Nemesis. Judas rejected Christ for gold, and what were the results? What did he gain? In a few hours his conscience was quickened, and the gold burned his soul so that that he flings it at the feet of the High Priest, and went out and hanged himself. He could not endure the fire of remorse that burned hotter than the fires of Tophet in his soul. How many who have sold Christ for gold suffered the same dreadful anguish of soul. A rich landlord, ordered his steward to turn out a poor widow with four children, one of them too sick to be removed, because she could not pay the rent. They were driven out, and the sich child perished in the woods. The landlord lay down to rest in his summer-house; but the murmuring of a brook that flowed near by seemed to him to imitate the crying of the poor children. Then he heard distant thunder that sounded to him as the voice of justice. His gardens and his wealth became hateful to him. He became delirious. Every sound was an accusing voice. So he died.

How was it with Pilate who sold Christ for popular favor, and that he might keep on good terms with Cesar? In a few years Cesar recalled and banished him to a distant country. There, in his isolation from all that had inspired and given him happiness, he sank into despondency, and killed himself. God is from everlasting to everlasting and his justice never fails. Every man's sins find him out.

The Hebrews preferred a robber to Christ, and crucified him. Only forty years passed and we see Titus with his mighty army thundering at the gates of Jerusalem. The city falls and over one million of Jews perish in its fall. It was an awful scene unparalleled in the history of the world.

If there is any thing that we deliberately prefer to Christ, we may get it, but the chances are that in the end it will be the plague and ruin of our lives. Judas got money in exchange for Christ, but what did it do for him? It was a blighting curse, and he flung it from him as through it had been a poisonous reptile.

We have a glorious Saviour who is willing and able to save the vilest of sinners, and he has redeemed millions who are now rejoicing in heaven; but he cannot save man against his will, for this would not be salvation. It would be covertion, and this would not, and could not make the man happy.

Christ has shown in every possible way his willingness and power to save sinners; but he cannot save them unless they are willing to be saved The eternal destiny of man turns on this point. Looking with sorrow upon the unbelieving Jews Christ said, "Ye will not come unto me, that ye might have life."

CONTRIBUTIONS.

Washington Letter.

The right of the States to restrict and control the liquor traffic has once more been affirmed by the United States Supreme Court, which gives additional encouragement to those engaged in the conflict with the mighty rum monster. The case in which this decision was made was appealed under habeas corpus proceedings from the Supreme court of Texas, before which a man had been tried and convicted of selling liquor without a license, to the United States Circuit court, and the plea made that the liquor law of Texas, which in addition to other requirements makes the giving of a bond for $5,000 necessary before an applicant is granted a license to sell liquor, conflicted with the guarantees contained in the 14th amendment to the Constitution of the United States. The Circuit court decided that the plea was not well taken, because there was nothing in the 14th amendment which prohibited a state making such regulations as it might see fit for the control of the liquor traffic, and an appeal was taken. Now that the United States Supreme court adds the weight of its decision to that of the circuit and state caurts the question of the right of several states impose even the most oppressive—it would be impossible to make them too oppressive—restrictions upon the sale of liquor should be considered as settled, but it probably will not be so long as big fees can tempt shrewd lawyers into trying to discover weak spots in our laws. The opinion in this case was prepared and read by Mr. Chief Justice Fuller.

Can you imagine a more horrible fate than for a man to die intoxicated? Last Sunday a man was buried who only a few years ago was regarded as one of the ablest business men of the city, a man whom everybody thought certain to get to the top, in a worldly sense; but he didn't. On the contrary he got to the bottom. He began his downward course with the social business drink, as so many before him had done. Later he became a habitual drinker, then a drunkard, and then, while under the influence of liquor, a murderer. The good woman he married before he became a slave to rum stood by him throughout his imprisonment and trial and when he was acquitted and promised never to drink again she wept tears of joy. But it was too late; his promise was broken, his faithful wife beaten, and he again became a drunkard and was finally crushed to death while drunk, by the wheels of an electric car. What a career! and what a warning for the young men who see no harm in a social drink. The holy man who officiated at the funeral had known the deceased and his wife for years, and for that reason the portion of his remarks quoted below was all the more impressive He said: "Friends, he has gone. But there are some things I ought to speak of as a minister of God. Shall I say I cannot but feel there would have been a living man, a man Washington could be proud of, but for the presence in this city of the devastating saloon? We stand in the presence of one of its catastrophes. When shall we see the flaunting sign taken down that ruins so many men of noble impulse? I dare not stand here, with a determination to be true to God, and leave this unsaid."

A more sincere compliment, although probably not so intended, was never paid the Woman's Christian Temperance Union than when one of a group of disappointed politicians who were discussing a Territorial appointment said: "Well, the fact of the matter is, we were unable to overcome the influence of the W. C. T. U., which was against our candidate because of his being a drinking man."

CORRESPONDENT.

April 12, 1893.

SELECTIONS.

A Sailor's Burial.

When maritime Jack dies he is buried without undue ceremony. A brief prayer, a shotted hammock, the lee rail, and all is over. But on board a ship of war a sailor's funeral is pathetic in its dignified simplicity. No muster of the ship's company is, naturally, so sad as this, and you can see it on the face of all when the subdued shrilling of the bo'sw'n's whistle is followed by the long drawn out and modulated call of "All hands to bury the dead!" The men come aft quickly and take their allotted stations. To leeward, if it be at sea, or upon the port side of the quarter deck if in port, the seamen are ranged in the front rank; behind them are the ordinary seamen; and in the rear of both, the apprentices and the landsmen. In the gangway forward of the mainmast, on such ships as still have sail power, senior petty officers stand at attention. Around the coffin, folded in the jack or national ensign, are grouped the pall-bearers, selected usually from the dead man's mess or gun division, and close at hand, resting on arms, the marine guard is paraded. Nearest the coffin are the chaplain and the captain, and then in order of their rank stretch aft the other officers of the ship.

The ensign at the peak or staff flutters tremblingly at half mast, and from overhead the yard and stay tackles swing lazily, ready to lift the coffin outboard. When the weather permits the way of the ship is stopped, and, it may be, little flickers of idling steam curl upward and leeward like incense, and the wind in the backed and fretting topsails murmurs a dirge. The order to "uncover" is passed gently, and while the beautiful words of the burial service are being read the hush of the living is accentuated by the low accompaniments of sea sounds—by the rumble of eager waters eddying sternward, and by the surging of the breeze in the hollows of the canvas and through the rigging and gear. When the closing prayer is said, the last blessing given, the tackles are manned, the coffin is stripped of its flags and slung in straps, and slowly, reverently, is hoisted above the rail and clear of the ship, until it is poised above the billows. The marines load, aim, fire, in all three volleys, that awaken rattling echoes in the hidden space of the ship; the bugle sounds "taps" tenderly and sweetly, with a newer meaning of sleep and rest; the coffin swings further out, and is lowered gently until the foam and spoondrift moisten it; the tackels are detached with sudden jerk, and in an instant the weighted box shoots downward, bedded in foam and bubbles, and all is over until the sea gives up the dead.

In a little while the cheery whistles trill out a call to duty, the half masted ensign climbs to the dasher block, the ship is brought to her course and dazedly the men take up the wearying routine of the lives so sadly broken An unusual quiet rests upon the vessel and around the mess table; but in groups gathered to smoke during the supper hour and after the hammocks are piped down, the virtues—those heroic and honest sea virtues—of the dead sailor are recalled and with a tenderness born of a comradeship closer than any other men except soldiers may know.—*Lieutenant J. D. J. Kelly, in New York Tablet.*

Prayer For Rain.

The giving of rain is a divine prerogative; heathen rain-makers and modern scientists have never yet proved that they knew the ballancing of the clouds, or could supply the need of rain from heaven. The Prophet Jeremiah asks the question, "are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? ar not thou He, O Lord our God? therefore we wait upon thee: for thou hast made all these things." Jer. xiv. 22. Again and again the Scriptures speak of rain as from the Lord. He "caused it to rain upon one city, and not to rain upon another." Amos iv. 7. In time past "He left not himself without witness, in that he did good, and gave us *rain* from heaven, and fruitful seasons, filling our hearts with food and gladness." Acts xiv. 17. He has sent plentiful rain to confirm his inheritance when it was weary. Psa. lxviii. 9. He "giveth rain upon the earth, and sendeth waters upon the fields," (Job. v. 10); and though we talk of the laws of *nature* as ruling the air and the sky, Job understood more clearly, when he said that God

"made a *decree for the rain*, and a way for the lightning of the thunder." Job xxviii. 26. "He saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength." Job xxxvii 6. The Psalmist calls upon all to sing with thanksgiving unto the Lord "who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains." Psa. cxlvii. 8.

Repeatedly does the Scripture furnish us with instances where in answer to prayer God has sent rain upon the earth; and the same God still lives, the refuge and the trust of all who seek his face; and he still hears prayer and sends rain. But men turn to every other source for help, they try grumbling, scolding, and swearing about the weather, forgetting that it is God that "sendeth rain on the just and on the unjust," and causeth His sun to shine upon the evil and the good. Matt. v. 45. Thus the land is often parched with drouth. "Because of *sweariny* the land mourneth." (Jer. xxiii. 10) and He who turneth "a fruitful land into barrenness, for the *wickedness* of them that dwell therein." Psa. cvii. 34. There are lands where suffering, starvation, and famine have prevailed, but they are lands *where soil has been defiled with innocent blood.* Thus when Cain had slain his brother it was said unto him, "Now thou art cursed from the earth, which hath opened her mouth to receive thy brothers's blood from thy hand: when thou tillest the ground, *it shall not henceforth yield unto thee her strength*; a fugitive and a vagabond shalt thou be in the earth." Gen. iv. 11, 12. It was thus in the land of Israel, when Saul had shed innocent blood. 2 Sam. xxi. 1. It has been thus in India, in Russia, in Ireland, and wherever innocemt blood has stained the soil, and men have lived forgetful of the Most High. But when men will turn to God, and seek his mercy, he is a God at hand and not afar off, and he can cause the clouds to drop fatness, and the fields to smile with plenty. Thank the Lord that there are some who in the simplicity of their hearts *still believe in God*; and while others curse, and swear, and blaspheme, they turn for help and blessing, to Him who gives the sunshine and sends the rain.

The following account of prayer for rain from the pen of Mr. A. C. Rogers of Shanghai, is taken from the Y. M. C. Asssociation paper, *Our Herald*, for Jan , 1892.

"One of the Chinese Christians there, a very earnest man, suggested to the missionary stationed there, that all the Christians should meet and pray to God specially for rain on a certain day, and to make it known that they were going to pray to the God of heaven for rain. Well, the missionary felt rather dubious about it, and decided to wait on God. After having done this he called the Chinese Christians together, and they fixed a day for conferece and prayer, and had placards printed and hung up inside the chapel, to the effect that they were *going to pray for rain.* On the day appointed the missionary, in company with the Chinese Christians, repaired to a vacant piece of land, and began having a service, in which the missionary and the others took part, speaking of how true God in times past answered prayer. By and by quite a crowd collected, as it had got noised about that they would pray for rain

"The day was clear, and no sign of rain. The missionary was rather dubious, but one of the Christians—the one who had sugested the idea—was quite sure rain would come Afternoon drew on, and still no sign of, rain indeed the wind was dead against it Still they continued in prayer, and soon the heavens became blacker and blacker, and the wind changed. So they said to the people, unless you soon get home you will all get soaked. Before they could get home, it began to pour, and poured for hours! At this the people were so glad, that they overcame their prejudice, and even asked the missionary to come into their house till the rain should stop! When the missionary and the Christians were going to the place appointed they crossed a creek over the bed of it, but on returning they had to go over a bridge, the water had risen so much."

"A Port Adelaide paper suggests that a few Christian Chinese at Broken Hill would be a good investment.—Anyway, the trustful simplicitly of those at Shanghai should make many of us who are more highly favored, look to it that our faith fail not."—*Christian.*

Christ's Spirit, A Fire.

BY THEODORE L. CUYLER, D. D.

On this sharp wintry evening, as I look into the cheerful glow of a well-filled grate, I open my Bible and read this passage: "He shall baptize you with the Holy Spirit and with *fire.*" This was John the Baptist's description of Jesus Christ and of the spiritual work which he would perform. Baptism, in this passage, signifies the divine influence on human souls. John meant to say to his auditors: "I indeed baptize your bodies in water, to a profession of repentance; but he that cometh after me is so far superior to me that he will bathe your souls in the effusion of the Holy Spirit and of fire." Jesus Christ sends his mighty influence through his Spirit, and he sends it after the fashion or type of a heavenly flame.

The most precious promise which Jesus made to his disciples was that, after his ascension to Heaven, the Paraclete or "the Comforter" would come, and in his farewell address to them, he gave them this assurance, "ye shall be baptized with the Holy Spirit not many days hence." Accordingly, a few days afterward, when they were assembled for prayer in the upper room, a sound from Heaven as of a mighty wind swept through the apartment, and upon each of them appeared a body of flame, "like tongues parted asunder." That was the descent of the Spirit of Jesus Christ into the hearts of his followers. That body of lambent flame was the emblem of kindled heat, the purifying work and imparted power from above which Christ's Spirit was bestowing. From that hour those disciples became different men and women; they went out into the world with a tongue of fire and a life of light. We need not wonder that three thousand souls were converted in a single day, and that all Jerusalem was exclaiming, "what meaneth all this?"

What came upon that little band of Christians in that prayer-room is the *indispensable want* of every church and of every Christian now. That divine flame is ready for us all, if we are ready to receive it and are longing for it. There is a strong temptation often with pastors to resort to some methods for arousing their people and for converting souls; but such methods are apt to prove only a blaze of pine shavings that soon ends in smoke. Christians may often mistake the cause of their coldness and spiritual barrenness. At this midwinter season many people fall, naturally, into the error that the sun emits less heat than during the midsummer. This is not so. While we are shivering with the cold, the fact is that the mighty furnace of the sun is glowing with the same heat as in July, a heat so intense that it would melt a column of ice fifty miles in diameter as fast as it shot toward the sun, even tho it flew with the velocity of light. The simple reason why we are ice-bound in January is that our globe lies *at another angle* toward the solar furnace, and only receives its indirect radiations. The change is not in the sun, but in *our position.*

The reason why any Christian is cold or why a church gets frozen up is that they have swung away from Christ, and have put themselves into the same position toward him that our earth now has toward the sun. When a Christian neglects prayer, he neglects his duty and backslides into worldliness, he throws himself out of the sunlight of Christ's countenance. His spiritual winter is of his own making. So with an ice-bound church in which formality or fashion, or neglect of prayer and work, or other grievous sins have so lowered the spiritual temperature that the plants of grace are frost bitten. The conduit pipes through which prayer ascends, and spiritual blessings descend, are frozen up. The prayer-meeting is a refrigerator, and no poor sinner is attracted there to be warmed or cheered, to be converted or comforted. Conversions in such a church have sunk down to zero.

The *first* duty of a cold Christian, or a church of such frigid Christians, is to recognize and to confess their sins. He that covereth his sins—or seeks to make a scapegoat of his pastor—will find no mercy at the hands of God. But the soul that honestly says: "I have wandered from thee, O my Savior; I have drifted off into the wintry atmosphere of selfishness and worldliness; forgive my shameful sins, and help me to turn from my backslidings"—the soul that makes this confession takes the first step toward recovery. With this confession must come a return to duty. This means a reconversion, such as backsliding Peter had. It is a coming back to Jesus Christ. "He that is nearest to me is nearest to the fire," is one of the traditional utterances attributed to our Lord. Whether he ever uttered it or not, it is undeniably true that the only hope for a freezing soul is to flee from a state of indulged sin and to hasten back to Christ. As Spurgeon once said: "All will come right when we are right." All will come right with the preaching and the prayer-meeting and the whole church machineries; a new converting power will be felt in the cougregation just as soon as the church swings back into the light and warmth of Christ's countenance. Frozen tongues will begin to speak in the devotional meetings; frozen purses will thaw out and begin to give liberally; frozen hearts will begin to melt. Christians will begin to live differently, not only in the prayer-room, but in their own houses and places of business; the change will not be only on Sunday, it will be every day a change of conduct and of character. *This is the revival that is needed.* When the spirit of Jesus Christ is restored as a living flame, then winter is turned into spring; preaching becomes a tongue of fire; sinners hard hearts are melted, and the whole atmosphere becomes instinct with the glow of brotherly love.

Second: Not only is Christ's Spirit essential to melting our hearts. He

is the only *Purifier*. The prophet Malachi predicted him as a "refiner's fire" No water of reformation can remove the ingrained filth and pollution of sin. As one of the greatest of living preachers has truly said: "The only way to purify a soul is to do with it as they do with foul clay—thurst it into the fire, and that will burn the blackness out of it." My friend, get the fire of Jesus Christ into your heart to melt you down, and then the dross will come to the top and you can skim it off! Two things will conquer sin. First, the atoning blood of Jesus, which cleanses away the guilt of past wrong-doing. The other is the indwelling flame of Christ's Spirit in my soul, consuming evil lusts and keeping up the pure glow of love. We cannot create fire. We can only receive it and use it.

Third. Neither can we create spiritual power. In the natural world there is just as much power in the wind, and we must set our sails to catch it. There is a certain amount of power in a thousand tons of coal Kindle a fire under the furnace of the "Etruria" or the "Teutonic" and those majestic steamers will march against head seas at twenty miles an hour. In like manner when the Divine Spirit takes hold of our faculties, our affections and our wills, then are we endued with might in the inner man. Do you want more power, brother? Then open your heart to Jesus Christ, and give him full control. "Without ME ye can do nothing!"

Now we can see the sin and crime of *quenching* the Holy Spirit. As soon extinguish the fire in your dwelling during these freezing days of winter. Those church members who help to quench the divine Spirit, which alone gives life, commit a sort of willful murder of souls. Resist not that blessed Spirit—either by commited sin or by neglect of duty! Blow every spark into a brigther flame by working in co-operation with Christ! Come, oh, holy and loving Jesus, into all our souls as a living fire, wraming our affections, killing our selfishness, consuming our lusts, filling us with power to work for thee, and making us burning and shining lights to thy glory in this dark, sinful world!—*Independent*.

MARRIED.

At the residence of the bride's father, J. H. Franklin of Halifax county, near south Boston, Va., in the presence of some fifty witnesses, Mr. W. O. Farmer and Miss Lula Franklin appeared in the parlor under one of the most beautiful decorated bridal bowers, and were there united in holy matrimony. May their future be as bright and full of cheer as the evening of their union. Celebrated by the writer.

P. T. KLAPP.

Elon College, N. C.

At the residence of Deacon P. Mulholland in Chatham Co., on the 12 of March, by H. D. Mason, Esq., Mr H. C. Williams to Miss Texana Mulholland.

DIED.

Sister Francis King, a member of Union church, N. C., and a devoted Christian woman, was burned to death Saturday, April 1, 1893. Sister King lived in Caswell Co. She had been to church, and was returning home. She passed through a piece of wood that was burning. Her dress caught from the burning trash near the road, and in a few minutes she was burned to death. Sister King leaves a husband, two sons and many friends and relatives to mourn their loss. In the midst of life we are in death.

T. W. STROWD.

Resolutions on the death of Bro. Wm. Parnell of Berea (Nansemond) church.

WHEREAS, it has seemeed good in the wisdom of God to remove from our number Bro. William Parnell.

RESOLVED 1. That in the death of Bro. Parnell, the church has lost a faithful and consistent member, and the community a good and useful citizen.

2. That the visit of the death angel to the faithful in such terrible affliction and suffering is one of mercy and therefore we humbly submit to Him who doeth all things well.

3. That we tender our sympathy and prayers for the bereaved ones, and bid them look unto him from whom cometh all our help.

4. That these resolutions be published in the SUN a copy sent to the family of the deceased, and one placed on the records of this church.

J. W. JONES.
T. R. GASKINS.

Near Liberty in Franklin Co., N. C., April 6, Miss Jesse E, daughter of James G. Lassiter, in her 14th year. This dear sister was converted under my ministry and united with the church at Liberty, and was baptised by me more than a year since. I understand that she was patient under her affliction, and died in the triumphs of a living faith in Jesus. She was a faithful Sunday school scholar from her childhood. Dear parents, where she is you can go also.

J. W. WELLONS.

In Rockingham county, N. C. April 6th, 1893, Margaret E Smith, wife of Eustace A. Smith in the 27th year of her age. Sister Smith was a worthy member of Bethlehem church in Alamance county, and at her request was buried by the grave of her mother at Bethlehem Funeral services were conducted by her former pastor in the presence of a large number of friends. May God comfort the bereaved husband and friends.

J. W. HOLT.

It hath been said that death loves a shinning mark, and it verily seems true in the death of Miss Blanche Long which occured last Wednesday evening, March 29th, at the home of her parents in Graham, N. C. Her father, Dr. G. W. Long, had serious apprehensions from the first, and for nearly three weeks watched by her bedside night and day. He summoned to his aid the best of medical skill, but all to no avail. Death came Wednesday as the last lingering rays of a golden sunset were fading away to shine no more, and a sweet and gentle life passed into eternity to shine evermore. A few evenings before she was taken sick, in company with a relative, she was taking a walk, when the beautiful sunset attracted her attention.

They stopped and watched the golden rays as they passed away and she said, when I die I want my life to pass away as the sunset fades. It was my happy privilege to be in charge of the meeting in which she confessed her Saviour. She was a bright and happy convert, and from that day her light continued to shine brightly. It grew not dim, but shone more brightly as the days went by. I remember her as a golden haired little girl when I was a school boy here some ten years ago. She was bright and happy then. She grew up, and was just blooming into beautiful womanhood. The flower was not full blown, and ere it could unfold fully, death's rude hand plucked it. But death could not destroy. It lives in a more healthful clime. But sorrowing hearts remain. They may find comfort in the fact, that Blanche is not dead. She has only gone before.

"Death's but a path that must be trod
If man would ever pass to God."

The funeral services were conducted last Friday afternoon the 31st. There was an immense crowd that attended the services. The services were very impressive, and the floral tribute's beautiful beyond description.

All hearts were filled with sorrow and tears fell from eyes unused to weep as we peformed the last sad rites. But is Blanche dead? Oh! no. She is not dead. "There is no death, what seems so is transition.

"This life of mortal breath
Is but a suburb of the elysian
Whose portal we call death."

The bereaved ones have the sympathy of all who know them. Sorrow not dear friends, for your heavenly Father knoweth best.

P. H. FLEMING.

Graham, N. C., April 1, 1893.

John Emmette Boyd son of J. H. Boyd age 14 years and a few months, he had been in poor health for twelve months before he died and a great sufferer at times. He died with that hope that we will meet again in the by and by, all that are faithful.

Resolved, By the Sabbath, school of which he was a member—That these resolutions be published in the CHRISTIAN SUN, and a copy be sent to the bereaved family.

J J. RUSSELL.
R. D. THOMPSON.
C. G. FARMER.

WHEREAS, Our Heavenly Father in His allwise providence has taken from the Psiphelian Society an honored and beloved member, Miss Blanche Long of Graham, N. C. Therefore, Be it

RESOLVED, 1st. While a shadow darkens our lives today and our hearts overflow with a sorrow too deep and too sacred for expression, we bow in humble submission to the will of Him who doeth all things well.

2nd. That we exemplify the virtues which made her a model companion and a loved associate.

3rd. That the hall of the Psiphelian Society be draped in mourning and each member wear the usual badge for thirty days.

3th. That a copy of these resolutions be sent to the bereaved family spread upon the records of our Society, and published in the *Elon College Monthly*, CHRISTIAN SUN and *Alamance Gleaner*.

Tribute of respect adopted by the Psiphelian Literary Society March 30, 1893.

ROWENA MOFFITT.
MRS. J. U. NEWMAN.
ANNIE GRAHAM.

Com.

Trusts and Combinations

are unpopular. But there is one form of trust against which no one has anything to say. That is the trust which the public reposes in Hood's Sarsaparilla, and the best of it is the trust is fully justified by the merit of the medicine. For, remember, HOOD'S Sarsaparilla CURES.

Hood's Pills are purely vegetable and do not purge, pain or gripe. sold by all druggists.

CONTRIBUTIONS.

A Sketch of Mrs. Ann Judson's Life.

[Prepared by Miss Lucy Jones and read before the Missionary Meeting at Elon College April 2, 1893, and published by request.]

A Roman poet once said that being a man himself he felt an interest in everything that related to mankind, and it is this universal sympathy which has always given a charm to biography.

History, which has been called, "philosophy teaching by example" owes the greater part of its usefulness and interest to sketches of individual character.

A large portion of the Bible consists of biography, and it is remarkable too, that God has thought proper to mention in his word, with honorable commendation many "holy women" whose lives were full of good works.

The lamented individual, a sketch of whose life is attempted in this essay was indeed, a great woman. Not great from a worldly point of view, but great in that she so earnestly sought to do God's will in the face of all difficulties.

Mrs. Judson was the daughter of Mr. John and Mrs. Rebeca Hasseltine. She was born in Bradford, Mass., Dec. 22, 1789, and was known to the public almost wholly as a Missionary.

In her earliest years, she was distinguished by activity of mind, extreme gaiety, a strong relish for social amusements, and unusually ardent feelings. She had an eager thirst for knowledge, and a book could allure her from her favorite walks and from the gayest social circle.

She was educated at the Academy in Bradford. Here she pursued her studies with much success and so conducted herself that her teachers and associates ever regarded her with respect and esteem.

Early in life she expressed a desire to be a Christian, but being naturally of a gay mind, and fond of social amusement. she found it very hard to break off from the world. But at last by constant prayer and watchfulness, she was enabled to separate herself from wordliness, and became a zealous Christian.

During the session of the General Association at Bradford, in 1810. Dr. Judson, who was soon to sail as a missionary to Burmah, first saw Miss Hasseltine. An acquaintance was formed, which resulted in the marriage of Dr. Judson and Miss Hasseltine, Feb. 5, 1812.

Before she decided to go as a missionary she sought by earnest prayer to know whether or not she should give her life to that work. She asked the advice of her friends, but received but very little encouragement. No woman had ever left America to go as a missionary to the foreign field. The general opinion was decidedly opposed to the measure. It was deemed wild and romantic in the extreme. Amid all the discouragement she at length felt that God would have her go, and to show you her conscentiousness in the matter we will quote a few lines from her journal, written just after she made her decision. "If I have been deceived in thinking it my duty to go to the heathen, I humbly pray that I may be undeceived and prevented from going. But whether I spend my days in India or America. I desire them in the service of God and be prepared to spend an eternity in his presence.

The resolution of Dr. and Mrs. Judson to devote themselves to the service of their Master as missionaries was not formed blindly and hurriedly. They had calmly estimated the hazards and toils of the missionary enterprise.

They foresaw what it would cost them what they would have to do and suffer and yet they yielded themselves as willing sacrifices, for the sake of the far distant heathen.

They sailed from Salem, in the brig Caravan, on Feb. 19, 1812, for Calcutta. Mrs. Judson was now embarked on her great enterprise. She had, as she supposed taken a last farewell of her friends on earth, and was hastening to distant lands to wear out her life in teaching the dying idolaters of India a knowledge of that Savior, who died on Calvary, that whosoever believeth in him might not perish but have everlasting life.

The voyage was attended with many difficulties but the thought of being the means of leading some poor heathen women to Christ, overballanced all Mrs. Judson's trials.

The missionaries arrived at Calcutta, on the 18th of June, 1812. and from thence they went to Burmah where the greatest part of their missionary work was done. They found the Burmese in a low state of heathenism. Mrs. Judson at once commenced the study of the language, and as soon as possible began to teach them of Christ. She spent the remainder of her life among the heathen, and none of the difficulties with which she met ever caused her to regret being a missionary.

During her missionary life she visited America once, but remained only a short while. She felt that she was losing precious time in which she might be leading souls to Christ. The state of her health repeatedly forced her from the scene of her labors; but she returned as soon as her recruited health would permit

After spending 14 years in this glorious work. Mrs. Judson died on the 24th, October, 1826.

Her habitual piety was her most lovely and important trait. It was not an official devotion assumed on particular occasions, but she was everywhere and at all times, the true Christian and Missionary.

Let us hope that her bright example will inspire many others with the generous resolution to labor and to die, like her, for the salvation of the heathen.

The females of Burmah are lively, strong and energetic, susceptible of freindship and the warmest attachment and possess minds naturally capable of rising to the highest state of cultivation and refinement. And shall we the honored daughters of America, suffer minds like these to lie dormant, to wither in ignorance and delusion, to grope their way to eternal ruin, without an effort on our part, to raise, to refine, to elevate, and to point to that Savior who died for all?

Shall we sit down in indolence and ease, and indulge in all the luxuries with which we are surrounded, and which our country so bountifully affords, and leave beings like these to perish, to sink into eternal misery? No! by all the tender ties of which the female mind is susceptible, by our own duty to God, and our fellow creatures, and by the blood and groans of him who died on Calvary, let us make a united effort, let us call on all to join us in attempting to meliorate the situation, to instruct, to enlighten, and save females in the Eastern world. If we cannot go, as did Mrs. Judson, let us stay as did Fuller, and like him, let us give liberally of our means, speak encouraging words, and offer prayers of faith in behalf of the Mission cause.

Notes From Harvard.

We anticipated an interesting bit of the World's Fair the other day There is quite a novel story connected with this, but will not tell it here—will simply tell what the "bit" was we saw. Why, it was only a lady's dress. It was brought over from Paris and was put on exhibition for a few days in Boston. It was interesting and fine to look upon. It is known as the "Royal Costume"—but then no royal personage or any other woman ever wore it. It was said to have been ordered by the Empress of Russia—but then she denied knowing anything about it and so never got the dress (and just here comes in the novel story which we will not take space here to tell.) But the dress said to be the most costly costume in the world. Total cost $40,000.00. Thread and embroidery used in the making is all of pure gold and alone cost $11,200 00. The embroidery work was all done by the hands of nuns and was two years in the doing. The material of the costume is white satin. The train is nine yards long. It is all lined with ermine skins and 2,500 of these animals were sacrificed for the lining of this single costume. It is said to be the finest piece of dress-making ever yet accomplished. But I am sure I don't know.

We are having some interesting lectures along now. Prof. Henry Drummond of Edinburg, Scotland is, lecturing twice a week in Boston now on "The Evolution of Man." He is to preach for us here at Harvard next Sunday and Sunday following and also lecture "to the students only" two or three times next (this) week. The SUN's readers will remember Prof. Drummand as the author of that world famous book "Natural Law in the Spiritual World" and also of that possibly more popular and widely read little book "The Greatest Thing in the World." I will possibly speak of his lectures and sermons in my next letter—have not yet heard him nough to give any valid estimate of him as a lecturer. I would guess that Prof. Drummond has had more readers for the past four or five years than any other living man I had never hoped to have the pleasure of hearing him—but sometimes events and circumstances unexpected take place.

Our friend Mr. Wray—or rather "John"—who has been our "third partner" here all the year leaves us this week. We shall miss him very much and he carries with him back to N. C. our best wishes. He was a Wake Forest student. Has decided to enter the ministry. Goes from here back to Wake Forest for two or three mouths study and expects to enter some theological seminary next fall. John is a big-hearted, whole-soul, congenial fellow, and is a public speaker of already no mean reputation, and will doubtless make a success in this his chosen and high calling. He came to Harvard last fall with the expectation of soon entering upon the study of the law. He now feels otherwise impressed. There is plenty room in the Master's vineyard and God bless and increase the laborers.

J. O. ATKINSON.

April 14, 1893.

Children's Day Program.

A Service of Song and Recitation for the Sunday school, by Rev. C. V. Strickland. Price, per single copy 5 cents; per dozen copies 50

cents; sent postpaid on receipt of price.

Rev. C. V Strickland has been very persevering in his labors to have the observance of Children's Day made a success in the Christian church, and by the use of literature and music by those of our own denomination, his efforts have met with a high degrees of success.

The Programs for this year are better than previous ones, as good as they were.

We would urge that all who contemplate, and we hope it is every school in our church, celebrating a Children's Day will order early that we may be able to get them to you in time. Send orders to Clements and Mood, Raleigh, N. C.

Shall the Sunday School Convention of the N. C. and Va. Christian Conference Be Continued?

Mr Editor:—In answer to Bro. Foster's request, permit me to offer a few suggestions.

It would be a step backward in our denominational work should our S. S Convention cease to exist. We cannot afford to let it die. Organizations of a like character are essential to the advancement and success of any work promoting the welfare of people generally. If we do not move forward with some preconcerted plain and some combined effort, we will accomplish nothing. *We must accomplish something.* Our cause is loudly calling us to be up and doing. If we as a denomination do not do our duty in the Sunday School work, some one else will do it for us, will get all the reward, and we will be left with guilty consciences to trouble us in the great hereafter. We cannot afford to let the Convention discontinue. There is too great and grand a work before us to let anything like that occur. Let us not be discouraged by the small attendance which we had at our last convention, for we must remember that while the number was small, they were all good workers, and the financial feature was brighter than it had ever been previously to that time. Less than half the churches in the Convention were represented, but the work done then was by no means in vain. Let us have another convention, and if it is not any larger than the last one, let us try to make it more interesting and profitable to ourselves. And while writing on this subject, I would like to offer a suggestion with reference to the program. Instead of putting men, or women down on the program for a speech or an essay, without knowing whether they will attend the convention, first drop them a postal asking whether they will attend and deliver a speech or an essay on some subject, and if they think they can do so, then print their names on the program, but not otherwise. This will influence all speakers to be prepared for their part of the work, and more interest and benefit will be derived.

In conclusion, I want to request all our mininters to boom the Sunday-school work, and endeavor to arouse some enthusiasm in our churches for the work. Talk to them about the work, encourage them in it, see that they all elect representatives to the next convention, and also send up the assessments asked for at the last session. We can have a large convention if we will try, and one that will do us good If there is one held and I am able to get there, I shall be on hand to do my part of the work as best I can.

Very truly,
Herbert Scholz.

Elon College, N. C., April 15, 1893.

A Side Track.

A great deal has been said through the Sun on the "Right of woman to preach." I do not feel that I can say any thing to aid in the decision that so many are looking for, but I would like to suggest a side track for their car while the main line is under contest. If the good sisters will go to work in the Sunday school they will find no opposition, but will view in the rising generation abundant reward for their labors in intelligent, zealous, Christians, and an appreciation of woman's interest in the cause of Christ

Yours in the work,
Ira Connelly, S. S. M.

Bethel.

Dear Bro. Clements:—The first Sunday, and Saturday before in April was the regular appointment at Bethel. It was decided to have the church dedicated the fifth Sunday in April. Saturday after preaching the doors of the church were opened and one member received. The Sabbath school is doing a good work.

Fraternally,
Thomas W Strowd.

Elon College Notes.

Dear Friends:—We failed to tell you the most important item of news that has come to us in quite a while. One of our fellow students for whom we have been praying for some time attended the Y. M. C. A. Convention last week and while there he gave his heart to God and has publicly declared his determination to spend the remainder of his days in consecration and service to God. Oh! what a blessed thing it is to see the young men of our country turn their backs on sin and the world and enlist as all bold soldiers in the army of the Lord. This is especially important and encouraging since these young men have such a mighty influence upon those by whom they are surrounded; and it is upon these, that the mantle of government must soon fall; it is these yonng men who will soon have to take in hand the sword of the spirit and become leaders in the church. Then young man, since the work will soon fall upon you. let the close each day find you better prepared than you were at the beginning.

Dr. W. S. Long, Jr. took his leave for Eastern Virginia last night, where he will pursue his work in Dental Surgery. The Dr. leaves many friends in the Old North State. We have tried his work and we are glad to recommend him to the good people of the "Golden spot of the world."

We have some more good news for you. The Baccalaureate sermon on the 7th, of June, will be preached by our wellknown and beloved Dr. James Maple of N. J. The Literary address will be delivered by our honored and distinguished friend, E. E. Holland of Suffolk, Va. All who fail to be present on that occasion will certainly miss a treat. We know this, for we have had the pleasure of listening to the above named.

Sunday School Convention? Yes, every time. Never fail. We are sorry that we cannot entertain the delegates who would be expected, but we want to send some delegates where all can be accommodated we know that you can do us good; and we hope to do you good also. I tell you we need organization, work, and unity in the Sunday schools of our land, and until we have this we will not do the work that we should do.

Truly yours,
Elijah Moffitt.

April 16, 1893.

Philosopher and Grumbler.

One day a philosopher came to Athens, from a far country, to learn the ways of the wonderful Greeks, and perhaps to teach them the great love he treasured in his heart. The wise men heard him; sought his company in the gardens; talked with him in private. The young men loved him. He passed for a wonder among the people. Among those that followed him was an illfavoured young man, a mechanic of humble rank, the son of Sophronicus He was one of the few that understood the dark oriental doctrines of the sage, when he spoke of God, man, freedom, goodness, of the life that never dies The young man saw these doctrines were pregnant with actions, and would one day work a revolution in the affairs of men. So he said to himself, when he saw a man rich or famous, "Oh, that I also were rich and famous, I would move the world so soon. Here are sins to be plucked up and truths to be planted Oh, that I could do it all, I would mend the world right soon.' Yet did nothing but wait for wealth and fame.

One day the sage heard him complain with himself, and said, "Young man, thou speakest as silly women. The Gospel of God is written for all. *Let him that Would move the World, move first himself.* He that would do good to men begins with what tools God gives him, and gets more as the work gets on. It asks neither wealth nor fame to live a noble life. Make thy light thy life ; thy thought action; others will come round. Thou askest a place to stand on hereafter and move the world. Foolish young man, take it where thou standest, and begin now. So thy work shall go forward. Reform thy little self, and thou hast begun to reform the world. Fear not thy work shall die."

The youth took the hint; reformed himself of his coarseness, his sneers, of all meanness that was in him. His idea became his life; and that blameless and lovely. His truth passed into the public mind as the sun into the air. His influence passes like morning, from continent to continent, and the rich and the poor are blessed by the wisdom and warmed by the light of Socrates, though they know not his name.

Words are good when work follows.—*Exchange.*

The Beauty of Quiet Lives.

There are great multitudes of lowly lives lived on the earth which have no name among men, whose work no pen ever records, but which are well known and unspeakably dear to God. They make no noise in the world, but it needs no noise to make a life beautiful and noble. Many of God's most potent ministers are noiseless. How silently the sunbeams fall all day long upon the fields and gardens. and yet what joy, cheer and life they diffuse! How silently the flowers bloom, and yet what sweet fragrance they emit! How silently the stars move on in their majestic marches around God's throne, and yet they are suns or worlds. So Christ has many earthly servants. who work so quietly that they are never known among men as workers, whom He writes down among His noblest ministers. They do no great things; but they are blessings, oftentimes, perhaps, unconsciously wherever they go.—*Exchange.*

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The Christian Sun.

THURSDAY, APRIL 20, 1893.

REV. W. C. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER

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THE CHRISTIAN SUN,
RALEIGH, N. C.

EDITORIAL NOTES.

Send in the news from the churches

The Norfolk Memorial Christian church.

Where is Rev. J. A. Webster? Let us hear from you, brother.

Superintendents, what are you going to do about Children's Day?

Do not fail to have Children's Day observed in your Sunday school.

Let every pastor not fail to respond to the call of the A. C. C. as published last week.

Bro. E. A. Moffitt of Asheboro, N. C. hits, the SUN a hard lick with a ten dollar club. Strike again, brother

Don't fail to take the collection for the Norfolk church the first Sunday in May, or as near that date as possible.

Bro. E D. Turner reports a good meeting at Lexington, N. C., with 34 conversions and 32 accessions to date.

We know whereof we speak, when we say nothing in the SUN is read with more interest than the Suffolk letters.

The First Baptist church in this city has secured the services of an evangelist and are conducting revival services.

Let every body get ready to attend the commencement at Elon College this year. A good time for those who go.

Our esteemed friend, T. C. Sears of Morrisville, N. C., has been in quite poor health for some time. Let prayer go up for his recovery.

This is the month to take the collections for the Norfolk Memorial church, if you have not already done so The work is going forward.

We intended to publish this week several articles respecting the Norfolk church but failed to receive them soon enough. They will appear next week.

Rev. T. B. Dawson has had much sickness in his family during the winter and spring; but has not failed to work for the SUN. May the Lord bless this dear brother and family.

Hon. E. E. Holland of Suffolk, Va., will deliver the Literary addreess at Elon College this year. Again the Literary societies are to be congratulated upon their wisdom and good taste.

Rev. J. W. Wellons reports good attendance, and a seriousness on the part of the congregation that bodes much good for the welfare of souls. Six conversions and one accession up to Tuesday morning.

We have received the Children's Day Programs prepared by Rev. C. V. Strickland, and find them to be very nice indeed. We can supply schools or individuals with them at 5 cents each or 50 cents a dozen. Order early.

Friends sending money to the SUN office for either old or new subscribers, will please ALWAYS give the post office; and, if the paper is to be changed, give the office to which it is going, and the one, to which it is to be sent. By doing this you will save us great trouble.

The SUN, with all other North Carolina papers, rejoices in the appointment of Prof. Eben Alexander of the University of North Carolina as minister to Greece, Romania and Servia. He is in every way qualified for the high position, to which he has been appointed.

N. C. Baptist says: The population of Jerusalem is under 50,000, the most correct information available making it not over 47,000. Of this number 20,000 are Mohammedans and Christians. The number of Jews in Palestine at the present time does not exceed 55,000.

If I could borrow Jacob's ladder and climb into heaven, and ask Gabriel, who stands in the presence or the almighty, if he could tell me how much love the father has for the world, all that he could say would be, "God so loved the world that he gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."—MOODY.

Forgiveness.

Forgiveness is a principle that enters largely into the system of Christianity. It stands at the gateway of our spiritual kingdom. A mistake made upon this question brings troubles innumerable. Hence, the importance of a correct idea of Bible teaching on this line of thought. The scriptural teachings are so contrary to man's natural disposition, that the Bible idea of forgiveness is often kept in the back ground.

The relative idea between the forgiveness of God and that of men are quite different in their results. The former elevates and makes better the object of forgiveness, the latter elevates and makes better the subject of forgiveness God forgives A. this act does not change God, but changes the condition of A. On the other hand A. forgives B, another man, it may not make B. any the better, but it changes the feelings of A.; so God's forgiveness works in one way and man's in another.

Religious thought is divided on the question of man's forgiveness Some holding that we are not required to forgive those who have wronged us until they ask us to do so, others taking the position that, in the heart, we must forgive our enemies whether they ask it or not. That the latter idea is right, we shall undertake to prove.

1. *To forgive our enemies broadens our ideas of right and wrong.*

As long as there remains, in us, a principle of non-forgiveness, there must necessarily, be some prejudice, which always has a tendency to contract the better emotional points. The nature of man is such, that the evil passions are kept irritated as long as they are continuallv coming in contact with the spirit of non-forgiveness. Just as the match ignites as it comes in contact with friction, so evil thoughts are around when the mind comes in contact with the name of one whom we have not forgiven. And when the mind is soured and chafing under the high pressure of bad feelings toward some one else, it is then in a condition to look for all the dark spots in the character of those taken to be enemies. In this state no one is in a proper frame to hold in his mind evenly, the balances of right and wrong. He is then in a condition to connive at sin in a friend and see nothing good in an enemy.

2. *It destroys happiness.*

The mind must be in an easy condition to promote happiness, which is an impossibility as long as it is in a state of irritation made by the thoughts of a supposed enemy. Haman held a high office, and was surrounded by the luxuries of life; but the thoughts of Mordecai, his supposed enemy, shuts out from his bosom contentment and happiness. No one can be fully happy as long as he refuses to forgive.

Then, if it is impossible to be happy until we have, in our hearts, forgiven all people, it follows that we can not go to heaven if it is not done. Heaven is a place of perfect happiness; and, if it were possible for us to get there before we shall have forgiven all people, it would not be a place of happiness to us. If we were to go to heaven with our minds all fired up with the spirit of non- forgiveness, we might soon imagine that some of the heavenly family had not shown us that degree of civility due.

3. *The Bible teaches it.*

Christ prayed for the forgiveness of his enemies, and that at a time when they were putting him to death, not asking His forgiveness. This act was the climax to his teahings on this subject. In the form of prayer given. He had taught His disciples to pray for forgiveness as they forgave those who had tresspassed against them. He also said "Except ye forgive men their tresspasses, your heavenly father will not forgive your tresspasses. The prayer of Stephen uttered under the pelting stones thrown not by the hands of those who were asking pardon, but by those who were thirsting for his blood, is a high example of the spirit of forgiveness taught in the Bible. He who is not willing to forgive an enemy would not be very apt to pray for him when he was putting him to death.

Christ has said we must be converted and become as a little child. The disposition of the little child, is to forgive. And its forgiveness is of that kind that forgets. A little child's mind is always perfectly calm toward its play mate in a few hours after the injury has been done.

Though both reason and Scripture teach that it is our duty to forgive all people who may have done us a wrong, it does not follow that it is our duty to tell the individual that we have forgiven him, unless he shall ask forgiveness; for some times that might encourage him to greater wickedness.

Now, there is a beauty in this requirement of Christianity, which correspond with its general principles. The constituent parts of Christianity are such as to subdue every part of will, and watching has a better bearing in this direction than the unyielding requirement to forgive those who trespass against us.

To love and pray for your enemies with spiritual earnestness is a stream that washes all of self out of one. And the reason that some people are so unwilling to forgive, is because they have a will of their own. Dear friend, do you think you are going to heaven and your own selfwill unsubdued? we must forgive, if we would be forgiven.

Faithfulness.

The circumstances of men are such as to make, necessarily, many turns of difference in their life's work. But there is one perfect base line, along which all people may

move with equal rights. The God given law of privilege, to every one, to walk fully in the path of faithfulness is an inheritance common to each child of the human family. Position, poverty or ignorance has nothing to do with the travellers of this perfect highway. Here the poor, miserable, ragged wretch of suffering may move beside the king on his throne It is the line, to which all may come; but beyond which, none can go.

No one deserves special consideration for success in life; for the circumstances may be such as to give it to those who do not possess the qualities necessary to bring it about. Or the way which opened wide to one, closed to another equally talented and faithful. The faithful man deserves consideration, though he may live a stranger to success. God's word does not say, be successful; but it does say, be faithful.

Faithfulness to duty, in right doing, is the moving power, in God's hands, that lifts the world toward heaven. Men who are conscientiously faithful to duty are sure to put in motion a wave that will grow larger and larger, as it goes, until some black curse is purified, and higher principles of right given firm footing in the hearts of the people. The great thought of purpose all through Paul's life, was a faithful discharge of duty along the line which he believed to be right. And whenever he found his work was wrong in one direction, he did not consult flesh and blood about turning to the opposite, but immediately walked faithfully in the path of the new seen duty. When Christ was on earth one of the things that seemed to be ever before his eves was to do faithfully the work that the Father had given him.

If the membership of every church should prove faithful to all duties, in church, state and family, soon our world would bloom like the Rose of Sharon, and send forth a sweet influence in every direction, purifying and healing the sores made by sin. All collective bodies of men are moulded into their resultant work by the faithfulness of their individual members. And the church is no exception to this rule. Any local church with a few faithful members in prayer, in contributing, in every good word and work, may become a Gideon-band for power, though they may be strangers to wealth and affluence. And numbers numerically large with great financial power, mental talent and high social position, with no regard to faithful work, may become a blight and mildew curse to any church.

The hopes and high anticipations, of how many once happy families, have been destroyed by unfaithful members no one knows. The hearts of wives are often made to throb and quiver by the treacherous conduct of those who pledged themselves, at the sacred altar, to prove faithful until death. The ignorant children that crowd the street in tattered garments, uncared for, often point in no uncertain direction to unfaithful parents who have but little regard for their offspring. And parents, many, have been left in old age in misery and wretchedness by unfaithful hands of children who should have been a joy and comfort to their best earthly friends.

Let all the friends of right their faithfulness prove,
In family, state and church, wherever they move.

Jacob's Dream.

Men have dreamed in all ages. The causes may be many. And if we were sufficiently versed in the science of this mysterious sleep thinking, we might possibly be able to classify the causes that give birth to the brilliant, flashing thoughts of dream land. But many long years may be numbered with the past before the man is born, who shall write us a scientific book explaining all the various causes of the mystic dream.

Dreams are sometimes the out growth of the physical conditions. A crowded stomach or high fever has often given eyes that saw terrible, frightful hobgoblins during the hours of sleep A state of mental unrest may paint pictures, and hang them upon the walls in dream land's chamber much more unsatisfactory than those seen in the settled, mental vision. But doubtless some dreams, especially some in ancient days, are the hand writings of God's own direct fingers upon the tablet of the heart, to make known something of His future dealings with his people, either as warnings or encouragements or both. And such was the dream of Jacob.

Jacob was in great trouble. He had turned his back on his father's home The mother that loved him so tenderly, was seen now only in the mind's eye. A tiresome day's journey had been made. His thoughts were lingering around the old home with meditations of what the future might develop. With these reflections hovering around the mind, his head placed upon a stone for his pillow, the wide world his home and the blue dome above, its roof, his eyes closed in sweet sleep.

And as the pulsations went on unconsciously, with the gentle breathing noticed only by the heavenly host, God opened his thoughts to things unseen to the world. And through the dark sleep his vision pushed its way to the bright world of perfect love. From the cold, hard stones, upon which his head lay, he saw a ladder reaching to the heavenly city. Upon this ladder he saw angels ascending and descending, and God stood above it. What a beautiful picture this must have been to Jacob! What the color of the ladder or the material, out of which it was made, we are not told. If it was right, it would be pleasant to know; but we will not venture to guess. Four important things in the dream besides Jacob; ladder, angels, heaven and God. But no description of any of them is given. If man had written the account of the dream unaided by inspiration, long discriptions would have been given. At least we think this may be inferred, judging from the way man generally writes when left to himself.

Possibly the first lesson gathered from the dream is this: To teach Jacob that, though he was far away from the supplies and protections of the old home, with no loving voice of father or mother heard, he would not be left friendless and helpless; for as he had seen the angels coming and going on the ladder, so friends would come to his assistance. Let no one be discouraged because long miles may intervene between them and loved ones; the angels may be guarding the old pathway, and keeping it open for you to travel back to the old homestead again some day.

The second lesson seems to be that of mediatorship. The ladder connected heaven and earth. It showed to Jacob that there was a way from earth to heaven; and along the way communication was kept up So in Christ the flesh and divinity came together, making a spiritual highway from earth to heaven. Christ said unto Nathanael, verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. Let us thank God for the ladder that reaches from earth to heaven. Christ is the ladder. He is the way, the life and the truth.

Suffolk Letter.

The only special interest in this section is the "Naval Rendezvous" in Hampton Roads this week. Norfolk is literally robed in gayest bunting, and the harbor contains the ships of war and flags of several nations. It is gratifying to know that, on those very waters where the Monitor and Merimac, in sharpest conflict during the Civil War, changed the naval warfare of the world, now the great steel monsters of several nations are anchored in peace together, in the celebration of our Columbian jubilee. The improved navies and guns are to be means of peace. The very instruments of war are being converted by Christian civilization into guardians of peace. The gospel is to be preached to every creature, all hostile elements are to be brought into the service of the Master. It will be easy to change the commerce, and navies of the world into peace and instruments of religious service, when all the nations are born into the kingdom of Christ. A sword or pistol is harmless in the hands of a man of peace. All nature and art and science are to become buttresses of the truths of salvation and of the church.

AT REST.

Staley Albright, infant and only son of J. C. and A. Felton passed away on Sunday night, April 9th, and was laid to rest in Cedar Hill cemetery on Monday evening, after funeral services at their residence, on Kilby street, in the presence of a large gathering of friends. Thus the little ones come into homes and hearts here, and then go to the home up there to rest forever in the bosom of God. Those who have lost their darlings know how much happier the home is here with children; and by this they may learn how much more blessed heaven will be because the children are there. I cannot imagine a heaven without children: "of such is the kingdom of heaven."

On Tuesday of last week I buried, also, J. M. Hatchel who had been confined to his room for several months. He leaves a wife and five children in sadness and necessity. This is one of those sad cases that touches tender places in our being, and calls forth the sympathy of neighbors and true Christians. "A father of the fatherless, and a judge of the widows, is God in his holy habitation." Orphanage and widowhood seem to me to have special consideration the providences of God; and whenever they trust him, He sustains them and provides for their necessities.

Dr. Barrett and Rev. N. G. Newman report good congregations at Antioch and Holy Neck yesterday.

Antioch is going to remodel and very much improve her house of worship; Berkley is moving in the work of rebuilding, and work is progressing finely on the Norfolk church. Suffolk's new house moves slowly, but it keeps moving toward completion.

W. W. Staley.

April 17, 1893.

Several of the most important posts in the diplomatic service have been filled by the President, and the appointments, in the main, give satisfaction.

THE CHILDREN'S CORNER.

My Dear Children:—

Today I must greet you as happy as the birds and nature, and try with them to do my work as well as theirs is done. There is no doubt that all of the cousins have seen a bird's nest, and noticed how nicely it is made, and perhaps some have felt of the inside to see how soft and cosy a little home mother and father bird have made for the little young birdies. Many of us have been delighted at some time to find Mr. and Mrs Bird's home hid away so nicely in a tree or some where; and with what pleasure have we taken just a little peep into the nest just to see the pretty, cute little eggs, and then how anxiously we have watched then from week to week till the tiny little birdies came out of the shells; and oh, how ugly we thought they were with their great big gaping mouths that would fly open at the least noise, But it did not take long for them to get on their jackets of nice warm feathers, and then they were the sweetest little things you could imagine. It has been a good many years since I was a little fellow but I still remember what a pleasure it was to me to find a bird's nest and how anxious I was for fear some naughty boy or an old hawk would come along and destroy the happiness of the little family. I do hope there is not a boy or a girl so wicked among the cousins that would be guilty of stealing from the birdies their home or their eggs or young ones. To do this would be cruel indeed.

If any one of you at any time is tempted to be so wicked just think how dreadfully bad you would feel if some big giant was to come along and steal your mama and papa from you, or how bad they would feel, and you too, if some other old giant should take you off, and then think that little birdie would feel just as bad too if you, a great giant to birdie, would steal baby birdies. Let each one remember the Golden Rule and do to birdie as you would have people do to you.

I said last week somebody would have to write if we had a Corner this week, and see what a nice lot of letters have come in. Every body write. Love to all.

Cordially yours,
Uncle Tangle.

Double Head, Ala, April 13, 1893.

Dear Uncle Tangle: As I was reading in the Sun this morning and saw so many nice letters from the little cousins, thought I would write. I am a little girl twelve years old, I go to school to Prof. Cliert, Rev. G. D. Hunt is our pastor. I will ask the cousins a question: What chapter is it that the last of every verse is the same I will write again soon if this letter escapes the waste basket.

Yours very truly,
Jennie Hamlin.

Jennie, we welcome you to the Corner and expect you will write again soon.

Elams, N. C., April 4, 1893.

Dear Uncle Tangle:—I will write to the Corner again as I am very much interested in the Cousins letters, and hope they enjoy mine. I go to school every day. I cannot go today my teacher had gone to a wedding. I reckon it is very nice to go to weddings. I went to Sunday school last Sunday, had a very nice time. I like very much to go. I will correct the mistake in my teacher's name: it is Miss Susie instead of Annie. Inclosed find half dime for the Band; will write again soon. Much love to you and the cousins.

Your little niece,
Lula B. Floyd.

Lula, we are glad to get another letter from you. And glad to know you enjoy your Sunday school.

Merry Oaks. N. C , April 7, 1893.

Dear Uncle Tangle:—I will write a few lines today, it is my birthday and I did not know how to observe it any better. I am not going to school now but I go to Sunday school at New Elam and we have preaching by Rev. C. C. Peel. I will ask a few questions. How old was Seth when he died? Who was Noah's father? Who became a pillar of Salt? Who was sent to Nineveh to preach unto the people? I will close for fear my letter will find its way to the waste basket. Inclosed find half a dime for the Band. I remain yours with much love to you and the cousins.

Una Davis.

Una, we are glad to get your letter and would like for you to have a birthday every month if that would cause you to write.

Roanoke, Ala., April 8, 1893.

Dear Uncle Tangle:—As there are so many nice letters in the Corner I thought I would write a short letter, I like to read the cousins letters very much. I attend M. E. Sunday school at Roanoke, it is a fine school and I like to go very, well. I will answer Ivie Andes question. Lamach was Noah's father. I will also answer Alfred W. Andes questions: Enoch was 365 years old when he was taken up to God; Seth was 912 years old when he died; Enos 905 years old when he died; Cainan was 910 years old when he died; Mahalaleel 865 years old when he died; Jared was 662 years old when he died; Noah was 500 years old when Japheth was born; Lamech was 777 years old when he died; Noah was 600 years old when the flood came upon them. I will ask a question. What was the lengeth, breath and depth of Noah's Ark? I will close. If this escapes the maste basket I will write again.

John S. Sledge.

John, you have answered the questions very nicely. Guess you must have read a great deal in order to find all those answers. Write again.

Whaleyville, Va., April 11, 1893

Dear Uncle Tangle:—It has been some time since I wrote to you, but I have thought of you and the cousins often. I see there are several letters this week and I certainly have enjoyed them. I say like Julia Etheredge I wish you would make the paper better, so it would last until I could read it. I tear it so easily. I will answer Julia's question, Reho boam succeeded Solomon as king. Am I right? I would like to see you and Aunt Maggie. I have only one month to go to school now. I will be real glad, for I am growing tired. I will close, please find a dime for the Band. Love to you and Aunt Maggie and the cousins.

Lida Daughtie.

Lida, I am glad to get your letter and hope you will write oftener than you have been doing lately.

Garner, N. C., April 15, 1893.

Dear Uncle Tangle:—I was very much delighted to see the Corner with so many nice letters this week. I must confess my negligence of the Corner for the past, but am determined by God's help to be more enthusiastic in the future. Uncle Tangle pray for me that I may grow up to be a useful Christian and exert an influence over those with whom I associate, to live and work for God. Uncle Tangle, I would be so glad to meet you and Aunt Maggie for I must think she is a sweet lady indeed. We have a very good Sunday school, I try to go every Sunday when I possibly can. I will ask the cousins a question. What did Job's wealth consist of and what became of it. I send ten cents to the Band.

Your niece,
Minnie Moring.

Minnie, we are glad to get your letter and are so delighted to know that you are trying to labor so that God will in the end say to you, "Well done thou good and faithful." I will pray for you.

Renew your subscription.

Hood's Cures

Terrible Headaches

Distressed and Discouraged

Health all Broken—Thoroughly Built up by Hood's Sarsaparilla

Mrs. Eva Covert
Of Bath, N. Y.

"I am glad to have my experience with Hood's Sarsaparilla widely known, because the medicine has done me so much good, I think it will benefit others who are out of health. I was in a very distressing and discouraging condition. I had no appetite whatever; could not sleep well; suffered with excruciating headaches. I felt

Tired and Languid,

Had no ambition and seemed all broken down. After I had taken medicine prescribed by two of our best physicians, a kind neighbor advised me to try Hood's Sarsaparilla. I followed her advice, and the result is **I am perfectly well.** I do not have the headaches now, sleep well, that tired feeling is vanished, and I am bright and ambitious. I can eat heartily at every meal, and have gained in weight from 94 to 105 pounds. I do not have any distress in my stomach, and **epileptic fits,** to which I was formerly subject, never trouble me now. I cheerfully recommend Hood's Sarsaparilla and do not wish to be without it." Mrs. Eva Covert, Bath, Steuben County, N. Y.

HOOD'S Sarsaparilla CURES

Hood's Pills act easily, yet promptly and efficiently, on the liver and bowels. 25c.

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Takes hold in this order:

Bowels,
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ROXBURY, MASS.

Rich in Her Poverty.

As I was crossing the ferry from New York to Hoboken, one day in the early spring, I recognized an old acquaintance in the person of a German woman who was carrying a large market basket.

Her face told the life full of hardship and privation which had been her lot, and yet there was an expression of peace and joy which spoke of some hidden spring within. I had known her in the darkest hour of her trial, when her husband, who was a mason by trade, had been brought home a cripple; when her children were crying for food, and she had not known where to turn for "daily bread." Yet her faith had never wavered, and had carried her triumphantly through all her trials.

I had lost sight of her for some time, and was glad to meet her again. After asking for her welfare, and hearing that she was now comfortable in the home of one of her sons, I said: "Well, Mrs. B——, you have an advantage over me in one thing. You have known what it is to be very poor, and can feel for those who suffer from want, more, perhaps, than I can, who have always had a dollar in my pocket."

Her reply was: "But I have never been so very poor. I have always had food and clothing."

"Yes," I said, "but you have known what it was to be cold and hungry. I remember when you were picking up coals on the railroad, and did not know where to find the next morsel to put into your children's mouths."

She sat silent for awhile, and then, looking up, she said: "I think, sir, that perhaps you feel more sorry for the suffering of the poor than I do.—You, who have never had to suffer in that way, think that want and misery are to be dreadful, and *cannot* be borne I, who have been through it all know that they *can*. There are troubles worse than that, and our heavenly Father is caring for us just as much when we are hungry as when He gives us plenty.

She had prayed for "daily bread" for spiritual strength as well as for bodily need, and her prayer had been answered.

I looked at her in speechless wonder. Toiling early and late, amid sickness and sorrow, for the bare necessaries of life as I knew she had done, suffering agonies of body and mind as few of us could imagine it possible that we could suffer and live, her faith had risen above it all.

To her, human misery seemed as nothing when compared to the higher spiritual life which she had attained.—She had found the "true bread which cometh down from heaven and giveth life unto the world." How few of us when we pray for "daily bread," desire before all things else that heavenly gift. Our privilege as well as duty it is to bring comfort and relief to God's poor, but while we relieve their bodily wants, let us pray that we and they may have faith to seek for spiritual strength and grace to bear every burden, and to realize, with St. Paul, "that the sufferings of this present time are not worthy to be compared to the glory which shall be revealed in us."—*J. M. D., in S. S. Times.*

A Fatal Mistake.

"Nothing in my hands I bring,
Simply to Thy cross I cling."

A young man in a boat, while hunting near New Haven broke an oar. A sudden rain storm was coming up, but he was so desirous of securing a duck he had shot he neglected to go as shore while he could. The squall drove him far from land, and with but one oar he soon found himself helplessly drifting rapidly out to sea Finally, seeing no hope of safety by his own exertions, he took his handkerchief and tied it to the oar, and held it up to attract attention of others, should any vessel come in sight After weary waiting, a sloop was at length seen making for him, and as soon as it was within distance of the boat the captain bade the man jump aboard the instant the sloop came alongside, as it was sailing fast under a strong wind. The order was obeyed. He jumped and caught the taffrail with both hands, "Saved!" you say. No, for no sooner had he seized hold than he was pulled back, fell into the water, and was seen no more, as the sloop dashed onward in its course. He had tied the boat's painter about his loins, and so the weight of the boat dragged him down into a watery grave. In trying to save his game he was driven out to sea; and then, in trying to save his boat, he lost his life. Had he divested himself of every weight and leaped unfettered into that ark of safety, which for an instant was within his reach, he would have been saved. Oh, the folly of those who are anxious to save trifles and reckless in risking all—who hesitate to lay aside every weight, and the sin that so easily besets them, and thus forever perish.—Did they say as Toplady, "*Nothing* in my hands I bring;" did they drop what was dear to them, as a right hand or eye, for the sake of eternal life they would gain heaven.

He that forsaketh not all that he hath cannot be Christ's disciple. If there be love of money, or fear of hardship, or dread of ridicule, or choice of pleasure—whatever it is that fetters and loads down the soul, there is no hope of heaven. The gate is narrow. There is no room for the bulky appendages which the self-righteous, or worldly, or covetous burden themselves. To dream of thus entering heaven is a fatal mistake. But by giving up all, we gain all. By dropping the toys of time we receive the wealth of eternity.—*Church Union.*

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Living and Teaching.

When Dr. Emmons of the last century was asked, "what is the best remedy for inattention in a congregation?" he replied: "*Give them something to attend to.*" This seems a pertinent reply; but if we remember, Christ gave his hearers "something to attend to" but the vast majority attended, to it not, some of them went away, got offended at Him and His teachings. There is one factor in all congregations that must be considered and that is—the hardness and indifference of the human heart and the power of the will to reject Christianity.

In this connection, we give an extract from one of the papers about Mr. Moody, on "live what you teach:"—

We remember hearing Mr. Moody say, 'No one can teach cream and live skim milk.' The force of any Scripture lesson is largely limited by the personality of the teacher. Sometimes the truths of the Bible will affect the hearer in spite of the character of the one who utters them, but usually they possess only about the spiritual vitality of the teacher. First of all, then, the teacher should seek to be what he urges his scholars to become. He should study his lesson, not for them, but for himself. Having been greatly quickened by its truths he will be able to quicken others, but not otherwise. Said a man once of Phillips Brooks, 'I did not know of what he had been talking, although my eyes never once wandered from his face; but I know that what he said he believed; that he is greater and better than his sermon, and I'm a better man for having been under his influence.'"—*Churchman.*

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The Backward Child.

Everybody is ready to pet and praise the forward child, the child whose cleverness reflects credit upon his parents and teachers, and whose attainments are felt to be a testimonial to his school and to forecast for himself a successful future when school days shall be over. Father and mother point with pride to Willie's certificates of progress, to Willie's prizes, to Willie's proficiency in arithmetic and grammar, to Willie's fondness for study and the ease with which he acquires difficult lessons. Not long ago I heard a man of large experience in affairs, himself the winner of a fortune in the teeth of adverse circumstances, exclaim in the presence of his son, bright lad of twelve; "Fred is a genius! He always comes out at the head of his class. As for these drawings, which you observe show uncommon talent and skill, why, he doesn't labor over them, does he, mamma? They are sketched as fast as his pencil can move. It's perfectly amazing!" Freddie, standing by, cool and complacent, accepted this homage with a superb air of indifference; he was evidently accustomed to parental tributes and they had ceased to be an incentive. The probability was that Freddie had touched high water mark. He would never do much better work than he was doing now. The motive for study had been taken away by the indiscreet admiration of an overfond father. Yet I believe in praise for young and old. Human nature is dependent on affectionate appreciation of its endeavors Few ever outgrow the necessity to be approved by those with whom they associate in the everyday intercourse of the household. The weary wife toiling on at her common tasks—at the making and mending, baking and sweeping, saving and and scrimping which fall into the daily lot of so many women—brightens up and receives new courage if her husband takes the time and trouble to praise her. His gratified notice of her pretty and tasteful gown or of the arrangement of her hair fills the morning with sunshine, and he, too, great strong fellow though he be, goes on his way rejoicing if the dear wife gives him a kind, commendatory word.

If grown people love, nay absolutely require praise, and find it as manna on the hard road of life, it cannot surprise us that children thrive on such a diet judiciously administered. The care should be, however, not to feed their vanity while endeavoring to train them in a proper degree of self reliance and a just measure of self esteem.

The backward child—backward for whatever cause is in little danger of spoiling from this source. He, or she, may be physically weak, may perhaps be physically infirm, without the knowledge of busy parents or preoccupied teachers. Often a little child is scolded or punished for inattention when the ear is at fault, not the mind. That delicate organ is not quick to receive impressions, has lost its sensitiveness through injury or cold, and a deaf child is blamed for not hearing aright, or for not answering promptly when called. A boy or girl may be color blind or sighted, or far-sighted, and for this reason be unable to keep pace with mates whose sight is normal. Do not be hasty to condemn a child for something which is only a misfortune or a calamity, not a fault. A little gentle experimenting in the home will frequently solve the problem which is the perplexity of the class-room.

Again, a child is often backward because, in a graded school, he or she is not adjusted properly to the rank selected. The preparatory work may have been imperfectly done and the poor little pupil may be, in reality, toiling far harder, and with more conscientious effort, than the brilliant comrade who surpassed him with little difficulty. Class-room triumphs do not always tell when the race is run in the later life, and the qualities of diligence, fidelity and responsibibly are incomparably beyond some which make a greater show, as, for instance, facility, a talent for memorizing and a readiness to imitate

The backward child is just as interesting to the teacher who takes hold of his profession as the other who penetrates mysteries at a glance and recites a lesson glibly after a few minutes' study. In fact, the backward pupil should awaken the stronger sympathy, the greater interest, for there is, could it but be discovered, a reason for the slower mental process and a compensation also in a power to grasp and to retain what is once mastered, which in the long run is as useful as the opposite faculty of easy attainment. That mother or teacher who is wise enough and clear-sighted enough to recognize and consider the claims of the body, to estimate the demands made by raipid growth, and to take heed to the indications of nature in the child's own attractions and repulsions, will very probably be repaid in time. The manly little fellow may not take kindly to his books just yet, but God's great picture book of life has its fascinating pages open before his eyes, and he may by and by be a botanist, a geologist, or an astronomer If he can be lured to any single occupation or pursuit, though it be nothing beyond some little daily "chore" which helps mother, let him be praised for achievement in this, and never allow him to be rated lower than another so long as you are convinced that he is honestly doing his best

The backward child may indeed be deficit in application, not in capacity. Should this be so, arouse him, not by a hailstorm of nagging or a downpour of fault finding but by a system of rewards lovingly adapted to his disposition and character Suffer no discouragement to creep into your own heart concerning him, and do not allow him or her to feel that there is reason for any doubt about their reaching the top of the ladder in due season. The top, mind not the middle rounds; any one can reach these. Set a definite aim before your child, cultivate a high and noble ideal, but be willing to climb slowly. Haste is at the root of many a failure, haste and lack of thoroughness as one goes on.

With tender regret for lost opportunities, who has not sometimes seen a mature woman timid, self-conscious, handicapped from youth to gray hairs simply because she was a "backward" child once, and therefore was snubbed and ridiculed and pushed into the background, while her sisters and brothers bore off the honors and were the objects of universal estimation? A wrong for life was done to the little daughter, and her daughter may perhaps suffer from the same old mistake, for wrongs are far reaching. Be pitiful and just to the backward child in your home.—*Margaret E. Sangster.*

Christian vs. Tobacco.

Tobacco using is a habit commendable in no one, least of all in a man professing a likeness to Christ. There is nothing Chrislike about it, for it is wasteful, filthy, hurtful, and selfish, with not one redeeming feature. It is wasteful because the user has nothing to show for the money which might have been spent for food and clothing for himself and family. It is hurtful, for it renders one more liable to disease, and the system becomes less susceptible to the action of medicine. It is a selfish hadit, for the user has more regard for his depraved appetite than for the pleasure af those nearest to him. Indeed, it is more than selfish: it is mean. For his wife has the impure smoke to inhale by day and his impurer breath at night, but she is not allowed to puff the smoke or chew the quid for herself. Besides the family, there is the community at large that is imposed upon by every one that carries a smoking pipe or cigar upon the streets or in public resorts.

Pure air is the inherent right of all and a requisite to perfect health. Any man, therefore, whatever his profession or pretense, commits an offense against the individual right and the public health by fouling the air that belongs to others. Now, then, since no amount of habit, of itself, makes a practice justifiable, has a person any more right to blow tobacco smoke in the air that another has to breathe than he has to throw his quid in the water that another is to drink?—*F. P. Fish, in Herald of Gospel Liberty.*

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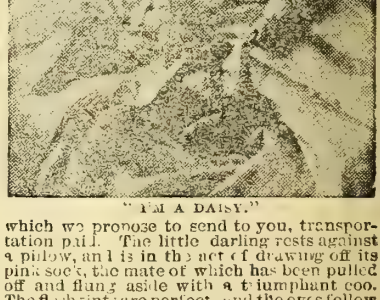

"I'M A DAISY."

which we propose to send to you, transportation paid. The little darling rests against a pillow, and is in the act of drawing off its pink sock, the mate of which has been pulled off and flung aside with a triumphant coo. The flesh tints are perfect, and the eyes follow you, no matter where you stand. The exquisite reproductions of this greatest painting of Ida Waugh the most celebrated of modern painters of baby life are to be given to those who subscribe to Demorest's Family Magazine for 1893. The reproductions cannot be told from the original, which cost $400, and are the same size (22 inches). The baby is life size, and absolutely lifelike. We have also in preparation, to present to our subscribers during 1893, other great pictures by such artists as Percy Moran, Maud Humphrey, Louis Deschamps, and others of world-wide renown. Take only two examples of what we did during the past year, "A Yard of Pansies," and "A White House Orchid" by the wife of President Harrison, and you will see what our promises mean.

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One Stitch at a Time.

"What is the secret by which you do your work so beautifully?" The questioner held in her hand an exquisite piece of crochet work, wrought by the lady to whom the question was addressed.

"There is no secret about it," replied the lady; "I only make every stitch as perfect as I can, and am careful to put it exactly in the right place. There isn't one wrong or careless stitch in all that work. If I make a mistake, I ravel it out and correct it."

One perfect stitch at a time. So the marvelous fabrics of lace at fabulous prices are made. So the intricate and exquisite embroideries are wrought. So costly garments of men and women are put together. One perfect stitch at a time!

The noblest lives are lived—one moment at a time. No moments wasted; no moments carelessly spent; no moments viciously spent. Wrong stitches in crochet can be raveled out, and made right. But who can reverse the tide of time, and undo a wrong act and make it right?

Some unknown friend left a card on my desk, on which was printed this: "I shall pass through this world but once! Any good thing, therefore, that I can do, or any kindness that I can show to any human being, let me do it, now, in his name and for his sake! Let me not defer or neglect it, for I sh ll not pass this way again."

Is there a better secret than that for making the whole fabric of life perfect? "Any good thing that I can do;" that covers all our duty to God and to ourselves "Any kindness that I can show to any human being;" that covers all our duty to our neighbor. Love to God and to our neighbor is the fulfilling of the law.

One stitch at a time! Sometimes we allow ourselves to become confused with the thought or feeling that we have a dozen things to do at once. But this is a mistake. We can do but one thing at a time, think one thing at a time, speak one word at a time, see one thing at a time. For every duty really required of us, we have time given in which to do it. We may pass rapidly from one task to another, we may construct machinery by which much of our work can de done simultaneous, and thus multiply our executive power; but to live two minutes at once; is something no mortal can do, any more than we can recall one act or one moment of the past.

"Let us then be up and doing,
Heart within and God o'erhead."

— *Christian Advocate.*

The Way to Heaven.

A simple word, an earnest action, the expression of a careful thought—these have the power to transform a life. Thus it was that a poor match-boy could become a street missionary:

This poor boy stood, some time ago, at the corner of one of the busy streets in Glasgow, selling matches. As he stood there a gentleman approached him and asked him the way to a certain street. The way to that paticular street was very tortuous, but the little fellow directed him very minutely. When he had finished his directions, the gentleman said, "Now, if you will tell me the way to heaven as correctly, I'll give you a sixpense."

The boy considered for a moment, then suddenly remembering a text he had learned at Sunday school, he replied, "Christ is the way, the truth and life, sir." The gentleman at once handed him the promised sixpence, and left him visibly affected. The child thought this an easy way to make money, and going along the street, he met an old companion of his father's, whom he stopped and to whom he said, "If you give me a sixpence I'll tell you the way to heaven.

The man was surprised, but, from curiosity, he handed the boy a sixpence, and was told, "Christ is the way, the truth, and the life."

"Ah!" said the man, "I have been looking for the way in the saloon these many years, but I believe you are right It was my mother's way.

Going on his way the boy told the same message to others. In after years it was his privilege to tell it to the heathen, for the litttle fellow saved a little child from being run over one day, and, from gratitude, he was educated by the child's father, and to day he is a foreign missionary, showing to others the way to heaven. —*Exchange.*

There is a romantic idea in the minds of some of our young sisters that they can reform an attractive and dissipated young man by marrying him. Cold facts compel the statement that this experiment is nearly always a dismal failure. She who marries a man who drinks, even moderately, must make up her mind sooner or later to be a drunkard's wife.—*Central Baptist.*

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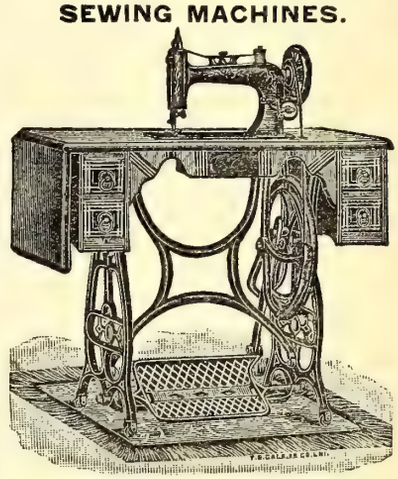
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Post Mortem Love.

I stood at his coffin, and then there were many tongues to speak his praise. There was not a breath of aspersion in the air. Men spoke of self-denails—of his work among the poor, and of his good qualities, of his quietness, his modesty, his humility, his pureness of heart, his faith and power. There were many who spoke indignantly of the charges that falsehood had forged against him in past years and the treatment he had received. There were enough kind things said during the two or three days that he lay in the coffin, and while the company stood around his grave, to have blessed him and made him happy all his fifty years, and to have thrown sweetness and joy about his soul during all his painful and weary journey. There was enough sunshine wasted about the black coffin and dark grave to have made his whole life-path bright as clearest day. But his ears were closed then, could not be thrilled by the grateful sounds. He cared nothing then for the sweet flowers that were piled upon his coffin. The love blossomed out too late. The kindness came when the life could not receive its blessings.

But meanwhile there is a great host of weary men and women toiling through life toward the grave, who need cheering words and helpful ministries. The incense is gathering to scatter about their coffins; but why should it not be scattered in their paths today? The kind words are lying in men's hearts and trembling on their tongues, which will be spoken by and by when these weary ones are sleeping; but why should they not be spoken now, when they are needed so much, and when their accents would be so pleasing and grateful?—*Exchange.*

To the Point.

When professedly Christian people have time to chase up the vagaries and delusions of Lieut. Totten and other manipulators of millennium mathematical computations, it is a pretty good sign that they need to engage in some practical form of Christian service. If the end is coming this September, it will be well to crowd the interim with good works. It is more than likely that the lieutenant has made an error of some fifteen thousand years, or so, in one of his varied twists of the figures; but good works will always be in place, and will count mightily when born of faith.—*Standard.*

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CONDENSED SCHEDULE.

In Effect Nov. 27, 1892.

SOUTHBOUND	No. 9.	DAILY. No. 11	No. 37
Lv Richmond	12 45 pm		12 50 am
Burkeville	2 51		2 40
Keysville	3 35		3 18
Ar Danville	5 55	7 25 am	5 35
Greensboro	8 00	9 20	6 54
Lv Goldsboro	2 35 pm	†7 45 pm	
Ar Raleigh	155	11 10	
Lv Raleigh	4 40 pm	6 15 am	
Durham	5 37	7 15	
Ar Greensboro	4 30	9 15	
Lv Wins'n S'l'm	†6 40 p m	*8 00 a m	
Lv Greensboro	8 10 pm	9 30 am	659 am
Ar Salisbury	9 50	11 04	812 am
Ar Statesville		12 03 pm	
Asheville		4 25	
Hot Springs		5 57	
Lv Salisbury	9 55 pm	11 14 am	8 17 am
Ar Charlotte	11 10	12 40	9 25
Sprt'burg	1 56 am	3 36	11 37
Greenville	3 07	4 24	12 28
Atlanta	9 00	11 00	4 55
Lv Charlotte	11 30 pm		9 35 am
Ar Columbia	6 00 am		1 20 pm
Augusta	10 00		4 25

NORTHBOUND	No 10	DAILY. No 12.	No 38
Lv Augusta	6 00 pm		12 30 pm
Columbia	10 50		3 50
Ar Charlotte	6 00 am		7 30
Lv Atlanta	9 20 pm	8 05 am	12 45 pm
Ar Charlotte	6 40 am	7 00 pm	8 05
Lv Charlotte	6 55 a m	7 45 pm	8 15 pm
Ar Salisbury	8 17	9 15	9 24
Lv Hot Springs		12 39 pm	
Asheville		2 45	
Statesville		7 47	
Ar Salisbury		8 37	
Lv Salisbury	8 27 am	9 52 pm	9 29 pm
Ar Greensboro	10 10	11 20	10 42
Arwnsn S'l'm	*11 30 am	†1 00 a m	
Lv. Greensboro	10 20 am	11 35 pm	
Ar Durham	12 11 pm	3 35 am	
Raleigh	1 09	6 00	
Lv Raleigh	1 28 pm	†8 45 am	
Ar Goldsboro	3 05	12 05	
Lv Grensboro	10 20 am	11 35 pm	10 47 pm
Ar Danville	12 01 pm	1 15 am	12 01 am
Keysville	2 45	4 05	4 05
Burkeville	3 25	4 51	4 51
Richmond	5 30	7 00	7 00

† Daily except Sunday.

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p. m daily except Sunday; arrive West Point 5 00 and 6 00 p. m.

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 12 45 p m daily; leave Keysville 3 45 p m; arrive Oxford 6 00 p m, Henderson 9 10 a. m, Durham 7 20 p m Raleigh 6 00 p m. Selma 10.45 p. m. Returning leave Selma 12 55 p. m. Raleigh 4 40 p m, daily, Durham 6 00 p m Henderson, 6 30 p m Oxford 8 15 p m; arrive Keysville 11 45 p m, Richmond 7 00 p m.

Mixed train leaves Keysville daily except Sunbay 3 30 A. M.; arrives Durham 11 55 A. M Leaves Durham 7.45 A. M. daily except Sunday; arrives Oxford 9. 20 A M, Keysville 3 00 P. M.

Additional trains leave Oxford daily except Sunday 4 15 p m; and 12 20 p m, arrive Henderson 5 10 and 1 05 p m. Returning leave Henderson 6 30 p m and 2 30 p m daily except Sunday; arrive Oxford 7 25 p m and 3 15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 189

TRAINS MOVING NORTH.

	No. 34. Pass. Daily.	No 38. Pass. and Mail. Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Pl'ns	7 14	1 39
Macon,	7 22	1 4o
Arrive Weldon,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m.
Macon,	1 13	7 06
Warren Pl'ns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a. m., 2.00 p. m Arrive at Franklinton at 8 10 a. m, 2.52 p. m. Leave Franklinton at 12 30 p. m., 6.05 p. m. Arrive at Lousburg at 1.05 p. m., 6.40 p. m. JOHN C. WINDER, Gen'l Manager WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R. R.,

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

	No. 41 Pass. & Mail.	No. 45. Freight & Pass.
Leave Raleigh	4 00 p. m.	8 35
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	3 35
Arrive Hamlet,	7 20	8 10 p. m.
Leave "	7 40	
" Ghio	7 40	
Arrive Gibson,	8 15	

GOING NORTH.

	No. 38. Pass. & Mail.	No. 40. Freight & Pass.
Leave Gibson,	7 00 a. m.	
" Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron.	9 26	9 31
Sanford,	9 52	10 55
Moncure.	10 16	12 10 p.m.
Merry Oaks	10 26	12 50
Cary,	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsborro Road.

Leave Pittsboro at 9.10 a. m., 4 00 p. m arrive at Moncure at 9.55 a. m. 4.45 p. m

Leave Moncure at 10.25 a. m, 5.10 p m arrive at Pittsboro at 11.10 a. m 5.55 pm

Receipt Column.

E D Turner, last week should have been '93.

Rev C C Williams $.50, June '93.

E A Holt $1.00, Sept. '93.

T A Mills $2 00, Feb. '93.

James M. Lambeth $1 50, April 15, '93.

Miss Mollie Griffin $1.00, May, '93.

B P Moore $2.00. Dec. '93.

B B Fish $1 00, Oct '93.

James Kallam $3.00, April, '94.

W A Sharp $2.35, Feb. '93.

W B Madison $2.00, Dec. '93.

Z Kelly $1.00, July '93.

Mrs E A Moffitt $10.00 Dec. 1, '97.

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"Laborers Together With God."

It is not the part of wisdom to become impatient over the slow movement of great reforms. They are doubtless subject to laws and conditions no less surely than the ebb and flow of ocean's tides or the process of the seasons. These cannot be hastened, neither can great reforms.

Let us consider that the greatest actor in history is God, not man; and that God always takes a plenty of time for what is to be done, It is a mistake to suppose that the progress shown by the world up to the present day is primarily the work of men, and that they could have reached their present state a thousand or five hundred years earlier than to-day. The great agent has been God. Men have been but his servants, doing the things that he has set before them to do as the outcome of thoughts and conditions that he has inspired and arranged. The world's progress has been, on the whole, as rapid as the conditions permitted, and men could neithea have hastened nor prevented it.

What men can do, as individuals or in groups, is to refuse to do what God gives them a chance and a call to do. We are free in our ability to choose our own courses of action. It is certain that a man may either do what God wants him to do or refuse to do it. It is no less certain that if he does not do what God wants done, it will be done, never heless, by some other agency. Men are powerless to stay the unfoldings of Divine purpose, Their neglect to aid in these unfoldings, and also their occasional hostility thereto, may even contribute in some way to the very ends which they neglect or oppose; but what a record they make as moral beings and what a loss comes to themselves! Recall the deap question of Eliphaz the Temanite: "Can a man be profitable unto God as he that is wise may be profitable unto himself?" God can and does make even the wrath of men to praise him (Ps 76: 10) but the sin and folly of men react with terrible consequences upon themselves. It is one of the most wonderful things of history that through whole periods in which (e. g., the French Revolution) men have worked fierce destruction among themselves the conditions have besn preparing for a more marked progress of the kingdom of God than ever before.

Let us "cast our burden on the Lord" and learn not to fret if progress toward great ends seems less rapid than it should be. We have only to do what is plainly required of us and patiently intrust to God the entire work to which we contribnte our part. Of course we may and should exhort others to do their full duty also. We should exhort at home and also send the Gospel to the heathen. Only let us not fret and worry and despair if progress is not made at lightning speed. It is as unwise to expect too much as to expect too little. It takes time for a tree to grow, for a thought to develop, for a purpose to mature for a reform to be ccomplished.—*Star.*

Notice to Pastors.

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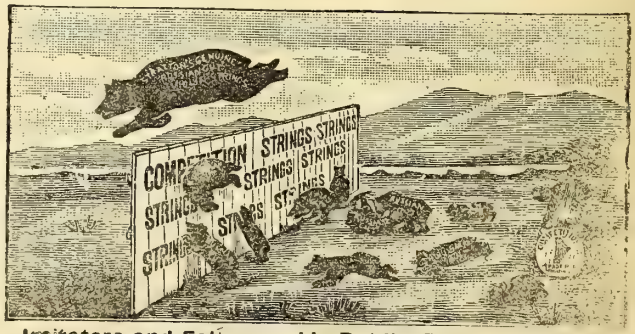

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VOLUME XLVI. RALEIGH, N. C., THURSDAY, APRIL 27, 1893. NUMBER 17.

The Christian Sun.

The Organ of the General Convention of the Christian Church

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice.
4. Christian character, or vital piety the only test of fellowship or membership,
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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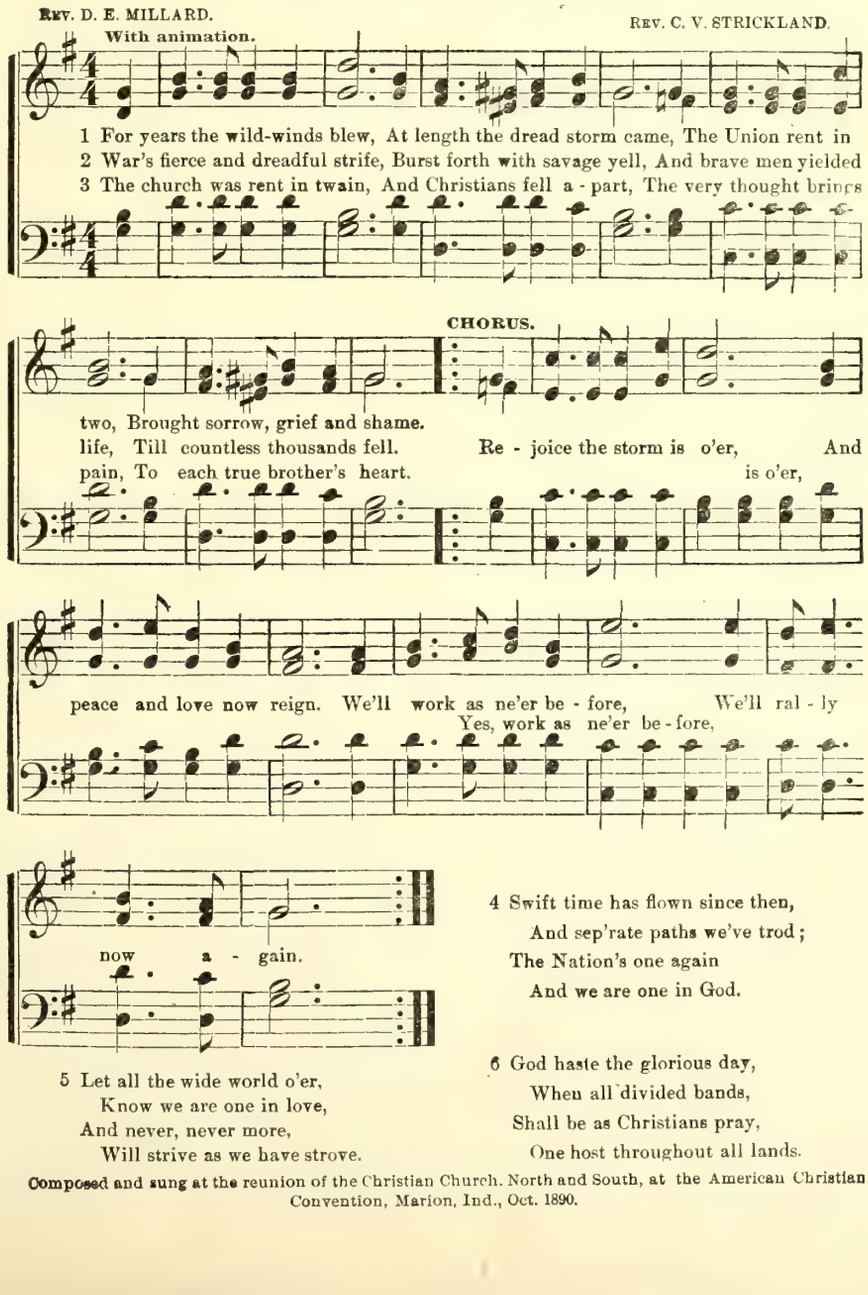
A REUNITED CHURCH.

Rev. D. E. MILLARD. Rev. C. V. STRICKLAND.

With animation.


1 For years the wild-winds blew, At length the dread storm came, The Union rent in
2 War's fierce and dreadful strife, Burst forth with savage yell, And brave men yielded
3 The church was rent in twain, And Christians fell a - part, The very thought brings
CHORUS.
two, Brought sorrow, grief and shame.
life, Till countless thousands fell. Re - joice the storm is o'er, And
pain, To each true brother's heart. is o'er,
peace and love now reign. We'll work as ne'er be - fore, We'll ral - ly
Yes, work as ne'er be - fore,
now a - gain.

4 Swift time has flown since then,
And sep'rate paths we've trod;
The Nation's one again
And we are one in God.

5 Let all the wide world o'er,
Know we are one in love,
And never, never more,
Will strive as we have strove.

6 God haste the glorious day,
When all divided bands,
Shall be as Christians pray,
One host throughout all lands.

Composed and sung at the reunion of the Christian Church. North and South, at the American Christian Convention, Marion, Ind., Oct. 1890.

A True Woman.

She doeth little kindnesses,
Which most leave undone or despise;
For naught that sets one heart at ease,
And giveth happiness or peace,
Is low esteemed in her eyes.

She hath no scorn of common things;
And, though she seems of other birth,
Round us her heart twines and clings,
And patiently she folds her wings
To tread the humble paths of earth.

Blessing she is; God made her so;
And deeds of week-day holiness
Fall from her noiseless as the snow,
Nor hath she ever chanced to know
That aught were easier than to bless.

She is a woman—one in whom
The springtime of her childish years
Hath never lost its fresh perfume,
Tho' knowing well that life hath room
For many blights and many tears.

I love her with a love as still
As a broad rivers peaceful might,
Which, by high tower and lowly mill,
Goes wandering at its own sweet will,
And yet doth ever flow aright.

And on its full, deep breast serene,
Like quiet isles, my duties lie;
If flowers around them and between,
And makes them fair and fresh and green—
Sweet homes wherein to live and die.

—*James Russell Lowell.*

The Pulpit.

The Birth of Christ.

For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. Luke 2:11.

The birth of Christ is the most remarkable event in the history of the world. It means more to man than any thing else that has ever occured.

There are three questions to be considered in order to understand the birth of Christ in all the fulness of its meaning.

I. *The character and position of Christ before he came into the world.*

If a messenger should come to our country from a distant land with a message of great importance to us we would want to know who he is, and what is his position in the country from whence he came. This would in some measure determine the value of his message.

1. Christ existed before he was born into this world. This is clearly stated in the Scriptures, John 1:1–3; Colo. 1:16–17.

2. He was in the imagine of God. Colo. 1:16; Heb. 1:1–3; Thil. 2:6.

3. He sustained the most intimate relations to his Father. He dwelt in his bosom. John 1:11; Matt. 11:26.

4. He was rich in his prexistent state. 2 Cor. 8:9; John 17:5.

5. Through him the Father created all things. John 1:3; Heb. 1:2; Colo 1:16–17. The nature, character, and position of Christ in heaven shows the importance of his mission into this world.

II. *Christ's coming into the world, and what it was to him. John* 1:14.

It was leaving exalted state, and descending to a humble position. Phil. 2:6–8. It was the putting off the form of God, and putting on the form of man. 1 Tim. 3:16.

There is, to me, a profound mystery in the incarnation of Christ. How he could come as he did I do not, and cannot now understand. I cannot understand how I live in my own body. Much less can I comprehend the incarnation of Christ.

Christ's incarnation meant great sacrifice and self-denial to him It meant giving up heaven for earth, a crown and a throne for a crown of thorns and the cross. Why did he do this? Cor. 8:9.

During the past year the German Empire was ravaged by the cholera, and suffered from a dreadful famine. Hundreds of men and women perished from hunger and disease caused by it. Suppose that the Emperor to releave his starving people and save themfrom perishing had parted with all his wealth and reduced himself to abject poverty, and went among them to sympathize with and aid them. Poets would have sung his praise, historians would have eulogized him, and all civilized nations would have honored him. But what would all this have been to what Christ did and suffered for our redemption.

III. *What Christ's coming means to us.* 1 *John* 4:14; John 3:17; Luke 19:10.

It means pardon, spiritual life, moral strength, comfort in sorrow, hope in death, and eternal life in heaven.

1. It means pardon. Acts 13:38–78;10:45; Colo. 1:15.

While living in the enjoyment of "the pleasures of sin" men do not realize the need of pardon, but the hour comes when they do. Luke 7:-36–50. The prodigal son knew that he was doing wrong while mingling in the society of the wicked and endulging in their vices; but he did not realize his need of pardon till he felt that he was perishing.

2. It means justification. Rom. 5:1–2.

Sin brings condemnation. John 3:18–19. This condemnation fills the mind with fear, and dread of the future.

When God pardons a man's sins he receives him to the arms of his love, and treats him just as though he had never sinned. "Being justified by grace" he is "made according to the hope of eternal life."

3. It means spiritual life. John 14;6;5:21: Titus 3:–3. Through the quickening and the cleansing power of divine truth and the Spirit of God, man is raised to a new life of purity, love, happiness, and hope. 2 Cor. 5:17; 1 Peter 1:3–5. He lives in a new world of thought, enjoyment, and action. He has new loves, new desires, and new hopes.

4. Comfort in sorrow. Isa. 61:1–3.

Sorrow and affliction come in some form to us all. There is no escape from trials and troubles. Psalms. 34:19- But deliverence comes through Christ. Rom. 5:1–5. Christ does not deliver us from all affliction now, but he gives us strength to bear them Isa. 43:1–3. Christ gives us the assurance that we shall ultimately be delivered from all sorrow. John 14:1–3. The pass of Glenes Scotland is reached by a long steep path; but at the top is a stone with the inscription, "Rest, and be thankful." Such is the Christian's path to heaven." Rev. 14:13.

5 It means strength in weakness. John 15;4–5; Phil. 4:13. We are unable to meet in our strength the trials and temptations of life, but we find the needed help in Christ, "who of God is made unto us wisdom, and righteousness, and sanctification."

6. It means hope in death. 1 John 5:11–12; John 10:10,27–29. Trusting in the promise of Christ the Christian knows that his future is safe. 2 Tim. 1:12. He can sweetly rest on this truth. The Princess Elizabeth, daughter of Charles I., was found dead in her room, with her head leaning on the Bible open at the words, "Come unto me, all ye that labor and are heavey laden, and I will give you rest" How sweet this rest to her in the hour of death, and millions of believers in Christ have realized the same.

When St. Augustine was about to die he caused the penitential Psalms to be written out and fixed to the wall near his bed; he then read them with tears streaming down incessantly. And lest he should be diverted from this pious exercise, he, ten days before his death, desired those about him not to suffer any one to come into his chamber except at the hours when his physicians came to visit him; or when his food was brought in. His desire was complied with, and he thus spent the whole time in prayer. He was perfectly sensible at his death, neither his sight nor his hearing being impaired. His friends were at his bedside praying when he died. He made no will, being so poor that he had nothing to dispose of; but it was always his earnest wish that his library and all the books belonging to his church should be carefully preserved.

Contributions.

The Right of Woman to Preach.

In order to defend some of my former argument in favor of woman's right to preach, which Dr. Barrett thinks he has totally demolished, I take this opportunity to do so, and also add some new points as props in defence of her right.

Dr. Barrett's argument against "the Right of Woman to Preach," is based on 1. Timothy 2:11—14.

"Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor usurp authority over the man but to be in silence. For Adam was first formed then Eve.

And Adam was not deceived, but the woman being deceived, was in the transgression."

"A curse follows sin, as naturally as fruit follows the blossom on the tree. It would be strange if no curse were attached to the sin of the woman who was deceived and led Adam into sin, but a curse was attached as I understand, and the woman was prohibited from becoming a herald of the glad news of man's redemption from the fall into which woman's folly led him."—Dr. Barrett.

"And so it is written. The first man Adam was made a living soul; the last Adam was made a quickening spirit." 1. Cor. 15:45.

"It ought not to be passed by," says Dr. Lightfoot, that Adam, receiving from God? the promise of Christ. "The seed of the woman shall bruise the head of the serpent," and believing it, named his wife Chavah, that is, Life, and Adam called the name of his wife Life." What! Is she called Life that brought death into the world "But Adam perceived the last Adam, exhibited to him in the promise to be a quickening or life giving spirit; and had brought a better life of the soul; and should at last bring in a better life of the body. Hence is that saying, John 1:4. In Him was life."

"But when the fulness of the time was come, God sent forth his son, made of a woman, made under the law. To redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4—5.

The penalty pronounced for breaking the law was death: The Covenant of the New Testament gives life everlasting, as the result of the sacrificial death of the Immacalate son of God, to all who believe in his name, and trust in him for salvation. Why should woman from whom he had his human body be prohibited from proclaiming his glad news? If death entered the world through woman, so did Jesus enter the human existence by woman, and of him it is witten, "In Him is life." So for no word of the curse attached to woman is found.

"And in the sixth month the angel Gabriel was sent from God unto a city of Gallilee, named Nazareth. To a virgin espoused to a man whose

named was Joseph, of the house of David: And the virgin's name was Mary. And the angel came in unto her, and said. Hail, thou that art highly favored, the Lord is with thee; blessed art thou among women.

And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

And the angel said unto her, Fear not, Mary; for thou hast found favor with God

And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.

He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David

And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end

Then said Mary unto the angel. How shall this be, seeing I know not a man?

And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God.

And Mary said, behold the handmaid of the Lord, be it unto me according to thy word. And the angel departed form her. Luke 1. No curse in all this Bro. Barrett, all is blessing.

"And the angel said unto them, (the shepherds,) Fear not; for behold I bring you good tidings, of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. Luke 2:10

"And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher; and she was a widow of about four scorse and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. Luke 2:36.

What! A woman preacher in a public place of worship, as a herald of the glad news of man's redemption from the fall?

The prophetess Anna does not appear to have considered herself prohibited

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruits, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. St. John 16."

Does this mean the general body of followers, or the apostles only?

"But when the comforter is come whom I will send unto you from the Father, even the Spirit of Truth, he shall testify of me.

And ye also shall bear witness, because ye have been with me from the beginning. John 15:26;27.

"Some critics have confined the whole of this chapter to the apostles of our Lord, and the work of propagating Christianity to which they had been called. The whole comment of Rosenmuller on this chapter proceeds on this plan and shows at once how nugatory it is The appointment to, and preparation for, the work of the sacred ministry, must ever be primarily with Christ; for those who have no higher authority than that which they derive from man, are never likely to be useful in Christianizing the world. The persecutions to which the apostles were exposed, has been the common lot of Christians from the foundation of Christianity. The consolations and influences of Christ's spirit have not been the exclusive privilege of the apostles; they are the birthright of all the sons and daughters of God."—Dr. Clark.

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one. As thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." St. John 17:20,21. "For as many as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free. there is neither male nor female: for ye are all one in Christ Jesus." Gal. 3:27, 28. "Christ will have all his members to be one in Spirit,—one in rights and privileges, and one in the blessedness of the future world."—Dr. Clarke

Now I bring to your notice two other women, who received a command or commission from an angel, and from Jesus, to carry the glad tidings of a risen Saviour to his church and ministry—that is to the disciples. The angel said—"And go quickly and tell his disciples that he is risen from the dead; and behold he goeth before you into Gallilee; there shall ye see him, lo I have told you.

And as they went to tell his disciples, behold, Jesus met them, saying, all hail And they came and held him by the feet and worshipped him.

Then said Jesus unto them, Be not afraid; go tell my brethren, that they go into Gallilee and there shall they see me."

This command was received from Jesus the Head of the Christian church, to go and carry the news of man's redemption to his waiting church and ministry, the disciples, therefore the message, since it is recorded in the Scriptures, was doubtless official.

"The case of the "first apostle of Christ in Samaria," as sister Adams calls her, is more fully against her than any other quoted. In the first place, Christ never had but twelve apostles, and they were all men."

According to this view of the case, St. Paul, and Mathias were not apostles of Christ, though so often claiming that distinction; according to my way of counting, there were thirteen of the Apostles, exclusive of Judas Iscariot, who made the fourteenth chosen or called. Bro, Barraett is right, into this band there was no woman. But how a Greek scholar, and Bible student could have made the mistake of supposing that the word apostle, always meant one of this band, I cannot see.

"Paul, an apostle of Jesus Christ, by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope. Tim. 1:1.

"We have already seen that the term apostle, literally signifies a person sent from one to another, without implying any particular dignity in the person; or importance in the message. But it is differently used in the New Testament, being applied to those who were sent expressly from God Almighty, with the message of salvation to mankind."—Dr. Adam Clark.

Did not Jesus, the Head of the church, therefore an official sender, send the women to carry the important tidings that the Messiah had come, to other Samaritans. Therefore was she not officially sent, with an official message? Jesus said to his disciples, when sending them forth, enter ye not into any city of the Samaritans; go ye rather to the lost sheep of the house of Israel

Dr. Clarke says, the work messenger in the following places, may be translated apostles. Philip 2:25. Epaphroditus is alluded to.

2 Cor. 8:23. "Whether any do inquire of Titus, he is my partner and fellow helper, concerning you: or our brethren be inquired of, they are the messengers (apostles) of the churches, and the glory of Christ Luke and Apollos are referred to in this place". Prophesying means all St. Luke claims it to mean, and also means as Paul wrote. "He that prophesieth, speaketh unto men to edification, exhortation, and comfort."

Having then gifts, differing according to the grace that is given us, whether prophecy, let us prophesy according to the proportion of faith. Rom 12:6.

That prophesy in the New Testament often means the gift of exhorting, preaching or expounding the scriptures is evident from many places in the Gospels, Acts, and St. Paul's Epistles, see 1 Cor. 11:4-5. 1 Cor. 14:3. Luke 1:76. Luke 7:28. Acts 15:32. 1 Cor. 14:39.

"But when they believed Phi'lip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

Then laid they their hands on them, and they received the Holy Ghost." Acts 8:12-17.

Do you think they separated the women from the men before doing this, Bro. Barrett?

"For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Gal. 3:27-28. "They prayed and laid their hands on the disciples, and God sent down the gift," so the blessing came from God by the apostles, and not from the apostles to the people. But for what purpose was the Holy Ghost thus given? certainly not for the sanctification of the souls of the people, this they had on believing in Christ Jesus, and this the apostles never dispensed.

"It was the miraculous gifts of the spirit which were thus communicated, the speaking with different tongues, and those extraordinary qualifications which were necessary for the successful preaching of the gospel, and doubtless many, if not all of those on whom the apostles laid their hands, were employed more or less in the public work of the church." —Dr. Clarke.

"And the same man had four daughters, virgins, which did prophesy." Edify, exhort, comfort.

Bro. Barrett, were Sunday schools organized in the days Phillip's daughters prophesied? Sister Blank's case was very instructive, but please tell me which of the primitive churches had a pulpit, was it the church in the house of Priscilla? If so, there is where she went to instruct apollos more fully in the plan of salvation.

"In primitive times before Christians had any stated buildings, they worshiped in private houses; the people that had been converted to God, meeting together in some dwelling house of a fellow convert more convenient and capacious than the rest; hence the church that was in the house of Aquilla and Priscilla, Rom. 19;3-5, 1 Cor. 16:19 and the church that was in the house of Nymphas. Col. 4:15. Now as these houses were dedicated to the worship of God, each was termed "*kuriou oikos*, the house of the Lord; which word in process of time became contracted into *kurioik*, and kuriake, finally coming to be church.

In the proper use of this word there can be no such thing as the church,

exclusively,—there may be a church, and the churches, signifying a particular congregation, or different assemblies of religious people."—Dr. Adam Clarke.

"Salute Typhena and Tryphosa, who labor in the Lord. Salute the beloved Persis, which labored much in the Lord." Rom. 16:12.

Tryphena and Tryphosa, two holy women, who, it seems, were assistants to the apostle in his work; probably exhorting, visiting the sick, etc.

Persis was another woman, who it seems excelled the preceeding; for, of her it is said she labored much in the Lord.

We learn from this that Christian women, as well as men, labored in the ministry of the Word.

"Many have spent much useless labor in endeavoring to prove that these women did not preach.

That there were some prophetesses, as well as prophets, in the Christian church, we learn; and that a woman might pray, or prophesy, provided she had her head covered, we know; and whosoever prophesied, spoke unto others to edification, exhortation, and comfort, St. Paul declares 1 Cor. 14:3. And that no preacher can do more, every person must acknowledge; because to edify, exhort, and comfort, are the prime ends of the gospel ministry. If women thus prophesied, then women preached. There is however, much more than this implied in the Christian ministry. Of which men only, and men called of God, are capable."—Dr. Clarke.

This might be true of the intricate system of the ministry of the Established church of England, of which Dr Clarke was Bishop. But is not true of our dear Christian church, which, it seems to me, is the exact counterpart of the primitive Christian church. Well, Bro. Barrett, you see I have vindicated my right to preach, and although I could produce a great deal more Scripture evidence in support of this right, yet it is time I should now stop, but I must produce one more instance of Woman's right to carry to glad tiding, out of the many the Scriptures afford me "Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. 11 Timothy, 4;21. Claudia, some think was a British lady, converted by St. Paul; and that she was the first that carried the gospel to Britian.

E. J Adams.

"I commend unto you Phoebe our sister, which is a servant of the church which is at Cenchrea."

Phoeb is here termed a deaconess of the church at Cenchrea. There were deaconesses in the primitive church, whose busines it was to attend the female converts at baptism; to instruct cate humens, or persons who were candidates for baptism: to visit the sick, and those in prison; and, in short, perform those religious offices, for the female part of the church, which could not with propriety be performed by men. They were chosen in general out of the most experienced of the church; and were ordinarily widows who had bore children. Some ancient constitutions required them to be forty, others fifty, and others sixty years of age. It is evident they were ordained to their office, by the inspiration of the hands of the Bishop; and the form of prayer used on the occasion is extant in the apostolical constitutions."—Dr. Adam Clarke.

NORFOLK MEMORIAL CHRISTIAN CHURCH.

DESIGNED AS A LASTING MEMORIAL OF THE REUNION OF THE CHRISTIAN CHURCH NORTH AND SOUTH.

THE AMERICAN CHRISTIAN.

Let Us Unite and Build.

BY Z. A. POSTE.

When Nehemiah rebuilt the walls of Jerusalem, the people had a mind to work. The spirit of unity strengthened effort and gave success in the face of opposition that was strong and persistent. All great reforms reach their best condition through unity of purpose and effort. It is from want of unity that so many failures come. This is true in civil service, temperance and other movements along the line of a higher moral life. Their advocates are divided. Division weakens efforts and leaves the cause too much at the mercy of its foes. When, by the unifying power of the Holy Spirit, the Lord's people have been led to stand together in the conflict against sin, the kingdoms of the world will become the Kingdom of the Lord and righteousness will reign. Unity of effort under the guidance of the Holy Spirit, would accomplish fully every work that God has for his people to do.

Thoughts such as these have occupied my mind often since last December, when I came to this citiy of the sunny south. The International Sunday School lessons which we have been studying lead naturally, to such reflections. The thoughts have received additional weight to me, from the pleasing condition of the Christion church in this city, under the pastoral care of Rev. C J. Jones, D. D. One could write of the members of this church and society as was written of the returned Jews at Jerusalem, "The people have a mind to work." It has not often been mine to see such unity of effort as exist among this people. They keep the Spirit in the bonds of peace. It was only a little more than three years ago that Dr. Jones began his work with this people. At that time they were not an organized body. When the first meeting was held to consider establishing a Christian church in Norfolk, there were only seven persons present. The church is now a well organized body with two hundred and thirty names on its roll. With great devotion to their church, the members give freely of time, talent and money, to the work which lies so close to their hearts. They believe that the work is of the Lord, and is worthy the best they have to give. Such devotion as the pastors and members show in this movement is evidence of strong faith. Large faith is always hopeful of large results already obtained, pastor and people may well rejoice. If the future condition of the church here is to be judged by its record past and present, that condition will be a bright one. With the work so well organized, if the same spirit of unity and devotion that now characterizes the members continues with them, they can hardly fail of large spiritual success.

In its departments of work the church is well organized. Its Sunday school is large and spiritual: and to the encouragement of superintendent and teachers, the membership is increased at nearly every session. A Christian Endeavor Society was organized last November, with forty members. The present membership is above sixty. On the first Sunday in February the children were organized into a Junior Society, with thirty-five members. This society has already nearly doubled its membership With such a band of workers to sustain him as these societies form, Dr. Jones is encouraged to start any enterprise that the good of the church demands, with assurance of success. One feature of the work here which I have not mentioned, is the frequent additons to church membership. Dr. Jones looks for present results from his earnest and faithful work. In this he is not disappointed. For in response to his invitation, given after every sermon, there is often some one to confess Christ or to present himself for membership in the church. Frequently, two, three and sometimes four are received after the usual services of the day. Viewed from different points as I have seen the church during my stay here in Norfolk, I am led to say, I know no church in the Christian denomination with a more hopeful future than this appears to have. That the Lord has led pastor and people into such close sympathy and union of effort that He may accomplish through them a blessed work, I have no doubt.

To the brotherhood at large the success of this church should be of much interest. The relative position that the Christian church of Norfolk sustains to the other Christian churches of America is unique. It is different from that of any other. For this reason its claims on the denomination are different from those of any other church. The condition under which the church is to build its house of worship have been foreordained. They are decreed by the highest tribunal of the church in its last quadrennial convention at Marion, Indiana. It was there decided to make the house a memorial. It is to stand a witness of the union that was formed at Marion, among all churches of the Christian denomination on this continent. Since this temple of worship is to commemorate a virtue so large and so Christian as the union of God's people, are not its claims justly laid on each of us? Those who were present at the Convention when it was agreed to make this a memorial church, still remember how good aud pleasant it was for brethren to dwell together in unity. They will recall also, the action of the convention which declared this, then prospective house of worship, a memorial of that union which they so much enjoyed. The time has now come for us all to give substantial evidence of our appreciation of this union. By direction of the Executive Board the General Secretary has issued the call. Response should be general. Not long ago the unfortunate though honorable Governor of Ohio received a letter from a laboring man, stating that there were fifty thousand men in the state who were willing to contribute one dollar each toward making good his financial loss. Can there not be found one-fourth that number in the Christian Church who will be willing to contribute one dollar each towards building this memorial of church unity? The sacrifice necessary to do this would seem small; but the aggregate of the contribution would be twelve thousand five hundred dollars This added to the sum already pledged would make an amount sufficient to builda temple of worship in which we all might delight. I am sure that action in this matter cannot be taken too soon nor too heartily. When the house shall be ready for use, a large and spiritual congregation will be waiting to occupy it. The claims of this enterprise urge themselves upon us It seems to me that no member of the Christian Church can escape responsibility in the matter. Our representative in the Convention

virtually pledged our hearty support. Now is the time for us to pledge. May we each contribute something toward this memorial of the unity in the Christian Convention which the Lord prayed might exist among all His followers.

Norfolk, Va

The Work In Norfolk.

This enterpsise was initiated under the direction of evangelist Rev. C. J. Jones, D.D., three years ago, and has continued with increasing interest to the present time. Upon the consummation of the long-hoped for Union between the two sections of our Zion, at Marion in 1890, it was decided by unanimous vote to erect a Christian church in Norfolk, Virginia, as a *memorial* of this event in our history, and to it under the care of the Eastern Va. Christian Conference. The General Convention of the Christian Church South fully endorsed this effort by unanimous vote in 1892. The Executive Board of the A. C. C. has recently directed the General Secretary to issue a call for a collection, from all the churches in this country, to prosecute the work to its final completion. The South has already secured half of the means necessary to the erection of the property.

If the twenty-five thousand Christians who read this paper knew the situation, in all its bearings, they would contribute the necessary money cheerfully and in a short period of time. This is written to help all to see the enterprise in its true light and thus to appreciate its true merits.

It is not a *local* enterprise calling for help. It is an enterprise of the whole church *located* in Norfolk. The American Christian Convention proposes to make it the seal and visible monument of an inner, organic union. Let me show the wisdom of choice as to location.

Norfolk is the natural door-way between Europe and the south and west of the United States. It has the best harbor south of New York, if not the best on the Atlantic coast, and no other harbor has such a good entrance from the ocean. The fact that the navies of the world are to rendezvous in Hampton Roads in this very month, in honor of our Columbian jubilee, proves this; for certainly New York and Philadelphia have the advantages in present population and importance as great cities. But the natural advantages of the harbor are thus recognized. This age more and more seizes nature at her best points, and the Bible at cardinal points, rather than cling to great cities because old, or to traditions and theologies formed by human wisdom. Maury showed in a famous address many years ago that Norfolk was nearer Chicago than New York and destined to be a great city. It is ten hours closer to the ocean than Baltimore. Our great Fort Monroe points its cannon over her placid and storm-sheltered harbor. Four great railways from the west and south meet the ocean steamers from the east and fill them with American products. Other smaller lines terminate in Norfolk, where ships from all countries washed by the Atlantic find safe anchorage and do business. The city itself is expanding as never before. It is, in this respect, more favorable for us than the old and more finished cities, increasing only by natural growth, with fixed church relations. The population is new, the influx will keep it so for years, and the location of our church is in the midst of this new element, which is destined to be the centre of a great community, as it is now the geographical center and highest point in the city. Already the membership has increased in that neighborhood. The congregation is large and growing larger. The work was projected at the most favorable period to give us the advantage of those new conditions, which must continue. Great corporations see for business just what we see for Christ's cause, and hence railways and shipping and large investments. One of the discoveriers of this age is that business and religion belong together, and henceforth it is to be so. Wherever great corporations see points of advantage the church may wisely invest money and effort. I have introduced this commercial idea because money is what is needed to establish this church in the center of great commercial and spiritual possibilties.

Grouped around Norfolk, within a radius of seventy miles, are thirty other Christian churches, nine of which are located in towns and villages. All these smaller centers send bright young people to Norfolk as the natural larger center. The growth of Norfolk is a drain upon these churches unless we have a church equal to others to receive them. The opportunity is ours. The elements of success are within our reach. The only embarrassment possible is the lack of money, and that should never come. The treasurer of the enterprise, Col. A. Savage, who is an earnest member, is a man of large business experience and success, most careful and prudent as a financier, and is worthy of all confidence, and a guarantee of caution and economy. He is also a member of the building committee, which is composed of prudent, faithful men. With the Norfolk church firmly established, as a basis of operations, the line of growth would naturally be out and along the rail ways from town to town and from city to city until the Christian Church would take its deserved place in the south, for the propagation of the gospel; untrammelled by the traditions and creeds of men. The tendency of this age is toward the position occupied by the Christian Church. Let us take our place at the centers of society to show the people who we are and where we stand. Rev. Dr. Jones is doing that manfully in Norfolk, and the cause is gaining all the time. With no advantage save that which truth forces, his influence has increased over the people, and the Christian Church is gaining favor with men.

The history and growth of the work warrant its further prosecution with hope. Its destiny is success. It is worthy of prayers and cash. Its failure means broken vows. The whole church is pledged to this cause. Heaven seems to be propitious, and the time has come for ripe fruit to be gathered.

The natural, commercial and religious advantages all seem to meet the action of A. C. C., and the long-cherished desire of our people in the south to plant a Christian church of influence in Norfolk. All the conditions and elements are new, and the outlook brightens as the light streams in above the horizon to gladden our souls. We have passed the star-light period now, and see already the upper edge of the rising sun. The trowel, saw and hammer will soon begin their music on the church, but behind these are the silent workings of devoted hearts, where no sound of saw, or hammer, or any tool of iron will ever be heard. In these silent workshops of God is preparing the the means for the erection of the *memorial* to our united church

W. W. Staley

March 17th.

Objections Considered.

The manner in which our people might defeat the intended results of this call for the Norfolk Memorial Church is that which is so often exercised to induce a pastor of a church to leave the charge: that is, to reduce subscriptions, or payments, on his salary. The minister generally takes the hint. But in this case, to pursue that course will not accomplish the results that an opposer might desire, though it might defeat the call. For us to make no contributions will not cause the work to be given up, as far as building a church is concerned. The moneys already contributed and in bank, according to the statement of the treasurer of the Norfolk church, herein published, make it essential for the managers to erect a building, or return the the money: the latter would be absurd, in view of the strength developing in the congregation and church. Then the church must be built. If the north were not to contribute a single dollar the church will stand there. The point is this:—Will the north have a share in the work? The American Christian Convention gave the Norfolk people the right to expect that they should receive important assistance from the north. Refer to the record of the official action, if you doubt this, and read how the delegates voted to approve of the erection of a memorial temple at Norfolk. Did they mean that the south should do it alone? The brethren at Marion were too noble to make the vote with that spirit in their hearts. They intended that the brotherhood generally should aid in the work; that their recommendation should have influence with the people, to induce them to give. By the union of the people of both sections in the sacrifice only, could the church be a becoming memorial of union. However, although this object of benevolence has been steadily published in the *Herald of Gospel Liberty* and *American Christian* as "approved," the contributions on the part of the people at large have not reached a figure that is fitting. It may be that some of the brethren, notwithstanding the vote of our representative body, may be held inactive by reasons similar to some that have been written the Secretary. It is due to these brethren, to their loyalty to our general work, to their talents, to their usefulness, and to their faithfulness to the Master to consider the reasons they urge:—

I. That the vote was passed through the Convention; but that did not bind anybody, nor pledge anybody; it was only a recommendation. This reminds me of those "gentlemen" who are in favor of prohibitory laws, "but ag'in their enforcement." When after full debate the brethren did not vote against the section containing the recommendation to our people, they became pledged to use their influence for the building of the church. The day has gone by for our people to sit silent when measures are adopted in conference or Convention, and then go away and disregard the vote. If there were reasons of weight against assisting the southern brethren in building the structure those reasons were known at the time of the Marion Convention; there were good speakers there that knew them. Unquestionably we are pledged.

II. This leads us to the point as to how much we are pledged to contribute. I admit that there was nothing definite said at Marion; also, that the Executive Board has not promised a definite sum. If the Execu-

tive Board should promise a definite sum you might object reasonably if it were too large. But for the north to give one half as much as the south,---is this too much? Surely not; when we consider that the north is so much stronger. I know that the south should give more than the north; for the property is to be in the south; the southern brethren are to have sole benefit of the enterprise, from the worldly point of view. But the southern brethren *intend* to do more than the north. They have suggested a much larger sum for themselves. Read the appeal of the pastor on that point. Would the north have been flattered if the south had suggested a petty, or inconsiderable amount for the north? Besides; are we ready to declare that we are willing to contribute to the erection of a building, which, in a secondary sense, is to commemorate a union, *union*---for which we labor and pray, (the only contribution of the kind in the closing century), a less sum than we are sending to Japan *every year* from now on? Remember, brethren, these southern people are ours; our national brethren; our Christian brethren; they speak our language; they help us in our Japan work; our ministers intermingle, and we wish still more of it. Surely we accept the sum named as an appropriate amount.

III. It has been said that the southern brethren generally disregard the calls of the American Christian Convention, and have hardly made a change since the Marion Convention. We will not enter into a discussion on that point: we will only say this:- Should Christian brethren regard the calls of the American Christian Convention when properly issued? You say, Yes. Well, here is a call: a call for the Norfolk church, and probably the only call that will ever be issued for it. If it was wrong for the southern brethren to disregard the calls, is it right for us to disregard them? If you condemn the southern brethren for disregarding the calls, you will rest under your own condemnation, unless you now help Norfolk. Mat. 7:2 "With what judgment ye judge ye shall be judged." Luke 19:22 "Out of thine own mouth will I judge thee."

But brethren, we of the north are no better than we ought to be, in this regard. Perhaps not two thirds of our churches contribute with regularity, in the north.

IV It has been said that the union is not a perfect union. How hard it is to get perfect union! Shall we wait for perfect action till we have secured perfect union? That was not the Master's way. He did not demand perfection before he was willing to impart his blessings. I know, by my correspondence with the brethren of the north, that there is a strong desire for a full and perfect union in the hearts of those who now consider that the union is imperfect. The way to secure such union is to act as though we had such feeling, and wished the southern brethren to realize it. The money given is not buying our southern brethren; but the gift will cement the south to the north, for future work in the service of the Lord.

V. It is said that the calls are so many. But all the calls issued by the Secretary of the Convention, except this one, were not only authorized, but ordered upon him by the Convention in full-session. No calls except those issued by the Secretary of the Convention were intended by the Convention. If you regard the others, truly the calls may be many. But why put the unauthorized calls in front of the authorized ones. Although this call was not directed by the Convention it is in full harmony with the vote of the Convention, and it is as authoritative as any call among the Christians ought to be; being now issued by the approval of the Executive Board of the Convention in the interval between the sessions, and it is issued in the regular channel. But if the other calls are many, observe this only one, issued *once*, not annually, nor weekly, only *once*; to commemorate an organic union of the followers of Christ.

Brethren, let our money flow together in the Norfolk Memorial Church. Send a contribution to the Secretary of the Convention, in some manner that secures it against loss in the mail.

J. J. Summerbell,
Lewisburg, Pa.

The Norfolk Call

We are all glad to see so business like a move as that which the Executive Board of the American Christian Convention is now making to carry out the resolutions of the Marion Convention respecting the work at Norfolk, Va. That call will come to our entire brotherhood, backed by all the authority of our national organization, so that a general and generous response ought to be assured. It has been the writer's privilege to have a humble part in the Norfolk work, having been called on two different occasions to assist the pastor in evangelistic services, thus being placed in a position to know rather thoroughly the prospects and the needs of our cause in that growing southern center. The importance of having thriving churches in such cities ought to need no emphasizing for those who have eyes to see the tendency of our modern civilization to centralization in large cities. The history of Paul's work is a continuous chronicle of city-evangelization. He well knew that only from such centers would there go forth that wave of influence of which he speaks in 1. Thess. 1:8: "From you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to Godward is gone forth; so that we need not to speak anything." (R. V.) See also Rom. 1.8, "Your faith is spoken of throughout the whole world" So far as the "sounding forth" of the word of the Lord is concerned, a strong church in a large city is worth more than half a hundred churches in rural districts. The successful general gets possession of the strong, strategic points upon the field of battle. Here is where we have suffered others to take the place which legitimately belonged to us. We are seeing it now, and we should diligently seek to redeem the time. Perhaps there is no other city in all the South where a strong church of Christians could be so potential as in Norfolk, which is so rapidly becoming a great center of population and of commerce. Today we have a magnificent opportunity of establishing such a church. A strong nucleus is already formed, and a strong workman is assiduously and patiently at work amidst the encouragements and many discouragements that are always incident to pioneer work. A most judicious selection has been made of a location for the building that is to be,—if the response on our part is what it ought to be; the lots have been paid for; the congregation is made up of people who will give character to the work,—some of as noble, whole-souled people as I ever met. Now house them well, in a building that shall be the fitting monument of an event so notable as the reunion of our once dismembered church, and we shall find that we have dropped a huge stone into the midst of a placid lake, and set in motion a succession of concentric circles of evangelistic and missionary influence that shall go on, ever widening, until the remotest churches, both North and South, shall share the blessing.

Let me entreat our people not to make the irreparable mistake of compelling the Norfolk congregation to take up its permanent abode in a building of insignificant size and architecture, by witholding from it the necessary funds for the erection of a church that will do us honor. If we do, we paralyze the enterprise (for they are not able to build it themselves) and we shall bring upon ourselves the curse of Meroz (Judges 5:23,) that came not up to the help of the Lord against the mighty. "But, beloved, we are persuaded better things of you." (Heb. 6:9.)

C. L. Jackson.
7 Tremont Place, Boston Mass.

Special Call.

1st. That we approve the effort to organize a memoral church in Norfolk, Virginia, under the the direction of the Eastern Virginia Conference, with Rev. C. J. Jones as present minister, and that the Mission Board be requested to aid this work, for this fiscal year, by an appropriation not to exceed $800.

2d That the brotherhood at large be requested to aid in the erection of a memorial temple at that place, &c.

The foregoing was the action of the American Christian Convention at Marion, Ind. About a year ago the Secretary of the convention called the attention of the brotherhood to the fact that the Convention had endorsed the work at Norfolk. From that time the Secretary has frequently published the Norfolk church as an "approved object of benevolence." It has been kept regularly before the public; but no "call" has been issued for it, as for education, home mission, the S. S. Department, foreign missions and the Convention, naming a specific day on which a contribution is asked. But this year the Eastern Virginia Christian Conference, which, prior to the "union" at Marion, Iniana, had in an official manner regarded the southern brethren as a distinct and separate body from the northern, brought the following memorial, through the President of the American Christian Convention, Rev. D. A. Long, D. D, LL. D., before the Executive Board: "Resolutions adopted by the E. Va. Christian Conference, Nov. 4th, 1892.

"Resolved, that the President of this conference be requested to memorialize the Executive Board of the American Christian Convention through the President, asking its recognizance of the call of this conference to the Christian churches of Canada and America for a special collection in each church, at such time as the Secretary of the A. C. C. shall think best, to aid in the erection of the memorial Christian church build in Norfolk, Va., and that he reiterate the call through the *Herald of Gospel Liberty* and Christian Sun, and kindly urge the unanimous action of all our churches."

Following the record of this memorial in the minutes of the Executive Board of transactions by correspondence, occurs this passage:

"The subject was laid before the Executive Board by direction of President D. A. Long: and all the members finally approved the taking of a special collection at a time to be appointed by the Secretary of the Convention The Secretary named the first Sunday in May."

On that day, therefore, we request all our churches and missionary

societies to make a contribution for the building of the Norfolk Memorial church at Norfolk, Virginia. Send the money directly to J. J. Summerbell, the Secretary of the Convention, mentioning your church, pastor, clerk and Conference: that we may know what parts of the country have contributed. There is no other way to arrive at this knowledge.

We speak to missionary societies: for this is a missionary enterprise. The Marion convention adopted the matter in the report of the committee on missions: and the missionary board has rendered help to Norfolk as a missionary enterprise.

Remember the date the first Sunday in May.

J. J. SUMMERBELL.
Secretary A, C. C.
Lewisburg, Pa. April 10, 1893.

The Pastor, as to the Norfolk Movement.

The present issue of the *American Christian* contains the official call of the General Secretary of the American Christian Convention, Rev. J. J. Summerbell, D. D., in the interest of of the Memorial church work in Norfolk, Virginia, and also communications on the same from J. J. Summerbell. D. D., W. W. Staley, A. M., J. P. Barrett, D. D, Z. A. Poste and others.

These gentlemen have written on the work from close observation, and now it remains for me to refer to material interests relative to present condition, locality, plans, style, expected expense, &c.

At a meeting of the board of trustees held in the city of Norfolk, February 27th, it was decided to begin the work at once and advance as fast as the money could be secured Accordngly a Building Committee was created, church plans as submitted by Architect G. A. Williams of Norfolk considered and adopted, and after considering other matters of interest the board of trustees was adjourned.

The Memorial church building to be created is a Gothic structure, brick with stone trimmings, tower and subtower (but not a spire). It will stand upon a corner, with the audience room fronting on the more important. and the Sunday school room fronting on the other, street. The size of the audience room is 54x56, and of the Sunday school room 30x50. on the same floor so that both rooms can be thrown into one when necessary. The audience room will have seating capacity for five hundred, and by the use of chairs, six hnndred, while by closely seating up the space, as in times of special meetings, we can accommodate one thousand in the use of both rooms.

The lack of this building has been a very serious obstacle in the progress of our work, and to those of us who have been called on to struggle with the difficulties personally there has seemed to be an unnecessary delay in the official action now heartily given.

In every detail of work thus far accomplished the Eastern Virginia Christian Conference, and the church at Norfolk have rigidly adhered to the letter and the spirit of the resolutions adopted by the American Christian Convention at Marion, Indiana; and whatsoever reasons may be assigned for inaction, the fact remains that the long period of two years and six months time intervening between the enthusiastic action of the American Convention and the first official call upon churches to fulfill that pledge, has been a period of serious trial and detention in the work.

We have no desire in this paper to magnify the difficulties through which we have passed or sit in judgment on the action of anyone; but rather, we gladly recognize the action of the Executive Board officially announced by its General Secretary, and seek in every way to cooperate with the Board in extending and making successful the call.

To this end we have made a special contract with Dr. Summerbell, and for a certain consideration he will send out additional thousands of "*The American Christian*" to the brotherhood at large, containing the official call, and also special communications from distinguished brethren on the same subject.

The locality of our building site is admirable in every way. More than in any other part of the city of Norfolk property in the vicinity of our church is being improved and hundreds of new residences will be erected during the present season. The spiritual condition of our church work is exceedingly gratifying. Our congregations are increasing in numbers and interest and it is not often that two Sabbaths pass without additions both to the Sunday school and church. Our people are united, spiritual and plucky, and under the Divine blessing we have been enabled to accomplish a good work. With the hearty co-operation of our brethren all over the country as indicated in the "call" of the Executive Board of the A. C. C., we are ready to assume responsibilities and enter upon the work of erecting a Memorial Christian church edifice which may stand in commemoration of a most notable event in the history of our church, to the honor of our brotherhood, to the salvation of the people, and the glory of God.

Inclusive of lots in building site our church building will cost $20,000 approximately. Certainly not in excess of that amount. It is the fixed determination of the Board of trustees to begin and continue the work as the money may be secured, in no case incurring debts beyond a reasonable ability to pay.

By a reference to the statement of Col. Alex. Savage, treasurer of the board, in this issue, it will be seen that at this time we have money in bank and good subscription to the amount of $11,517.08. Of this amount the Christians of the Southern churches have given $10,910 87, and to complete this structure as a Memorial church the brethren of the South will make a desperate effort to raise $13,000, if our brethren of the North will raise the ballance. Of the $7,000 from the North it will be seen by reference to treasurer's statement $606.21 have been already paid, reducing the amount to $6,393.76. At this present time a friend is seeking to influence another to give an equal amount with himself, which will materially diminish the sum, and Rev. T. M. McWhinney is earnestly engaged and hopeful.

Now suppose that which the friends alluded to contribute there should be $5,000 to be raised by our brethren of the North to complete the work, is there any good reason for feeling that this is a great burden?

Dr. Summerbell announces in "The American Christian" that the Christian church represents one hundred thousand Christians I believe this estimate is accurate. But in every church neighborhood there are those who while they are not members of the church themselves are closely related to the church by business, social and family ties, who are interested in our work, and who if interestingly informed will be pleased to help in the good work. Certainly then we are safe in saying there as one hundred thousand interested friends who may be solicited to help in this project. Four-fifths of this number are in the North —twenty thousand in the South and eighty thousand in the North. Now if this $5,000 be divided equally among the eighty thousand it amounts to a fraction over six cents each. If we say fully one half of our people will never hear of the enterprise, then the amount for each of the forty thousand remaining would be only thirteen cents! But if it be said that fully three-fourths of even this number are either indifferent or unable to contribute, so that only ten thousand remain, it would require but fifty cents from each of these to cover the amount!

If the one-fifth of the brotherhood (our Southern brethren) have raised $10,910.87, and to complete this work will undertake to raise it to $13,000, won't the other four-fifths of the church undertake to raise $5,000 in addition, in order that the work may be completed? When the official Call is presented in the churches are there not one hundred who will give $10.00 each, three hundred who will give $5 00 each, five hundred who will give $2.00 each, five hundred to give $1.00 each, and one thousand to give fifty cents each, so that success may be assured? If undertaken with unanimity and enthusiasm this can be done without any conflict with existing interests or burdening the church.

While returning sincere thanks to all who have thus far assisted us, and to the Executive Board for its hearty, earnest call to the churches, may we not hope that in response our ministerial and other official brethren will take hold of this work with a vim and enthusiasm which will thoroughly present the cause, kindly urge the interest, and faithfully execute the trust! If so, then I am satisfied that the result will be every way and to every one satisfactory.

To our brethren in the ministry, let me add a few words—won't you kindly take pains to circulate among our people all available copies of the *Herald*, *American Christian*, and SUN cantaining the "Call" and special communications? Won't you kindly and earnestly present the cause of the Memorial church from your pulpits and otherwise? Won't you begin at once to call the attention of your congregations to the "Special Call" for the 1st Sunday in May, or nearest Sunday upon which you can take up the collection? Won't you as it is practicable appoint one or more of your active members and friends, so that with the Sunday collection your church, Sunday school and Christian Endeavor Society may have an imperishable record of a noble work preserved in the archives of the Memorial church?

May the blessing of Almighty God rest upon the effort and upon every one interested in making it a grand success.

C. J. JONES.

P. S. Contributions and collections may be sent to Rev. J. J. Summerbell, D. D., Lewisburg, Penn'a, or to Col. Alex. Savage, Norfolk, Yirginia, who will promptly publish and receipt the amounts received.

C. J. J.

Treasurer's Report

STATEMENT of Treasurer of *Memorial Christian Church at Norfolk, Va.*, March 15, 1893:

Subscriptions to church fund, Norfolk..	$5603 00
Subscriptions to same, South of Norfolk..	5307 87
Subscriptions to same, North of Norfolk..	606 21
Total subscribed to date...	$11517 08
Amount in bank to credit of Treasurer.....	$4336 64
Amount paid out by order of Trustees.....	268 00
Total collected to date.....	$4605 64
Total uncollected to date....	$6911 44

ALEX. SAVAGE, *Treasurer.*

The Christian Sun.

THURSDAY, APRIL 27, 1893.

REV. W. C. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER

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Address all communications to
THE CHRISTIAN SUN,
RALEIGH, N, C.

EDITORIAL NOTES.

Brethren, give the news from your churches.

We need the money that is due us, please send it in.

Revs. P. T. Klapp and P. H. Fleming exchanged pulpits last Sunday.

Revs. S. B. Klapp and C. C. Williams exchanged pulpits last Sunday.

Let every body attend the district meetings next Saturday and Sunday.

Revs P. H. Fleming and W. H. Roach gave the SUN office pleasant calls last week.

Rev. J Pressley Barrett, D. D., is expected to preach at Holland Christian church next Sunday.

Union, N. C., wants the Sunday School Convention to meet there this year It is a good place.

We would like to hear from the Va. Valley Conference. Please look up your pen, Bro. Iseley.

Why are there not more district meetings next Sunday? Who is to blame? Every body should be interested in them.

The excitement of the week, in Raleigh, seems to be over the James City affair. Though not as great as one might expect.

Will the brethren of the Deep River Conference please let us know how their appointments run? The editor wants to visit them.

We acknowledge the receipt of a beautiful ticket of invitation to the closing exercises of the Fairview Institue on 21st to 24th of May.

Bro. Ira Conneley, the Sunday School Missionary of Eastern Virginia Conference, sends us a good list of subscribers, for which we are thankful.

The pastor, brethren and friends of New Providence will hold an all day service the first Sunday in May. It will be the communion service of the church. Let every member be there.

We understand the Raleigh Christian Church is heir to many aprons. Sister Foster and those other sisters who work with her, know how to push church work.

Orders for Children's Day Programs are coming in and those churches and Sunday schools that intend to commemorate the day will do well to order early.

Will those who write for the SUN, please write only on ONE side? We love for you to write; but it is much easier for you to write one side of your paper than it is for us to rewrite your article.

Let every church sing the song the first Sunday in May, that is in this issue of the SUN, and take a collection for the Norfolk Memorial Church. And if you have no services that Sunday, sing the song and take the collection the first Sunday you do have services.

By reading the article of our venerable Bro. Eaton on New England Matters, it will be seen that his wife has passed to the spirit land. Our dear brother has our sympathies in this his hour of trial. Possibly no other man of his age is doing as much work for the Lord as Bro. Eaton.

Our great object in life should be to make the world better as we pass through it. Let our desire be to sweeten every thing that we touch. How sad it is when we make those things with which we come in contact worse. Only God's grace can prepare us for the great work of life.

We understand that the new Christian church at Burlington, N. C., is to be dedicated on Sunday the 10th of June, and that Dr. Maple will preach the sermon. Our brethren, sisters, and friends have not made much fuss about it, but have built a house of worship that does credit to the booming town of Burlington.

We find that a good way to get brethren to write for the SUN is for some one to sound a key note on some question of controversy. The questions of the right of women to preach and church festivals has caused many old pens to be rubbed up, and pencils trimmed. It helps the editor out mightily.

We devote this issue of our paper principally to the Norfolk Memorial Church, thinking that it will do more good than in any other way. May is the month for taking collections according to the call of the Executive Board of A. C. C. and we want every church to respond liberally. Let eyes, prayers and money be turned toward Norfolk, Va.

Bishop O. P. Fitzgerald writing in Zion's Herald, seems to think that there is in some of the wealthy churches considerable dissatisfaction and a tendency toward Congregationalism. He however intimates that this trouble may be easily checked by properly applying the strong machinery of Methodism in time. We think he may find men's independent views a little harder to bind down now than in former days.

Like Other People.

A desire to be like some one else is the quick-sands which have swallowed up many people both soul and body. A desire to walk like some one else, sing, speak, smile or act like some one who is his ideal of perfection, has often sapped from some young man all originality that was in him, and left him a mere bubble of another man's conduct.

The thought that should expand every heart should not be a desire to be like this or that individual, but like God desires him to be. Let us remember that no two nations can be alike. Their geographical make up must of necessity differ. And many of the laws that are of advantage to one would be a disadvantage to the other. The thoughts, customes and ways of nations differ. No two persons can be alike, and it is useless to try. God does not intend it.

Israel's desire to to be like other nations gave birth to a thorn in the flesh that pierced the side through the long line of kings which followed. Israel's religion was different from the other nations; and a desire to be like them was calculated to blend her religion with one of a heathenish type, and thereby weaken its power.

It is true that a desire to be like some one else may cut two ways; for it may elevate or debase according to the pattern followed. But if the example should be a good one, it may then destroy the beauty of independent thinking that inaugurates, and pushes forward all reform movements, to the betterment of man.

Had the great moving power of Luther's soul been an imitation of the ways of Catholicism, the glorious blessings brought to the world through the Protestant church would have lingered long in the lap of reformation. But his desire was not to be like some one else unless it was right.

A desire to be like some one else broadens the channel for the filthy use of tobacco, sharpens the appetite for strong drink, dresses the soul in pictures of ball room raiment and fills the mouths of bright boys with bitter oaths. A boy sees a man smoke a cigar; the boy wants to be like the man, so he longs to make a chimney of his own nose. A young man sees another drink whiskey; a craving to imitate distroys all restraints, and a journey to a drunkard's grave is commenced.

Dear readers, let your greatest desire be to do right whether it is like your friend or not. Suffer no one to take thy crown. Remember strong effort is necessary to think and act independently. It is much easier to drift with the popular current than to stand for the right.

On the current of fashion you may drift with ease;
But when up the stream you try to go,
And all the allurements of the world shall leave,
Many difficulties will come you know.

Christianity Applied.

Theory lives in the mind, science looks for the reasons, art tells how, and application manufactures the world's supplies of every kind. Theory and science may form the body, application gives the life.

Christianity in theory is as lifeless as buddhism, or that of any other heathen god. The mind that speculates with it only, will remain void in good results. And the Bible studied only as a book of science will prove a dead letter.

The great life giving power of Christianity is its truths applied practically. It is not enough to read, "Thou shalt not kill," and continue to wish people dead. Why should we read, "Thou shalt not steal," and at the same time watch for an opportunity to cheat some one. A prayer for the suffering is worth but little with no effort put forth to relieve them.

Faith is dead as long as it remains dormant in the mind; but on the best errands, it goes more rapid than the lightnings flash, when given life by applied principles. A belief in God and the atoning blood of Christ bring no special joys to the soul until a personal application is made. Naaman's leprosy would not yield its hold until faith was strong enough to carry out the directions given. It is practical obedience that brings the blessings.

Christianity practically applied in all its bearings would soon lift the world high above the slums of corruption that now environ our towns, cities and country places Let the daily walk, conversation, and business life shine forth through the glass of applied Christianity, and sin's ways will soon fade like the plucked flowers of the morning.

Is it Right?

We understand that the second Presbyterian church in Columbia has turned out of the church a young woman because her business compels her to work on Sunday, and a resolution

has been introduced to thus discipline all members whose occupation compels them to work on the Sabbath. This act of the church, though seemingly small, is creating some interest, and the question is being asked, ought the action of the Columbia church to be adopted as a rule?

We give our answer in the negative. Not because it was right for the lady to work on Sunday, for it was not right; but because the church commenced at the wrong place. In many churches of all denominations, are to be found, wealthy men owning stock in various interest, where work is carried on Sabbath after Sabbath, and thereby forcing their hands to either desecrate the Sabbath or lose their position. Let the church expel first these wealthy men who work their money on Sunday to make more, and then she will be in a position to expel the poor members who are forced to work for their bread and butter.

Any member of a church ought to have faith enough to refuse to work on Sunday. But quite a number of laboring people think it almost a life and death case with them. We ought to have a law strong enough to say to the people the Sabbath day must be observed.

A Visit to Durham.

Week before last we ran up to Durham, N. C., one day. It is always a pleasure to meet our friends in this pushing, energetic, driving town.

We found Rev. J. W Wellons hard at work in the commencement of a revival effort. He is much beloved by the people at Durham, as he is every where else where he is known.

We were pleased to run a few minutes into the stores of W. A. Slater & Co. Herndon and Bagwell and Rawls New York store. Mr. Slater and Mr. Bagwell are both former school boys of ours, and are nice honest gentlemen Mr. Rawls is a nice gentleman, and then Bro. J. J. Pritchard is there ready to sell you nice goods. With Herndon and Bagwell is Bro. J. W. McLennan, and whilst he was always a clever gentleman, we think he has improved since he married. Mr. Slater sells nice clothing cheap.

Here and There.

Last Sunday gave us a few hours at Durham, N. C., with Bro J. W. Wellons and his congregation. He is working hard, and we saw signs of improvement. He has been conducting a series of meetings which have resulted in the conversion of some souls, and some accessions to the church. He has a few faithful workers.

Sunday night found us at Elon College. The young people as usual, were much interested in the Sunday night meeting. Elon College is a good place to get ones religion toned up. All are trying to get ready for the commencement.

Wake Chapel.

The third Sunday and Saturday before were spent at Wake Chapel, N. C. Friday in the afternoon we were carried out from Raleigh by Bro. Wm. Jones to his home where we received the best of attention, until Saturday morning when time's voice said start to the house of God. Saturday night we were taken care of in the hospitable home of Bro. D. H. Fuquay, and Sunday night we were pleasantlly situated in the home of Dr. B. S Utley.

The service on Saturday and Sunday were pleasant, and we trust profitable.

Suffolk Letter.

The lecture of Dr. Talmage in Suffolk last Wednesday night, on "Big Blunders," was an event in our calendar. The City Hall was well filled, more than seven hundred being present. Many enjoyed his flights, his pictures, and his brilliant passes; but some were disappointed and thought that others could do as well. No artist can please all eyes, no music can please all ears, and no orator can please all listeners. But Dr. Talmage pleases the majority, and is the best known preacher on this continent. His face is a benediction, and his words drop like honeydew upon an audience. He soars, he sparkles, he flames. He trills like a bird, shouts like a multitude, roars like a cataract, and booms like distant thunder. All nature seems to be subject to his description, and God seems to inspire his utterances. I prize the opportunity to hear his voice in Suffolk. The naval Rendezvous has ended. The fleet lifts anchor and leaves Hampton Roads today for New York for the Naval Review. The distant shores will reverberate with the booming of great cannon as the war monsters leave the harbor. The big guns on Fort Monroe will answer the big guns on the ships, and the noise of battle will be the sound of peace and mutual benediction. It is to be hoped that the blue waters over which they sail will never be cut by hostile ships or colored by the blood of conflict Benedictions of peace forever on the navies of the nations. Perhaps Norfolk was never so crowded for one week, and there were never so many things to interest visitors. Military and Band contests, military and trades parades, boat excursions to the fleet, and the multitudes of people, made things lively and interesting. I never saw such good behavior and so few signs of drinking. The streets were literally thronged and yet I saw only one man intoxicated. Of course there was a great deal of drinking, for Norfolk is full of saloons; but the drinking seemed to remain in those parts of the city where the saloons are located. But with all the saloons our civilization is improving. We are moving on a higher level with brightening prospects. Christianity is doing its work silently but surely in society. The leaven is changing the meal into its own nature. Diamonds are not made in noisy workshops and under the gaze of man, but in the silent and hidden process of crystallization. So character is fashioned under the transforming power of the gospel, working silently and mysteriously in the heart.

W. W. Staley.

April 24, 1893.

Elon College Notes.

The students are making some special preparation for final examinations which will begin in a short while.

There will be a Township Sunday School Convention held in this township at St. Marks church on the 2nd, Sunday in May. The programme will be printed and we want every one to come up with his soul filled with the subject for discussion. It is important that those who are on the programme, come up to the work in order that we all may be benefitted by the different ideas and methods of work.

We hear that there is to be a convention of the Sunday schools in the North Carolina and Virginia Conference. We are indeed gratified to learn this, and in order to make it a success we must have God with us in the work. Let us begin to pray now for the manifestation of His presence and a great outpouring of His Spirit on that occasion. And if the committee will pardon us, we would suggest that no person's name appear on the programme unless he agrees to be present and make a talk.

Bro. Clements preached a good sermon for us last night. We assure him that he always has a welcome to our midst and that we enjoy hearing him speak to us the blessed truths of the gospel.

Mr. W. H. Albright, one of our honored students has been on a visit to friends at Guilford College, and he says that the young ladies there take an active part in the prayer meetings. Young ladies, you have a work to perform in Christ's vineyard and if you can do more good in that way, we say God bless your efforts. It should be the motto of every true Christian to labor where he can do the most toward advancing God's work here on the earth.

Dr. Herndon is again on a visit to Eastern Virginia. The Dr. can come nearer reaching both the souls and the pockets of the people at the same time, than any other man we know.

Elijah Moffitt.

April 24th, 1893.

Township S. S. Covention.

There will be a Township Sunday school Convention at St. Marks church near Elon College on the second Sunday in May. A very good program has been arranged and everybody we hope will be benefitted.

The exercises will begin at 10 o'clock and after a dinner on the church yard will close in an afternoon session. The Sunday schools of this township are St Marks, Elon College, Shallow Ford, and Mt. Vernon. We hope to have as good attendance as possible.

S. A. Holleman, Ch. Ex. Com.

Elon College, N. C., April 22, 1893.

Foreign Mission.

What a grand work for all and yet there are some that are notin favor of Foreign Mission why? They give for their reason that there are so many heathens at home who need the gospel. Were the disciples to remain at Jerusalem until all the Jews there were converted to the Christian faith? The church is not responsible for the salvation of any man, but it is responsible for the preaching of the word to all men, hear Christ's command. "Go ye into all the world and preach the gospel to every creature," not convert every creature, but preach the gospel to every creature. The heathens at home have been preached to and they would not accept Christ, the church has performed her duty to those at home, and it is our duty to aid in sending the gospel to those who have never heard Christ. Obligations are laid upon us, it is our duty to obey. Disobedience is sin.

In vain with lavish kindness
The gifts of God are strewn,
The heathen in his blindness
Bows down to wood and stone.

Julia King.

Haw River, N. C., April 20, 1893.

No man really belongs to Christ who thinks he has a right to do as he pleases with his money.—*Sel.*

Renew your subscription.

Notes from Harvard.

MR. EDITOR:—As I have been to hear the world-famous Scotchman—Prof. Drummond—every night this week, I have not the time now for any notes I tried to hear him over in Boston tonight (Friday) but was met at the door by a policeman whose orders were to "shell out, hall was full and doors closed." It is hard to tell which night I have enjoyed him most—last night I guess as that is the last time I heard him. His talk last night was to *students only*. He requested that no one take notes, but *one student* disobeyed orders and Harvard's daily paper *The Crimson* got the benefit thereof. The man can't be written up—as his side way illustrations add much to what he says. But as the time is not mine to give any out line of the talk. I will send herewith the notes ef the "disobedient listener" as they appeard in *The Crimson* this a. m.:

"Sever 11 was not nearly large enough to hold the men who gathered to hear Professor Drummond again last night. Monday night, he covered,in a way, the whole subject of religion,—cleared away the objections to it, explained its meaning, appealed for its acceptance; last night he had two thoughts which he brought out with all the power of a man who thinks deeply, conceives vividly, and expresses clearly.

The first thought was that religion is both a science and an art, and that full understanding of it as a science is not essential before man may begin to practise it as an art. Pure speculation is by no means useless, and there are men who seem to be fitted, above everything else, for investigating scientifically the place of religion in the world. While we eagerly await the results of these men's researches, and while every man may push on for himself as far as he can into the knowledge of religious truths, there is no reason why he must put off, until he knows all truth, the practice of that which he already knows. He gave a vivid portrayal of the attempts ot missionaries to correct the cannibals of the Pacific Islands. It is men like these that move the world, and their spirit is what young men need.

His other thought was that God not only started the processes of evolution but that he still governs their development. Men realize that God is back of all the first cause from which everything springs, but they have yet to appreciate fully that God is not dead, that he is not powerless in the presence of his own creations, but that he is still alive, and that his activity still continues. If we understand that God's purpose is the evolution of the world, then we have one object in life, to allow ourselves to become his agents. If we put our own will against his, then we so much hinder the final out-come of God's purpose and our lives have been a hindrance, not a help.

Now the doubt comes as to what God's will for us is. We have not the voices; we can use our commonsense, the advice of our friends, the inspirations of books and the teachings of exprience. When a man has once made up his mind as to his life and career after mature deliberation, he will do better not to alter that decision. Let him make sure, however, of one thing, that he cast his lot in with the progressive nations. If he decide that other lands need his work, let him go to China, Japan or India where the people have a future before them; not to those lands where the natives are dying away before the white civilization. Men will be more useful to their native country than to the other parts of the world; by working there, advancing, lifting up their own country, the final perfection of the world is best aided.

If one lives a life which he can feel is filling the purpose of his being,then he knows genuine pleasure and satisfaction.

He needs only to do his simple duty, and learn to be expansive, to help the men less favored than himself, to learn that it is, in reality, more blessed to give than to receive. It is at a university that this lesson is hardest to learn; for the life though grand, is apt to be selfish. A man is withdrawn from the affairs of the world and shut up with his books and his amusements, so that he needs to be cautious lest he shall be narrowed rather than broadened by his course. He must first of all be sure that no religious convictions he has shall be disregarded. It is God in him, and, once given a chance to work, will lead him toward his best life." J. O. A.

New England Matters.

My good Christian wife, who had been very active in the cause,—and noted for her deep interest in the welfare of the sick, poor and needy, left me the *4th inst*, and went to her home in heaven. She had been a great sufferer for eleven months,—as the result of the grip. Two hours before she died, she fell asleep, and while asleep, she stopped breathing. No pain. No struggle. We had lived together, a little more than *fifty-six years*, in the unbroken enjoyment of each others society. During all those years, we never had a death in our family before! My three sons, are alive and in health,—and though I shall reach the 80th mile stone, next Sept. 3d, I am physically *well* and *strong*, and still love to preach "Christ and him crucified."

I am like a man standing on the platform at the depot, waiting for the train to take me on. It may arrive very soon. When I go, I shall take nothing with me. It would be wicked to murmur, but my soul is filled with *grief*. Jesus, the Prince of sufferers, alone, gives me comfort. Everything of earth looks *lonely*. Heaven only is *bright*! Thank God for the brightness!

The Rhode Island and Massachusetts Christian Ministerial Association, held its Annual meeting in New Bedford, Mass., Tuesday of this week. It was well attended. Several valuable papers were read, and the criticisms of each paper, were free, full, and in a Christian spirit.

The cold winter, has taken its departure, and the New England farmers, have commenced stirring the soil, and are preparing to put in the seed. There was a great deal of gospel seed sown during the winter, that has not yet sprung up. That it may germinate, take root, and spring up, and bear fruit to the glory of God, is the prayer of the laborers in the gospel field.

H. M. EATON.

Middleboro, Mass., April 20th, 1893.

Alabama Letter.

Sometime last year I saw an advertisement in the SUN, here is the substance of it to the best of my recollection. Wanted!! A Dollar to Hunt an Elder, for the purpose of writing to the CHRISTIAN SUN, the owner of the above Advertisement is (or was) one severe Payne. I just mention this to let the people know that Elder has found a Dollar and it gave him a Payne. But Hunt is still trying to write for the SUN, those other brethren are still at large if any see or hear anything in regard to their wherabouts you will confer a favor upon the owner by notiying him of the same.

Last second Sunday my regular appointment at Antioch the services were well attended both days. I never saw better attention given to the Word. I see some sights of progress with this church and hope that this may be the most prosperous year of its history.

The third Sunday I was with the church at McGuire's chapel, we met a large congregation who were very attentive.

It was indeed a pleasure to me to visit my home church. I found the church in good condition Rev. H. W. Elder is pastor there and is greatly beloved by his people.

Rev. J. D. Elder is at work in the mission cause. May God prosper him in his work.

Our Bro. Orr has moved to Texas

Nearly all of our preachers are at work since the spring opened.

If my time wasn't filled with the care of churches I could organize 3 Christian churches within 3 months.

This is only a faint view of the work that can be done in Ala. "Come over and help us"

Yours in the harness,

GEO. D. HUNT.

Daviston, Ala., April 17, 1893.

The reason a mean man will not trust in God is because he thinks the Lord is just like him —*Ex.*

Joseph O. Lopez
Of Maynards, Md.

Younger and Better

A War Veteran's Story

Hood's Sarsaparilla Gives Strength and Overcomes Rheumatism.

"There is nothing I have ever taken in my life that did me so much good as Hood's Sarsaparilla. I was in the Union army from '61 to '65; was confined in Andersonville prison eight months, and the diseases contracted there still linger. I had chills and fevers for years, and my doctor told me that I must take 40 grains of quinine a day for a long time. I did so, but after a time it did me no good, and then he ordered hop tea, which was as bitter as gall and made me sick. Rheumatism then caught me in my left leg and I could not move it. The doctor said

I Had Malaria.

Hood's Sarsaparilla did me so much good that I have taken it ever since and it always does me good. My friends tell me I look younger and

Hood's Sarsaparilla Cures

better than I did ten years ago. This makes me feel proud and I cannot praise Hood's Sarsaparilla enough. My case was a bad one, but Hood's

Put Me on My Feet

and I am naturally very grateful to it. I recommend it to all the people whom I hear complaining of feeling weak and tired and for other troubles, and know of many who have been benefited by it. I am a living witness to the merit of Hood's Sarsaparilla." JOSEPH O. LOPEZ, Maynards, Md.

Hood's Pills cure all liver ills, biliousness, jaundice, indigestion, sick headache. 25c.

To The Churches of the N. C. and Va. Christian Conference.

As chairman of the committee on Church Extension, I will ask each church and pastor in this conference to make a stong effort to raise the full amount assessed for this purpose. This is one of the very important enterprises in our church, and let us have one full report this year. There are several places that need help to finish up their new houses of worship, which would place them where they could soon sustain themselves. The amount asked for by conference is only about $300.00 and I can see no reason why it should not be raised, and really it ought to be doubled. Brethren please hasten this work, take collections, appoint committees, and adopt your very best plans for the success of the church this year.

S. B. KLAPP,
Chairman, C. Ex. Com.
Youngsville, N. C., April 18, 1893.

Sending Out Samples.

One of the most customary methods of advertising is by sending out samples of goods. This plan is adopted by men engaged in all kinds of business. Periodicals frequently obtain substantial additions to their subscription lists because of the "sample copies" that are judiciously distribute.

Truth compels one to admit that the samples are often such in an exaggerated sense. They are usually a little in advance of the average, and the prospective buyer should consider this fact, and not have his expectations a raised to too high a pitch.

Some one has suggested that advertising be applied to religious meetings. Of course, we are always anxious to proclaim that services are to be held, but do we sufficiently advertise them by sending out samples?

This may be done in various ways. For example, the man who has been thrilled by the joyous songs, and comes out into the great congregation of the world humming one of hte tunes, is carrying a sample with him.

"Where did you get that tune, John? It's quite catchy."

"Why, I heard it at our prayer meeting. Come around tomorrow evening."

Again, the time one arrives at home is a sample of the meeting. Should you appear at your residence so soon after the service is known to have closed as to suggest that you have journeyed *via* a pneumatic tube, you are carrying a poor sample, —the meeting has not taught you to tarry withstrangers.

If one mingles with the throngs that issue from the doors of a church, he may obtain an assortment of samples composed of shades most varied:—

"That sermon was too tedious. I wish Dr. X—— would preach for only half an hour."

"The singing was simply magnificent."

"It is so good to get a breath of fresh air. I don't believe they ventilate that church properly."

"The church seems to be made up of young people, and did you notice how they shook hands with strangers?"

These comments will serve to show the nature of the gospl dispensed within the four walls of the edifice.

Various means of advertising our meetings will suggest themselves; and it is our duty to carry a good service with us through the week, handing out portions to the needy ones we meet.—*By Wilbur M. Vansant in Golden Rule.*

Washington Letter.

The return of spring brings a revival of outdoor religious and temperance missionary work, which has for some years been steadily on the increase in Washington. It does not severely tax the memory of adult Washingtonians to remember the time when our churches, with rare exceptions, ignored, if they did not not actually oppose street and alley missionary work, Today, that work is endorsed by all the churches, and the church which has not its own band or bands of alley and street missionaries is the exception rather than the rule, and, in addition to the denominational bands, there are several large non-denominational organizations, which are supported by nonchurchmen as well as churchmen actively engaged in the work of making converts to Christianity and temperance; thus carrying peace, and if not happiness at least contentment, into many humble homes where both were unknown before the advent of the street and alley missionaries No change either in individual or public sentiment ever takes place without a clear and well-defined cause. What was the cause of this change of sentiment regarding out-door missionaries? The question can be answered in one word results. A friend fond of illustrating his meaning with little stories says of it: "The street missionaries were like a farmer who went into an agricultural country, secured an abandoned farm, and began to plant seed in a manner different from that of the old farmers in that section. Some of the old farmers were disposed to ridicule the newcomer's methods of planting seed, others to sympathize with the mistaken zeal which he devoted to work which they felt certain was wasted on poor soil and would never amount to anything, and still others to ignore him and his methods as being unworthy of notice. The new farmer had faith in his methods and worked on, trusting to the future for his reward. By and by harvest time came around, and the new-comer had a crop, not so large as that of some of his wealthy neighbors, but still a crop. That opened the eyes of some of his neighbors to the fact that it was not alway safe to condemn a method because it happened to be new to them, but there were still doubters who did not believe the old abandoned farm could be made to keep on producing crops, but they became fewer and fewer as each annual crop from the old farm became slightly larger than that of the year before, and that too, in the face of droughts and bad seasons which had caused the crops of more than one of his wealthy neighbors to be partial if not complete failures, now they can scarcely be found at all. The old farmers have not changed their methods, which experience has proven to be well adapted to the soil they cultivate, but they have acknowledged that the new man's methods are also well adapted to the soil he cultivates, and are all disposed to lend him a helping hand." Is it not a good illustration?

The two subjects uppermost in official circles this week relate to Hawaii and the financial condition of the country. Nothing official has been given out on either subject, but the impresion is general that Hawaii will not be annexed, and that some sort of an arrangement will be made whereby the United States in exchange for a naval station on the islands and probably certain trade privileges will guarantee to protect the Hawaiian government from foreign interference. Further than to say that he apprehends no danger Secretary Carlisle declines, as he has done since he assumed office, to publicly discuss the financial situation.

CORRESPONDENT.

April 19, 1893.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS

For information and free Handbook write to MUNN & CO., 361 BROADWAY, NEW YORK. Oldest bureau for securing patents in America. Every patent taken out by us is brought before the public by a notice given free of charge in the

Scientific American

Largest circulation of any scientific paper in the world. Splendidly illustrated. No intelligent man should be without it. Weekly, $3.00 a year; $1.50 six months. Address MUNN & CO., PUBLISHERS, 361 Broadway, New York City.

DO YOU WANT TO ADOPT A BABY?

Maybe you think this is a new business, sending out babies on application; it has been done before, however, but never have those furnished been so near the original sample as this one. Everyone will exclaim, "Well! that's the sweetest baby I ever saw!" This little black-and-white engraving can give you but a faint idea of the exquisite original,

"I'M A DAISY."

which we propose to send to you, transportation paid. The little darling rests against a pillow, and is in the act of drawing off its pink sock, the mate of which has been pulled off and flung aside with a triumphant coo. The flesh tints are perfect, and the eyes follow you, no matter where you stand. The exquisite reproductions of this greatest painting of Ida Waugh (the most celebrated of modern painters of baby life) are to be given to those who subscribe to Demorest's Family Magazine for 1893. The reproductions cannot be told from the original, which cost $400, and are the same size (11x22 inches). The baby is life size, and absolutely lifelike. We have also in preparation, to present to our subscribers during 1893, other great pictures by such artists as Percy Moran, Maud Humphrey, Louis Deschamps, and others of world-wide renown. Take only two examples of what we did during the past year, "A Yard of Pansies," and "A White House Orchid" by the wife of President Harrison, and you will see what our promises mean.

Those who subscribe for Demorest's Family Magazine for 1893 will possess a gallery of exquisite works of art of great value, besides a Magazine that cannot be equaled by any in the world for its beautiful illustrations and subject matter, that will keep everyone posted on all the topics of the day, and all the fads and different items of interest about the household, besides furnishing interesting reading matter, both grave and gay, for the whole family; and while Demorest's is not a fashion Magazine, its fashion pages are perfect, and we give you, *free of cost*, all the patterns you wish to use during the year, and in any size you choose. Send in your subscription at once, only $2, and you will really get over $25 in value. Address the publisher, W. Jennings Demorest, 15 East 14th St., New York. If you are unacquainted with the Magazine, send 10 cents for a specimen copy.

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CINCINNATI, OHIO.
SOLE MAKERS OF THE BLYMYER BELLS
FOR CHURCH, SCHOOL, FIRE ALARM &C.
Catalogue with 2500 testimonials. Prices and terms FREE.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. DR. J. STEPHENS, Lebanon, Ohio.

A Pleasant Protest.

The following excerpt is one of many straws that recently have been painfully suggestive of an adverse and perilous wind blowing southward:

"The New York *Sun* estimates that 20,000 persons were present during the foot ball game in that city between Yale and Princeton. "Altogether, it was the greatest day for public drunkenness that New York has seen. There is nothing like it on any other day of the year. Everybody participated, but the drinking was done in such a way that the police had no objection to their responsibilities on account of it." Moreover it says: "It was a common sight in the boxes and in the seats of the grand stands for men to offer their flasks to the girls with them before taking a drink themselves, and in many cases the girls accepted the offer."

As an alumnus of the University I feel it my duty through you columns to enter an earnest protest against the stand taken by President Winston in favor of inter-collegiate match games. Having closely read the current press, secular and religious touching the same, it is my candid judgment that the attendant evils over-balance, by far, the good results, and as a consequence should be discouraged and intredicted if necessary by the proper authorities.

I am quite sure that the President was not aware of the increasingly iniquitous trend of games inter-collegiate, or he would not have imperilled the fair fame of my *alma mater* by any favor or patronage shown them. I sincerely trust he will reconsider and amend his license recently granted, by "*striking out the enacting clause.*"

Two promising lads in my home have been marked "U. N. C.," and right royally they cherish the sentiments their sire sings anon to them:

"Vive la, vive la, U. de N. C.!
Vive le President!"

But while I love my *alma mater* and her distinguished President, I love my lads much more, and would rather they be left without a university education, if they must run the gauntlet of such risk to their souls. I apology is needed for this utterance, let it be found in the devout prayer my mother taught me: "Lead us not into temptation."—*W. A. Betts, in Raleigh Christian Advacatv.*

Children's Day Program.

A Service of Song and Recitation for the Sunday school, by Rev. C. V. Strickland. Price, per single copy 5 cents; per dozen copies 50 cents; sent postpaid on receipt of price.

Rev. C. V Strickland has been very persevering in his labors to have the observance of Children's Day made a success in the Christian church, and by the use of literature and music by those of our own denomination, his efforts have met with a high degrees of success.

The Programs for this year are better than previous ones, as good as they were.

We would urge that all who contemplate, and we hope it is every school in our church, celebrating a Children's Day will order early that we may be able to get them to you in time. Send orders to Clements and Mood, Raleigh, N. C.

If you feel weak and all worn out take BROWN'S IRON BITTERS

THE NORTH CAROLINA
HOME INSURANCE CO.,
OF RALEIGH, N. C.,
Insures Against Loss by Fire.

THIS COMPANY HAS BEEN IN SUCCESSFUL OPERATION FOR TWENTY YEARS

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JEWELRY STORE.
I have just purchased a line of ladies and Gents'
WATCHES AND JEWERY
that I can afford to sell at prices less than WHOLESALE COST
and while they are going I will sell anything else in my large stock of
WATCHES, CLOCKS, JEWELRY, AND SILVER WARE
at correspondingly low prices. Remember when these goods are gone I cannot purchase any more at the prices I offer them now.
E. T. JORDAN,
Practical Watchmaker and Jeweler, Washington Square, Suffolk Va.

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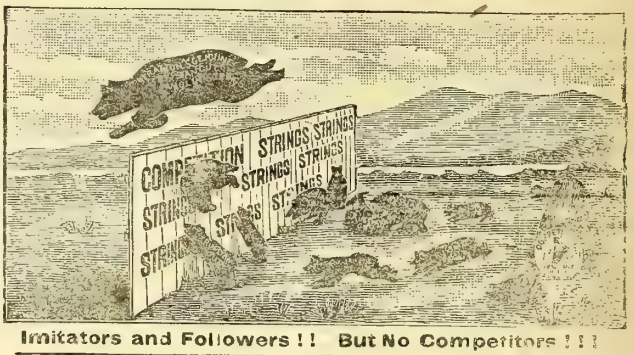
Violin Strings.



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No Dealer or Musician need be bothered by poor Strings if he desires to buy GOOD ONES
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In all its Forms. For proof write the ROSE DRUG CO., Birmingham, Ala.
A quick, cheap, pleasant and absolute cure for the Tobacco Habit

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RALEIGH, N. C.
BELLOWS, VISES, ANVILS, BEST GOODS, LOW PRICES, SQUARE DEALING. SEE US BEFORE YOU BUY

The College and the Y. M. C. A. Convention.

That greatest of religious movements, the Y. M. C. A., has been from the beginning the outgrowth of the religious enthusiasm and the thought of college men. If there is no other single great awakening that can be credited to these institutions of society in this century, it is sufficient that it be said of them that they have largely produced, maintained, and expanded the greatest religious movement of the nineteenth century for young men. Due credit must be given to others from the places of business whose life has been poured into the current and given it force and directness; but after duly recognizing this and all other contributory forces, still it is beyond dispute that out of the walls of colleges have come both the policy and the genius that has formulated the policy of the Y. M. C. A., throughout the length and breadth of the earth.

Colleges are mothers of reforms They are nests of impatience at the sight of the inadequancy of old methods; they have eyes that see the present in a different way from that in which mature manhood and womanhood see it To this fact we must attribute much of the divergence in views as to methods in religious work. This fact too must account for many partings in the ways of thinking that prevail in the college and outside. The college thinks faster, feels faster and acts quicker than the world about it. Hence it is often ahead of the times—the old times, not the new.

The share that college men had in the Seventeenth Annual convention of the Y. M. C A. at Winston last week indicates that the colleges are still with it and furnish much of the thought and experience that belong to the work. There was on the programme a *College Symposium*, treating the questions.

(*a*) What we did for the new students, by H. P. Boggs, Trinity college.

(b) What we do for the neighborhood, by H. E. Rondthaler, State University.

(*c*) How to reach our fellow-stubents for Christ, by W. P. Lawrence, Elon College.

(*d*) How we create missionary interest, by T. W. Lingle, Davidson college.

Besides these the programme has for College Delegates the following themes:

Variation of meetings, by F. C. Harding, State University.

How to bring students into membership, by C. E. Hodgin, Davidson College.

Man to man, by E. E. Gillespie, Guilford College.

Vital questions, by F. S. Brock man.

Address—The Ideal of Christian Manhood in Student Life, by Rev. Thomas Hume, D D., Chapel Hill.

Address—College men of the World for Christ, by F. S. Brockman, College Sec., Int. Committee, Atlanta.—*J. F. C., in R. C. Advocate.*

Hood's Cures.

In saying that Hood's Sarsaparilla cures, its proprietors make no idle or extravagant claim. Statements from thousands of reliable people of what Hood's Sarsaparilla has done for them, conclusively prove the fact—HOOD'S Sarsaparilla CURES.

Hood's Pills act especially upon the liver, rousing it from torpidity to its natural duties, cure constipation and assists digestion.

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Prominent among its list of contributors are

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Its scope will comprise Fiction, History, Biography, Travel, Sketches of noted men, women, and places, discussion of live topics of the day, etc. Handsomely printed on heavy paper and FINELY ILLUSTRATED.

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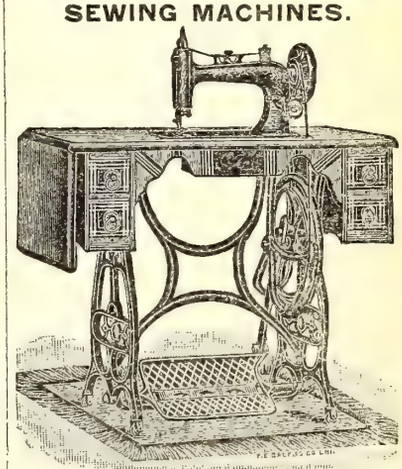

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BELLS, CHURCH, SCHOOL, FIRE ALARM

Pass it On.

The Rev Mark Guy Pearse tells us that when he was a lad of fourteen years, he was returning to his home in cornwall from school in Germany passing through London on his way. After spending a little money here, he took train to Bristol, and then went on board a ship sailing to Cornwall the fare was not costing so much in those days. The passage money, which he thought included a meal, because of the time of the day, and his surprise was great when the steward, toward the close of the passage, brought him a bill for his food. He had given him all his money. "Then," said the steward, "you shall not have any food, you can't eat and sail the ship and all pass." During the day he had stared at him, the steward looked at him intently, and exclaimed: "I never thought I would see you."

Then he told how that many years before, when a fatherless boy, and his mother was in great distress, Mr. Pearse's father had befriended them, and he had resolved if ever opportunity afforded, he would repay the kindness thus shown. So now he paid the lad's bill, gave him five shillings, and saw him safely landed.

When Mr Pearse told his father the incident, his reply was: "My lad I passed the kindness to him long ago in doing what I did, and now he has passed it on to you. Mind as you grow up you pass it on to others."

And Mr. Pearse did not forget; seeing a lad one day at the railway station in trouble because he had not enough money by fourpence to pay for his railway fare, Mr Pearse gave him a shilling, and when the lad brought him back the change, he told him to keep it, and that he was going to ride with him. And then in the carriage he told the boy the story of how the steward had treated him on the boat.

"And now," he said, "I want you, if ever you have the opportunity, to pass it on to others." Mr. Pearse got out at the junction, and as the train left the station the lad waved his hand and said: "I will pass it on."

How much brighter and happier the world would be if everybody would only "pass on" the little deeds of kindness shown to them. Are you doing this my young friend, or do you only pass on unkind actions instead of kind ones? *Ex.*

Reaching the People.

The way to reach them is to reach them. The gospel has lost none of its power It is efficacious in the case of the most hardened sinners. As our Lord cast the legion of evil spirits out of the man of Gadara in the days of his flesh, so he can now break the bands of sin with which men are bound and set them free. The reason more are not saved is because they do not come or are not brought to Jesus. Too many ministers and other workers to day are like the disciples who could not cast the dumb spirit out of the one who was brought to him. Christ rebuked the faithlessness of these followers of his, and. at the same time taught his people a new lesson when he said to the father of that child, "Bring him to me." That is the secret of reaching men. We must get near to them. We must take them by the hand, and lift them up, and point them to the Lamb of God.—*Sel.*

There will be serious trouble if you have overlooked those dyspeptic symptoms. Hood's Sarsaparilla is the medicine you need.

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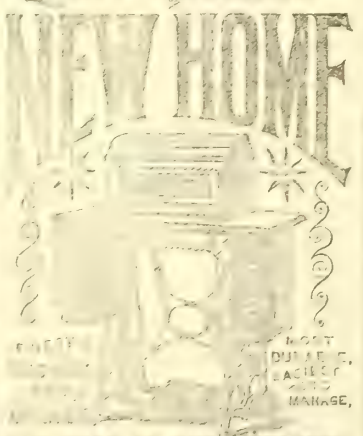

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CONDENSED SCHEDULE.

In Effect Nov. 27, 1892.

SOUTHBOUND	No. 9.	DAILY. No. 11	No. 37
Lv Richmond	12 45 pm		12 50 am
Burkeville	2 51		2 40
Keysville	3 35		3 18
Ar Danville	5 55	7 25 am	5 35
Greensboro	8 00	9 20	6 54
Lv Goldsboro	2 35 pm	†7 45 pm	
ArRaleigh	155	11 10	
Lv Raleigh	4 40 pm	6 15 am	
Durham	5 37	7 15	
Ar Greensboro	4 30	9 15	
LvWins'n S'l'm	†6 40 p m	*8 00 a m	
Lv Greensboro	8 10 pm	9 30 am	659 am
Ar Salisbury	9 50	11 04	812 am
Ar Statesville		12 03 pm	
Asheville		4 25	
Hot Springs		5 57	
Lv Salisbury	9 55 pm	11 14 am	8 17 am
Ar Charlotte	11 10	12 40	9 25
Sprt burg	1 56 am	3 36	11 37
Greenville	3 07	4 24	12 28
Atlanta	9 00	11 00	4 55
Lv Charlotte	11 30 pm		9 35 am
Ar Columbia	6 60 am		1 20 pm
Augusta	10 00		4 25

NORTHBOUND	No 10	DAILY. No 12.	No 38
Lv Augusta	6 00 pm		12 30 pm
Columbia	10 50		350
Ar Charlotte	6 60 am		7 30
Lv Atlanta	9 20 pm	8 05 am	12 45 pm
Ar Charlotte	6 40 am	7 00 pm	8 05
Lv Charlotte	6 55 a m	7 45 pm	8 15 pm
Ar Salisbury	8 17	9 15	924
Lv Hot Springs		12 :9 pm	
Asheville		2 45	
Statesville		7 47	
Ar Salisbury		8 37	
Lv Salisbury	8 27 am	9 52 pm	9 29 pm
Ar Greensboro	10 10	11 20	10 42
Arwnsn S'l'm	*11 30 am	†1 00 a m	
Lv. Greensboro	10 20 am	11 35 pm	
Ar Durham	12 11 pm	3 35 am	
Raleigh	1 09	6 00	
Lv Raleigh	1 28 pm	†8 45 am	
Ar Goldsboro	3 05	12 05	
Lv Grensboro	10 20 am	11 35 pm	10 47 pm
Ar Danville	12 01 pm	1 15 am	12 01 am
Keysville	2 45	4 05	4 05
burkeville	3 25	4 51	4 51
Richmond	5 30	7 00	7 00

† Daily except Sunday.

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p. m daily except Sunday; arrive West Point 5 00 and 6 00 p. m.

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 12 45 p m daily; leave Keysville 3 45 p m; arrive Oxford 6 00 p m, Henderson 9 10 a. m, Durham 7 20 p m Raleigh 6 00 p m. Selma 10.45 p. m. Returning leave Selma 12 55 p. m. Raleigh 4 40 p m. daily, Durham 6 00 p m Henderson, 6 30 p m Oxford 8 15 p m; arrive Keysville 11 45 p m, Richmond 7 00 p m.

Mixed train leaves Keysville daily except Sunbay 3 30 A. M.; arrives Durham 11 55 A M Leaves Durham 7.45 A. M. daily except Sunday; arrives Oxford 9 20 A M, Keysville 3 00 P. M.

Additional trains leave Oxford daily except Sunday 4 15 p m; and 12 20 p m, arrive Henderson 5 10 and 1 05 p m. Returning leave Henderson 6 30 p m and 2 30 p m daily except Sunday; arrive Oxford 7 25 p m and 3 15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 189

TRAINS MOVING NORTH.

	No. 34. Pass. Daily-	No 38. Pass. and Mail. Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Pl'ns	7 14	1 39
Macon,	7 22	1 4o
Arrive We'don,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m.
Macon,	1 13	7 06
Warren Pl'ns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a. m., 2.00 p. m Arrive at Franklinton at 8 10 a. m, 2.52 p. m. Leave Franklinton at 12 30 p. m., 6.05 p. m Arrive at Lousburg at 1.05 p. m., 6.40 p. m. JOHN C. WINDER, Gen'l Manager WM. SMITH, Superintendent.

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IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

	No. 41 Pass. & Mail.	No. 45. Freight & Pass.
Leave Raleigh	4 00 p. m.	8 35
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	35
Arrive Hamlet,	7 20	8 10 p. m.
Leave "	7 40	
" Ghio	7 40	
Arrive Gibson,	8 15	

GOING NORTH.

	No. 38. Pass. & Mail.	No. 40. Freight & Pass.
Leave Gibson,	7 00 a. m.	
" Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron.	9 26	9 31
Sanford,	9 52	10 55
Moncure.	10 16	12 10 p. m.
Merry Oaks	10 26	12 50
Cary.	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsborro Road.

Leave Pittsboro at 9.10 a m., 4 00 p. m arrive at Moncure at 9.55 a. m. 4.45 p. m

Leave Moncure at 10.25 a. m, 5.10 p m arrive at Pittsboro at 11.10 a. m 5.55 pm

From Bro. Connelly.

Bro. Clements: -The good people of "Barretts Neck" complain that you did not visit them while in Va. The past four days spent in their midst enables us to say you missed a treat.

We have there a people consecrated to God's work, a Sunday school like a bee hive, and a minister beloved by all. His work shows that every blow has been well aimed. church progress has been rapid, and still continues.

More than two third of the pastor's salary has been paid.

Other marks of improvement and growth are visible on every hand, Mt. Zion is far ahead of many churches that have the advantage of age and central location. If you can face the music of a mosquito and will visit "Barretts Neck" you will find these statements to be facts.

S. S. M.

Bro. Connelly, we know that Mt. Zion is a live church, and would be glad indeed to visit the dear people there again. (Ed.)

The Sunday School Convention.

Dear Bro. Foster:—As some of the brethren in the ministry nearly always appoint protracted meetings for the same time the Sunday school Convention is in session, and therefore feel no obligation to attend the convention, I have been waiting to hear from them. If I were not going to attend, I would say so, and give my reason for my actions in the case. And if other brethren are not going to attend they ought to say so, giving their reasons why they are not going to attend.

I with others have been very much interested in the convention, and hope all the ministers in the N. C. and Va. Conference will speak out in the next two weeks; and if a majority say have the convention, let us have it.

J. W. Wellons.

Durham, N. C., April 20, 1893.

A Word in Behalf of the Sunday School Convention.

The article which appeared in the last issue of the Sun advocating the importance of another session of the Sunday school convention of the North Carolina and Virginia Christian Conference is a step in the right direction. No one who has studied this subject can fail to see that to discontinue the convention would be a step toward retrogression and inactivity in the Sunday school work. It would be a dark spot in the history of our denomination, which perhaps could never be obliterated. The Sunday school is the exponent of the church, and if its progress is retarded, the church must suffer in a like proportion.

New interest and enthusiasm needs to be awakened occasionally, in any line of work in order to make it successful. No where is this more true than in Sunday school work. Then friends and lovers of this grand cause, can we efford to sit idle and do nothing while our best interests are at stake? Who then will be the next to make an effort for another convention this summer.

Let the ministers of the various churches have this matter discussed in their schools, and see that a good delegation is elected, and all the assessment of the last convention paid up. Then we may hope to see one of the most promising, sessions of the convention that has ever been held. Brethren what will you do?

W. D. Harward.

Elon College, N. C., April 22, 1893.

Lexington, N. C.

Mr. Editor—I wish to inform the brethren through your columns how the Lord has wonderfully blest us her. Our protracted meeting closed last night after one week services, with 34 precious souls converted to Christ; 32 connected themselves with our church. Bro, Roach conducted the services assisted by Bro. Parker, they both labored faithful and hard for the Master. The church was greatly revived and the congregations good. Tho we are few in numbers yet we feel the Lord is with us and has greatly blest us in this meeting. We want the prayers of our sister churches that we may build up and become a power that satan and his host can not withstand. May God be our guide and help, is the prayer of your humble brother

E. D Turner.

A Freight Train.

John B. Gough has gone to his reward, but I shall never forget my indebtedness to him for an illustration I heard him use the last time I listened to him. I don't even remember what he was illustrating; I do remember the use the Holy Spirit made of the illustration to my own soul. Mr. Gough said he sat once by the side of an engineer on a lightning express train, and, as the engine flew round a curve, he said to the engineer,

"Do you never fear while going at this speed?"

The engineer turned to him and said, "Mr. Gough, it doesn't do for an engineer to be afraid. Sometimes they do become timid, and when it is found out that they are, they give them a freight train."

In that moment I saw the danger of being afraid when God fires up the soul with a truth and means it to go with speed. Alas, for those who have not been true to the truth given them, and, as Emerson says, have "struck souls to a fear," and another soul has been given the truth they were afraid to utter, and that other has taken their crown, and they have been given a "freight train" in stead of a lightning express If God made you for a freight train, take good care of your train ("here all the honor lies"); but if He fitted you up for an express, it is humbling to find yourself on a freight train.

Oh what victories are lost through fear; fear of what people will think of you, when the probability is that up to this time you have never done any thing to make them think of you in any way. We want souls these days who know no fear but the fear of God Souls that are ready to take God's dispatches at quickest notice, and in quickest time. "Be ready for every good word and work." Anything short of this is not entire consecration. May many more souls be fired up by the Holy Ghost, to be like express trains for God to take truths He wishes to send.—*Work, Work, and World.*

Golden Rule Meditation on Submission.

When I let the Lord have his way with me, I see how I have been impeding the work of his spirit My most stammering words are fruitful when the Lord has his will with me. My failures are more prosperous than my ordinary successes, hesitancy becomes zeal and doubt become assurance, when the Lord has his will with me The clouds break away into shining, life is all glorious with promise, and freighted with fruitage, and I have my will with the world, when the Lord has his will with me. Alas, for contrary events, that prove my contrary mind! It is not God's will that fails, but my willingness. Seal of my manhood, this power to oppose myself to the universe; seal, alas! often, of my degradation. Marvelous Creator, that can fashion a creature to oppose thyself! Presumptuous creature, that dare oppose thy Creator! Lord, by the many fulfilments of thy promises, promises half apprehended, fulfilments half acknowledged, teach me to yield to thee. By answers that shame my unbelieving prayers, by rewards that dwarf my efforts utterly, by promptings often spurned and pleadings combatted with folly, teach me to yield to thee. By the collapse of my unsupported strength, by the failure of my unaided attempts, by the folly of my own best wisdom, teach me to yield to thee. I will cease from my power that is weakness, and get me the power of the Almighty. I will cease from my own planning and my own upholding, and get me the wisdom and love of the Lord. I will lose my life in God altogether, that I may begin to live.—*Golden Rule.*

Receipt Column.

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The Christian Sun

1844 — In Essentials, Unity; Holy Bible; In All Things, Charity; 1893 — In Non-Essentials, Liberty.

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VOLUME XLVI. RALEIGH, N. C., THURSDAY, MAY 4, 1893. NUMBER 18.

State Library

The Christian Sun.

The Organ of the General Convention of the Christian Church.

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.

2. The name Christian, to the exclusion of all party or sectarian names.

3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice.

4 Christian character, or vital piety the only test of fellowship or membership.

5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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Renew your subscription.

Program of the Second Annual Session of the Va. Valley Christian Sunday School Convention.

TIME:—June 2nd, 3rd, 1893.

PLACE:—Antioch, Rockingham county Virginia.

FRIDAY.

10:00 a. m. Convention called to order by the president. Religious service by J. D. Hilliard.

10:30 Organization.

11:00 Sabbath school reports.

11:30 What has been accomplished by Sunday school? J. S. Martz, D. J. Sipe. S C. Cline, and J. J. Lincoln.

Dinner

1:00 p. m. Music

1:30 How to make the Sabbath school interesting. J. D Hilliard, J. M. Huffman, Prof. A. M. Smith.

2:00 Is it judicious for a non-church member to teach in Sunday school? J. M. Bradford, C. H. Swank and J. A. Sylvius.

2:30 Best Methods of conducting Sunday schools. J. S. Kagey, John Huffman and J. H. Pickering.

3:00 Why all Christians should attend Sunday schools. William Kindgardner and E. L. Depoy.

3:30 How to get the neighborhood interested in the Sunday school. E. Sipe, B. F. Zirkle.

SATURDAY

9:30 a. m. Devotional Exercises by C H. Swank.

9:30 Reading minutes.

10:00 What Sunday school literature shall we use? E. Sipe, J S. Martz, J. M. Huffman.

10:30 Reflex benefits of Sunday school teaching. Misses, H. O. C. Martz, Sophia Byrd, Emma R. Rhodes and Fannie Simmers.

11:00 Should we teach temperance in Sabbath schools? C. H. Swank, J. M. Bradford and Clinton Fletcher

11:30 Is it right to be submissive that the Testament or Bible be used where the quarterlies are adopted. J. S. Kagey, Prof. A. M. Smith and J. D. Hilliard, and J. J. Lincoln.

Dinner.

1:00 p m. Music.

1:30 How to get the children interested in singing, Mrs Fannie Zirkle, Misses Lydia Pickering and Bertie Huffman.

2:00 Essays by Misses H. O. C. Martz, Sophia Byrd and Sallie Payne.

2:30 The effect of the liquor traffic E Sipe, S. C Cline and C. H. Swank.

3:00 Necessity of family prayer, B. F. Zirkle J. A. Sylvius and J. S. Martz.

3:30 Religious literature, J. M. Bradford, J. S. Kagey and all who will. Canvass for the CHRISTIAN SUN.

All superintendents will please observe Articles 8 and 11 in our constitution. Let all delegates be sure and attend.

E T. ISELEY.
D. P. ROSENBERGER.
Com.

A Painful Silence.

DEAR BRO. CLEMENTS:—Permit me again to say a word to the brethren and sisters of the North Carolina and Virginia Christian Sunday School Convention. For some time I have requested through the SUN that the brethren speak *out* in regard to the convention. Shall we hold another session, or shall the convention disband for want of *interest* and *cooperation* among the ministers belonging to the same? This is the important question now before us. It must soon be decided or it will be impossible to make arrangements in time. Only two pastors have expressed an opinion. Can it be possible that the ministry has become so *careless* and *lukewarm* in the Sunday School cause as not to have *an opinion*? and if you have an opinion are you too *indifferent* or too *lazy* to express it? You may say these are harsh words. I cannot help it, the responsibility you placed upon me when you made me chairman of the convention is great, and your silence on this important subject is more painful to me than my *plain* words can be to you I believe the trouble lies in the ministry. If you will use your influence for the convention and attend its sessions you will not be forced to the painful experience of seeing your Sunday Schools poorly attended.

We gather new ideas and fresh enthusiasm at our conventions and when we return to our fields of labors we diffuse it among our people. The efforts of the officers of the convention are ineffectual without your hearty cooperation. For the sake of our Sunday school cause, for the sake of the church and the salvation of the young, do not take a backward step! Our Sunday school churches are the *live* churches: the Sunday school is the training class for Christian workers. Don't neglect it I beseech you! If you are *honestly opposed* to it have the manliness to say so, if in *favor* shout it abroad!

The matter must be decided in a few weeks; *speak out*, and all at once, if you will; you must share part of the burden.

God help you to awaken from sleep and consider the importance of *this* work.

Yours fraternally,
JAS. L. FOSTER,
Chairman.

Faith.

I pray you make no great display,
Bring out no somber grave array,
Place nothing at my feet or head,
When I am called to join the dead.
I want no wreath of lilies pale,
No lace-trimed shroud or broidered veil;
Pluck one red rose from out the rest,
And place it here upon my breast.
And when I kneel before the Throne,
Heipless hopeless, and alone,
Unto that All protecting Power
I'll give my faded, crimson flower;
The Faith which surely teaches right,
Tells me His touch will turn it white.

PEARL EYTINGE.

—*From Demorest's Family Magaziue for May.*

Meeting of Grand Chapter of Royal Arch Masons and Grand Commandery Knights Templar.

On account of the above occasion, the Richmond & Danville R. R. Co., will sell from stations on its lines within State of North Carolina, round-trip tickets to Selma, N. C., or Goldsboro, N. C., and return at reduced rates; tickets to be sold May 8th, 9th, and 10th, final limit May 15th, 1893. For further information, apply to any agent of this system, or to the undersigned.

W. A. TURK, G.P. A.

Washington, D. C.

The Pulpit.

How to be Benefitted by the Study of the Bible.

BY REV. JAMES MAPLE, D. D.

The law of the Lord is perfect converting the soul. Psalms 19:7.

It is through the facts and truths of the Bible that men are saved (Rom. 1:16. It is interesting to note what the Bible does for man. By it we are made wise unto salvation. 2 Tim. 3:15. By it we are saved. James 4:2. By it we are cleansed. John 15:2. By it we are sanctified. Job 17:17. By it we are washed Eph. 5:25-26 By it we are defended against our spiritual enemies. Eph. 6:17. By it we grow. 1 Pet. 2:2 By it our path in life is lighted up. Psalms 119:105. By it we are enabled to rejoice. Jerem 15:16. By it we are warmed. Psalms 19:11. By it obstacles are removed out of our way. Jerem. 23:29.

Such being the saving power of God's word, why are not all men Christians? It is because they do not receive it in a right manner. We must feel it. A man may study the Bible, and understand its facts and truths; yet remain uninfluenced by it. Roman 1:18. Not only the understanding, reason and judgment must be enlightened; but the conscience must be quickened, and the heart moved. We must be governed by it. James 2:22-25.

To be saved by the word of God we must *see* and *feel* that our eternal well being is dependent upon belief in and obedience to it. Heb 11:11; Eccl 12:13-14.

The truths of the Bible are the most important of all truths for the reason that they involve our eternal destiny. Other facts and truths relate only to this life, and are of temporay interest.

The Bible teaches us that man is in a lost state. Rom. 3:24; Job 3:18-19; Rom.6:23; 2 Thess. 1:7-10. Men read these statements of God's word, and admit them to be true, but remain unmoved by them. Blinded by passion they put this awful fact out of their minds, and will not let it govern them. Their heart is unmoved by it. Luke 15:11-19.

The Bible teaches us that God is omnipresent. 1 Sam. 19:7; Psalms 199:1-12 Men admit that this is true, but they do not feel its force. It does not touch their hearts.

Before men we are like opaque bee hives. They can see the thoughts go in and out; but what they work inside of a man they cannot tell. Before God we are as glass bee hives, and all that our thoughts are doing within us, He perfectly sees and understands. Men *know* this as a matter of knowledge, but they do not *feel* it. A man took with him his little boy and went into a neighbor's field to steal corn. Before commencing to fill his sack he looked in every direction to see if there was any person in sight. Seeing no one he was about to fill up his bag, but his child said, "Father, there is one way you haven't looked yet." The father supposing that some one was coming, asked his son which way he meant. He answered "you forgot to look up," conscience stricken he took his son by the hand, and hurried home without the corn. He *knew* this truth before, but he did not *feel* it.

The Bible teaches us that God has appointed a day of judgment in which all men will be judged and rewarded according to their deeds Acts 17:30-31; 2 Cor. 9:10. Men know this to be true, but are uninfluenced by it. Their hearts are not touched. Eccl. 8:11. Men harden their hearts against this truth, and will not let it affect them. Rom. 2:5-6 Men will not allow themselves to think seriously and earnestly on this question, but put it out of their thoughts. A Christian king of Hungary being very sad, his brother enquired the cause of it. He said, "O brother, I have been a great sinner against God, and know not how to die, or how to appear before God in judgment." His brother made a jest of it, and said: "These are melancholy thoughts." The king made no reply. It was the custom of the country that when the king decided to put a man to death for any cause the executioner was sent to sound a trumpet before his dwelling. In the dead of the night the king sent the executioner to sound the trumpet before his brother's door; who hearing it and seeing the messenger of death, sprung into the presence of the king, beseeching to know in what he had offended. "Alas brother!" said the king, "you have never offended me. And is the sight of my executioner so dreadful; and shall not I, who have greatly offended, fear to be brought before the judgment seat of Christ?" Here were knowledge and feeling both.

The law of God is perfect. It is a perfect revelation of Divine truth; is complete rule of conduct. When allowed to have its natural effect upon the mind and heart of a man it will convert him to God; turn him from his sins.

"The testimony of the Lord is sure." The word here used means that what God has testified to is true. He has set his seal on the Bible as his word, and this will endure. It cannot be destroyed. It enlightens the minds of men, and makes them wise unto salvation.

"The statutes of the Lord are right rejoicing the heart." Statutes means the mandates of the Lord. They make glad the heart, for they lead to a pure and happy life. It always makes the heart glad to know that we are being led in the path of obedience.

"The commandment of the Lord is pure enlightening the eyes." The law of God instructs, and directs.

Contributions.

Those Amusements Again.

Previons to my first note to the Sun on this subject I had occasionally heard the warning: "Oh! my dear friends, don't try to raise your church funds by means of entertainments; they are the devil's half-way house to the world, and hence to the devil himself"—or words to this effect As I had lived in communities nearly all my life where these entertainments were given without any visible injury to the individual or to the church, I just gave the warning a momentary glance of surprise, and passed on to something else. But when the thurst came so near home to me as Elon College. I stopped and began to ask myself the question: Is it true that we belong to that class of people who are lodging in "the devil's half-way house to the world, preparatory to an early start to the devil himself in the morning? And I thought, if this be true we, at Elon College, who have felt wonderfully blessed of God in our religious life, must be laboring under some terrible delusion. It was with these thoughts, mingled with a curiosity to know what part the devil had been playing in these entertainments, that my inquiry was written.

I enjoyed Bro. Charnock's article in the issue of the Sun of April 13th; but I hope he will pardon me if I say that many of his assertions were so *general and sweeping* that I must either swallow them whole or refuse to take them until I can see what they are made out of. He says that these amusements have become "an evil so prominent that the most short-sighted of men cannot fail to perceive it." Then, he goes on to say that we have only to refer to the announcements in the news-papers and form the pulpits to see that there is "scarcely any difference between church, chapel, and mission hall in this respect. And if you will be an honest judge you are compelled to conclude that 'amusements' are ousting "*consecrated cheerful giving*" to God's cause, and in some cases, the preaching of the gospel." Now this conclusion that he reaches is the very point at issue, and to my mind at least, doesn't follow from his premises. When he says that these announcements show that "there is scarcely any difference between church, chapel, and mission hall in this respect." I don't know which he means—whether he intends to say that amusement are wrong in all these; or that it is alright to have them in the mission hall, but not in the church. If the latter is what he means, then, I must confess that I can't see how that 'amusement money' that is good enough to build churches in distitute places at home and in heathen lands is not good enough for us; and if the system is wrong at all, it is as wrong in the mission hall as any-where. If he means that it is wrong in all of these places, and for all religious purposes, which I will assume to be his position let's see about that!

He says that when a pastor asks his congregation to raise the money for the various collections, they won't go down into their pockets and pay the money; but they must get up a supper or a concert and raise it in this way. This, I suppose, he calls 'the ousting of consecrated cheerful giving.' This, he says, creates a selfish spirit in man, a spirit that causes him to say, "I will give where I can see a chance of getting the value for my money." Now, I want to ask how many men ever went to a church entertainment "to get value received," for what they pay out. In the first place, those who get up these entertainments are the leading members of the churches. No one questions their sincerity of *purpose*—they certainly don't get "value received" for their expenditure of time, labor and money. They do it with just as honest, just as *Christian* a spirit as the man who preaches to them from Sunday to Sunday I take it that the same is true of those who attend to listen, or to 'eat.' They know for what purpose their money is paid out—they expect it to go into the church treasury, to aid in the building up of Christ's cause here on earth. Simply because they get a little pleasure from an entertainment in giving their money, should that make it any less acceptabte to God? If cheerfulness in our giving is to be the test of acceptance with God, (and I heartily accept that idea,) then, I venture to say that, two to one, the 'entertainment money' will receive the warmer reception. I do not say that this ought to be the case-for I think that one ought to be given in such a spirit as to be as acceptable as the other; but also! I imagine that if the minister could hear the 'sigh' that accompanies some of the dimes

that drop into the hat to pay his salary, he would begin to think that the time was near at hand for him to undergo some of the 'deprivations' of Christ and his disciples, and how many would be willing to do it? It is right that the pastor should be paid, and again that all the collections should be made. If this can be done without an entertainment, why, by all means relieve your hard working wives and daughters of the trouble of arranging for the entertainment, unless they prefer to have it in order to enjoy the *social* feature of it, for this is as much an element of true religion as anything else. It brings all the members of the church together, and cultivates among them that community of thought, feeling and interest upon which alone can be built that great structure of the brotherhood of man, without which true religion does not exist. But Bro. Charnock says that through these entertainments many have become indifferent, cold, and at last have gone into the world. Many have testified that the beginning of their fall was the part that they had taken in the pleasures of the concert room which had for its object raising funds for God's cause." I have never seen either of these results. On the contrary, I think, that an examination into the real facts of the case. will show directly the opposite of this statement. Go to our churches that have these entertainments, and see who are the live, earnest, devoted workers and almost invariably you will find it to be those who take the lead in all church entertainments. I could mention our leading churches and the leading members in those churches as living examples of these, were it necessary. Take the Christian churches all over the south and see which are the strongest Every one who knows anything about these will admit that they *do* have entertainments, they *do* have lectures, they *do* run excursions in the interest of the church, and yet in these we find as good religious people as are fourd in any church. Then, if we are not ready to admit that the church has been benefitted by this means, we certainly can't see any sign of injury

Again, we are asked to "bring forth the converts made and won by amusement." This is almost as impossible as to bring those made and won by a *long face*. But if you ask me for those with whom amusement has been *the first step to reform*, I would ask you only to think of the thousands of boys and girls, young men and young women, in all our large cities who are first led out from their old associations by being asked to spend an evening at some church social gathering, or entertainment of some kind. Yes, especially ask the earnest Y. M. C. A. workers how they begin to draw young men from their vices, and to help them fix their trust in God, the great giver of all pleasures. A pleasant game and a pleasant chat with a Christian young man in the city Y. M. C. A.'s has been the turning point in many a young man's life. Nearly all church societies, church auxiliaries of every kind, have their 'social attachments;' and are they not doing good, are no souls brought to Christ through them? Yes, make the call for these,' and what a response there will be!

We are told that there is "no command in the Bible to provide amusement for the people." There is certainly none against innocent amusement, such as we conceive those that we are discussing to be. On the other hand, it seems to me that the whole tenor of the Bible sanctions them. We are to do whatever we can to advance the cause of Christ, and it seems very clear to me that such amusements as we have been speaking about do aid materially in building up our churches in all their varied interests. It is true that Christ did demand *unworldliness*; but he didn't demand that we give up the innocent pleasures of life, whether they be in the church or out of it. It is again true that "since the days of the Puritans the church has been touring down its testimony against evil." For this advance toward *civilization* we ought to feel very grateful. The sinner is no longer to be looked upon as a common criminal and dealt with according to Puritanical ideas. Puritan intolerance no longer banishes men from the community simply because they didn't think exactly as 'Puritans' do Puritan cruelties no longer kindle flames around the poor victim at the stake. And Puritan absurdity no longer dispeises the merry crowd around the may-pole or the Christmas watch-fire. Yes, and we have reason to feel thankful that the old Puritanical 'idea has died out' that a long face, never wreathed by a loving smile, is an unmistakable sign of the true Christian. True Christianity recognizes the common brotherhood of man as its surest foundation stone.

The common brotherhood of man recognizes the pleasant social intercourse of men and women as its greatest bond. And if the church can't encourage the pleasures of this social intercourse it is at war with Christianity. If by allowing these amusements the church can increase the pleasaures of its members and at the same time bring in money to help increase the pleasure and happiness of others less fortunate, is it not aiding materially in the advancement of Christ's kingdom and in establishing a feeling of brotherly love, Christianity's greatest hopes for the the future? Let us try to inculcate that liberal spirit of Christianity that looks upon its great source as a loving sympathizer, and not as a cruel task-master; and the individual will delight to own his Master, the church will be strengthened, and the world will be made better.

E. L. Moffitt.

Cambridge, Mass., April 15, '93.

Answer to Dr. Barrett.

Bro. Barrett seems to be in a strait, and he finds it much easier to ask questions than to answer argument. His cause is much weaker than he thought it was when he sprang the question. The apostle Paul did not become responsible for his opinions, and he finds it very difficult to obtain even doubtful testimony enough to meet his pressing demands, and it has required a persitent effort to keep his head above the waves of argument in the opposite direction, and we are not surprised that he wishes to close the discussion. We greatly admired his zeal and tact in endeavoring to support his position, and it is fully in keeping with the old maxim "when you make a bad bargain stick the tighter to it." He sees his mistake now. But we all make mistakes. "To err is human, but to forgive is divine." But we hold the brother in high esteem and will deal with him tenderly. And although we intend to take all his props out, we do not intend to let him fall hard.

In my rejoinder, which I do not mean to be as sharp as Sister Draper, I propose to be plain enough to convince all but those who have preconceived opinions barred against evidence. Such will not yield to argument. "Convince a man against his will and he is of the opinion still."

Let us then come squarely up to the question before us.

1. Has women the right to preach? Bro. Barrett has confessed that women *did preach* in the apostolic age It is a foregone conclusion then, a self evident fact, that they had the right to preach. Can we be so presuming as to suppose for a moment that those holy women with so much love for souls and zeal for the Master, could so mistake their calling. Those consecrated souls whom the Apostle Paul commends to such special case of the church for their work's sake, and whose names he said were written in heaven, would have been so officious, so excessively forward in the gospel work, as to preach without the consent and encouragement of the church? Let us not be so harsh in our judgment of the good sister. Paul saw and appreciated their work, he was satisfied of their divine call, and owned their mission and said "help those women which labored with me in the gospel." He not only owned their valuable ministrations, but he also owned their equality in the work. "With me in the gospel." If the great apostle acknowledged and honored their call and place in the ministry, we should do it.

2. The ordination of women. Bro. B. argues that women had no *offiical* right to preach. Were *not ordained*. How did Bro. B. find this out? Does the Bible say so anywhere? I have not found it. And he simply concludes they *were not* because the Bible did not say they were, what shall we say of Peter, James, John and the other disciples? The Bible does not tell us they were ordained The New Testament says but little of ordination There are but two places, I think where it is mentioned. 1 Cor. 7:17 and Tit. 1:5. Bro. B. disclaiming the right of women to preach then on the plea of *no ordination* falls to the ground.

3. Divine Authority. Bro. B. calls ordination, in its ecclesiastical sense *divine authority*. The divine authority of those holy women came from a higher and mightier source than man. And if *divine authority* is ordination, which we agree is such, Aquilla and Priscilla who took Apollos to their homes and expounded the way of God more perfectly, were "endued with power from on high." Apollos was "mighty in the Scriptures." Had made them his life study. How could these timid women, without any theological training, teach one so far in advance of of them in Biblical knowledge, so learned and profound, but as the Holy Ghost teacheth? The secret of their success then was, Holy Ghost power. Divine authority. And Bro. B. argues that ordination is *divine authority* in which we agree. Ordination means to appoint and prepare. And those holy women were *appointed* of God and *prepared* for the work of soul saving, and therefore ordained according to Dr. Barrett's own course of reasoning

4. Prophesying does mean preaching. We in our previous articles mentioned some of the women in the apostolic age that did prophesy, which we claimed meant preaching. But Bro. B. says prophesying does not mean preaching. That prophesying is one thing and preaching is another. Now let us see. We will give you better authority than our simple assertion, without proof. Webster, who is the standard for definitions, in his unabridged dictionary says it means: "In Scripture, to preach; to insturuct in religion. Is not this plain enough? Then the Encyclopedia of Religious Knowledge whose authority is not questioned and which is considered orthordox, says prohesying is explain-

ing Scripture, speaking to the church." Can we have any better proof, or make it more explicit. Webster says "in Scripture," that is in the Scriptural sence, *it is preaching* and universal agreement of the wisest theologians is "it is explaining Scripture, speaking to the church. This then settles that question.

5. 1 Cor. 11:4,5 Does apply alike to men and women. Or it recognizes both as preachers. Turn to it reader and see for yourself. But we again say we will not have you to rely simply on our opinion. The man was to prophesy with head uncovered and the woman to prohesy with head covered. Both were preachers. Look in the Encyclopedia of Religious Knowledge 989 and you will see the above Scripture explained and the 4th and 5th verses are explained alike It says it is "explaining Scripture, speaking to the church in public" and the man was to speak with head uncovered and the woman with head covered.

6. The Samaritan woman. Bro B. wishes to know if I seriously believe the Samaritan woman was a preacher in the true Scriptural sense of the word. To answer him I would say I do not believe she was a preacher in the sense of those women who labored with Paul. Yet *she preached*, in that she invited sinners to Jesus, "Come see the man." To preach means to proclaim Christ as the Savior of sinners. She found Christ, to the joy of her soul and she invited others to come to him, and her simple sermon, like Jonah's had its effect: "Then they went out of the city, and came unto him." This is a most worthy example for all young converts. On finding Christ, go immediately and invite others to him.

7. The synonym of preach. Bro. Barrett wishes us to give the book, chapter and verse where it is said women did preach. We can give you the synonym Bro. B, which is just as good, Acts 21:9: "And the same man had four daughters, virgins, which did prophesy." If I were uncertain about the truth of a thing I would either say I think, I reckon, I suppose, or I presume, and you would understand either of these words to mean the same thing. So prophesy is the synonym of preach, and means as I have previously shown, the same thing. This I suppose is satisfactory to the reader, if not to Bro. Barrett Now I think I have answered all of Bro. Barrett's questions, and have taken away all his props, and will therefore close the discussion.

R. H. Holland.

That Statement.

Rev. J. P. Barrett, Dear Sir—I have chosen this mode of calling your attention to a certain statement made by you on April 2nd, 1893 in Berea Christian church, Norfolk Co., Va. You said during your remarks, that, "if a man would tell you what he thought most about, you could tell that mans principle, or come very near telling "it." I wish to say that I believe, firmly that statement to be true and it has had a deeper impression upon my mind than any thing I ever heard uttered by any minister in my life. I am a worldly man, do not profess to be a Christian, but will try to present to you the best I can some of my principal thoughts, "there are two channels through which my thoughts are constantly drifting, but one of these I am afraid has them most in its embrace. First, I find myself thinking most of the body desiring to supply its wants, loving the good of this world, but in a manly genteel way, though this way leads to sin which throws me on the dark side, I detest low conduct. Here come along nobler thoughts, which because of my situated are a constant worry to my mind. I never prayed a public prayer in my life which I think help the bad thoughts on. I sometimes go off to myself and pray a little prayer that God would make these good or better thoughts pleasant and rule out the bad ones, but it all seems to be in vain, I sometimes think and think and think the good thoughts, saying to myself, right will rule by and by, but I find the case stands firm, mixed with the devil yet.

I sometimes think that there is a very few good religious people in the world for as we look ahead through the dark mist of sin and see the poison projecting out from the hearts of almost every man and seeing the wicked desires of man it looks to me like man was put here by the great power of God to sin. I think it would be hard for me to live a Christian. It looks to me like God has placed a rough way before man, and why did he do it! The mist must be before my eyes and I am afraid the devil is in my heart. Right here comes a worthy, noble thought, I believe God is just and if we will let go the cares of this world and fall on our knees and worship him, praise him—be humble, meek and lowly, spread abroad our praises for him and constantly keep it up, that pleasure will come by and by. I believe if I could get rid of the evil thoughts and embrace good ones and keep them constantly before my mind that I would fall heir to pleasures from above and dwell with angels when I die. I sincerely believe that God is just as he represents himself, that he is good, holy, noble and true, reward you if you keep his commandments and punish you if you do not. I have written this letter hoping that you (Dr. Barrett) will answer it through the Sun or, prepare a sermon on how to cultivate pure thoughts, or how to obtain and retain pure thoughts. If you will preach along this line and announce your subject one appointment ahead, at Berea church I will, nothing preventing, be there to hear you, for I feel that I need help along this way.

Very respectfully,

L. H.

"Be Slow to Speak."—James 1:19.

No man who has an intelligent conception of the unruliness of the tongue can fail to see the wisdom of this command. "For every kind of beasts, and birds, and of serpents, and of things in the sea is tamed, and hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil, full of deadly poison." The psalmist, conscious of this cried out in prayer to God. "Set a watch, O Lord, before my mouth, keep the door of my lips."

An old Greek writer has said that God gave man two eyes and two ears, but only one mouth, that he might see and hear twice before speaking once. Man should be slow to speak, because he is often speaking in the presence of fools, and Solomn says, "A fool will always be meddling," and it is the "sport of a fool to do mischief." He is often speaking in the presence of the ignorant, who may innocently misrepresent. He is often speaking in the presence of the wicked, whose delight is to stir up strife.

"Where there is no tale-bearer, strife ceaseth." Of all the agencies the devil has ever called into his service, none have been more faithful and effectual than the tale bearer and slanderer. He is one of the worst plagues that ever cursed a community,—a scourge in the hand of satan His ears catch every passing sound, his eyes are open to things not lawful for him to see, his feet are swift to do mischief, his hands ready for the most inhuman crimes, while his tongue, more poisonous than that of the hissing adder, is ever dealing forth the venom of death. His favorite retreat is in the sanctity of home, and his most coveted object of prey is spotless virtue. But the common tale-bearer is not the only author of mischief. A single word untimely spoken even from the lips of the good, may set on foot mischief which no human effort can overtake, and which a lifetime may not suffice to repair. It may blight the brightest prospects of youthful ambition It may blast forever the reputation of one as pure and innocent as the sleeping babe at its mother's breast. It may destroy the happiness of the sweetest home and sever the most sacred ties of human life. "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak."

N. G. Newman.

Selections.

What is Preaching For?

BY THEODORE L. CUYLER, D. D.

A bright young minister in Iowa writes to me in regard to work, and says:

"Here in the West it is very difficult to keep on spiritual lines. Many people desire on Sunday a simon-pure oration; they want a man in the pulpit who can "draw," and they think that in order to draw, one must be flowery, dramatic, emotional, sensational—anything and everything but the *one great thing*. When this sort of pressure is brought to bear on me, I read 'Finney's Autobiography,' Albert Barne's 'Way of Salvation,' B. Fay Mills, and kindred "

A wise young man he is; for he understands the one great thing for which he entered the ministry; in fact, the one chief purpose for which the Lord Jesus Christ established a Gospel ministry.

The demand for preachers who can "draw" is not confined to Iowa, or to the West; it is quite universal. Within certain proper limitations it is a reasonable demand; for a minister can do very little good to people who do not like him and none at all to those who will not come to hear him. Every minister is bound to make his Sabbath services attractive; there is a legitimate and also an illegitimate way of doing this. To many a man the temptation is strong to entice people to God's house by flowery rhetoric, or dramatic delivery, or by divers sensational devices that I have no time or space to enumerate. When he once begins this style of "drawing" he must rack his brains and tax his ingenuity to keep it up, or else his auditors will vanish away. The vital question ought to present itself to his mind For what purpose have I drawn all these immortal beings into God's house on God's holy day? Have they come here to be entertained, or to have their ears tickled, or their sensibilities played upon, or even to have a certain degree of intellectual profit? If they are attracted to the sanctuary for no other reasons than these, it is indeed better for them than to loiter at home, or to squander sacred time in some sort of Sabbath-breaking amusement. But to draw the possessors of immortal souls into a church edifice, and

not to use every possible means to draw their souls to Jesus Christ, is but a pitiful travesty of the divine art of preaching the Gospel. The chief end of every true minister's labors is to awaken careless souls, to warn the endangered, to instruct the ignorant, to comfort the sorrowing, to help the weak, and to edify believers; in short, *to make bad people good, and good people better.* The man who does not aim at this was never called of God into the ministry. He may attract auditors for a time to his pulpit, but he does not attract them to a Christian life; he may win a salary, but he does not win souls. No man has a moral right to enter a pulpit unless he comes there as the ambassador of the Lord Jesus Christ, and comes also—as Moses descended from the Mount—from communion with God, and with a direct message from God. And when he enters his pulpit in that spirit and that purpose, God will come with him. His preaching will have a power from on high, even tho his scholarship be very moderate, and his rhetoric be very unadorned, and his delivery undramatic. Such preaching as this, if it flows out of a warm heart, and is delivered with an honest glow, will *draw*; and it will continue to draw, long after the fireworks of pulpit pyrotechnists have all exploded, and all the tar barrels of the sensationalists have ended in smoke.

My young Western brother is wise in recruiting and confirming his high and holy purpose by turning to such effective ministers of Christ as those whom he names. If there be one established fact in the history of the church it is the fact that those preachers of the Gospel who have aimed the most directly to save souls and to bring men to Jesus Christ have been the preachers who have achieved the most solid results. The ministry of the Apostles had this single aim, and Paul struck its keynote when he proclaimed, "I am determined to know nothing among you save Jesus Christ and his crucified." The great Reformation under the lead of Luther and Calvin was far more than a protestation against Romish errors; it was a direct bringing of souls to Jesus Christ; and the reliance of these heroic reformers was on the supernatural power of the Holy Spirit When a spiritual famine prevailed in Great Britain during the last century Whitefield and the Wesleys rose at once to the demand of the times. They clove at once to the root of the matter; they addrssed their fellow-countrymen as sinners exposed to the "wrath to come," and their business was to lead sinners to the only One who could save them for this world or another. Converted hearts made converted lives. Out of these labors sprang the world-wide labors and philanthropies of Methodism. The real power of that great church today lies in its soul-saving power. And if the Methodist pulpit, or the Presbyterian, or Baptist, or Congregational, or any other pulpit should ignore the tremendous facts of man's utter depravity and need of regeneration by atoning blood and the Holy Spirit; if it busies itself mainly in answering the scoffs of the skeptics, or in philosophizing, or in pyrotechnics, or even in unfolding general principles of morality, it would soon become a shorn Samson. Let every young minister understand that the men who have never failed to "draw" have been the Finneys, the Guthries, the Lyman Beechers, the McCheynes and the Maclarens, who lifted up Jesus Christ as the only attraction of their pulpits Spurgeon is admitted on all hands as the most effective preacher of modern times; and he once addressed to me the characteristic question, "How far do your chief American preachers aim at the conversion of souls?" The question showed his estimate of the true mission of the Christian ministry. I feel quite sure that if Phillips Brooks could revisit this scene of his noble, unselfish labors he would care infinitely less about the universal plaudits of his career, or the promised statues in Boston's public squares than he would for the sweet satisfaction that he brought many a soul *nearer to God* He once said. "Work is everything or work is nothing, according to the Lord we work for"; and again he said, "Our religion is not a system of ideas about Christ; *it is Christ.*" That one word describes his "drawing" power. This age of ours boasts loudly of its culture, but no culture is a substitute for converting grace; it prates glibly about its "advanced thought," but for its redeemption God means that this world shall never advance one single inch beyond the cross of Calvary.

Let my young brother encourage himself that he is working on the "spiritual lines" Pulpits are not built for the delivery of "oration." Their drawing power—in God's sight—depends on their power to draw weak, sinful man up nearer to *him* Nor let my friend underestimate his work because his pulpit is in a small Western town. For aggregate spiritual influence on the whole land the country ministry outweighs the city ministry. In New England's best days rural ministers molded its character and rural pulpits shaped the theology of America. In our times the names of a few conspicuous city pastors figure in the public journals; and some rural pastors long to fly, like moths, into the candle—a very vain and foolish ambition. Country boys have always became the rulers of this nation, and they are trained by the country ministers and homes and Sunday schools. Let every minister of Jesus Christ in the villages and the farm regions who has a strong foothold among his people, and whose only purpose is to win immortal souls to the only life worth living, let him "learn therewith to be content." If he is preaching Jesus and saving souls he is doing a work that an archangel might covet. —*Independent.*

What Kind Of Preaching?

There may be plenty of preaching in the world, but something besides mere preaching is needed in order to accomplish the greatest good. A certain kind of preaching may be carried on all over the world, without cessation, and yet it may not amount to any definite, vital, lasting good. And the preaching may be very earnest, too; but mere earnestness in preaching does not atone for the lack of the right substance of the preaching. Suppose that when William Carey went to the heathen world he had preached truths concerning the best kind and form of good, national government; would his preaching have resulted in changing the life of a single heathen? No. He might have preached politics, the very purest and best kind, year after year, till he became an old man, and all of his hearers would have remained heathen. The same may be said of Judson and all of the grand missionary pioneers and stalwart heroes. Had they preached the purest philosophy, the most accurate science, the best of human biography, the grandest of national history and the loftiest literature, with all the fervor which they could summon and throughout their entire lives, yet not a single heathen soul would have been converted. What kind of preaching then, was it, which they gave to theis hearers? It was the very heart of the Gospel. It was the cross of Christ and all vitally related truth. They set forth Christ crucified for sinners, even such sinners as they were. They plainly told their hearers that they were sinners, away from God, and needed Christ to bring them back to God. To send any preacher to heathen lands without the express purpose of having him preach man's ruin by sin and his redemption by Christ—man's utter helplessness without Christ and His salvation—is to send him on a mission of failure. And the kind of preaching which is so necessary to produce the great changes which have been and are occurring in heathen lands, is just as necessary in our own land to-day. The one great reason why the ministry of some preachers is Christless. They preach the rim rather than the center of the Gospel.—*The Baptist.*

An Effective Prayer Meeting.

The prayer meeting is the place for the display of the great power of God in the church. It is a significant fact that Christ never allowed his disciples to preach a single sermon until they had a ten day's prayer meeting. It seems to me ministers have lost sight of this fact.

God does not promise to answer preaching. He promises to answer prayer. In the prayer meeting the poorest child of God can be worth as much as the pastor. If people come to the prayer meeting it is not necessary to tell them to be in their places on the Sabbath.

Then at the prayer meetiug let us pray for whatwe want and say amen. That will cut short the prayers, andwe can have a hundred prayers ina prayer meeting where now we often have but three. God will not do anything for the hypocrite—for a man who makes a long prayer, asking God for a dozen things, just because he wants to pray a respectable prayer. never ask God for what you don't want. Then let every child of God bring a contribution to the prayer meeting. There is not a man, woman or child born into the kingdom that cannot pray.

Then pray in the spirit. There is a good deal of praying that begins at the wrong plcae, we must begin in the spirit, continue in the spirit and end in the spirit. We must pray new prayers and get the old ones out of the way. The old ones have served their purpose. Let your old prayers, like your old sins, sleep in their graves.

Nothing will make the prayer meeting more effective than to have a definite purpose. The prayer meeting is the most solemn meeting we can have. We come there to meet the Lord Jesus. Then when God answers our prayers, let us tell the brethren at the next meeting how they have been answered and let us give God thanks.

Let us give up eloquent prayers. I saw in the paper the other day that Mr. Somebody made the most eloquent prayer ever delivered before a Boston audience. The Lord don't care for them, nor do the people care half as much for them as we are apt to fancy. I have seen a congregation melted under a simple, tender prayer, while many went to sleep under an eloquent prayer.—*Baptist.*

Better and Better.

"Let well enough alone" is not so good a motto as "Better and better." He who has done one thing well, ought to improve on it at once. Any

esent attainment should be an in- ement to renewed endeavor at ogress. Even commendation and aise are harmful to a man, unless ey spur him to do more, and to do it tter, than he has yet done. Mr. eorge W. Childs said, recently, that owed much to the thought express- l to him by an old and valued friend ho was in the habit of saying, when r. Childs consulted him with refer ce to any achievement or plan of is, "That—and *better*—will do." This lea has been acted on by Mr. Childs all his business life; and, with all f his great business success, he is as esirous of new and improved methods nd attainments to-day as he was when e began business. His *Public Ledger* s not contented with even its present gh position, but it starts out anew ust now, in improved form and plan; nd only this and better will meet its proprietor's ideal. It is a pity that this idea is not more prevalent in every sphere of life.—*S. S. Times.*

A Great Work For Women.

Christian women should recognize the duty to help all people, but especially those nearest home. It is very wise and Christlike to labor for the salvation of the women of China, Italy, Africa, India, and Mexico; but it would be strangely criminal to make no special effort to save foreigners from these and other lands who have come to live among us. It would then be sadly true, "A keeper of vineyards hast thou made me, but mine own have I not kept!"

Save America, and you save the world. But to do this, nothing is so much needed as the religion of Jesus applied to the individual heart. This the Woman's Home Missionary Society is trying to accomplish through the home. Theodore Cuyler said it would matter comparatively little which party is in power, if there was a family altar in every home.

The Catholic church is sparing neither effort nor money to take this country for the pope. It would then do for for it what it has done for Italy, South America, Mexico, and wherever it has ruled. It would destroy civil and religious liberty, free speech, free institutions, and public schools. Only recently a large shipment of priests and nuns was made to this country for missionary service Rome is keen at discerning the strategic points, hence she is massing her forces in America. A loyal Catholic owes first allegiance to a foreign power, and can hardly be a loyal American citizen. The Catholic sisterhoods contribute largely to the success of the church; and shall not Protestant women be equally zealous for the spread of their purer faith, not by abandoning home and friends, but by reaching out a helping hand from wherever they are?

America may be the pillar of fire leading the world on to higher achievements, or it may prove to be the tomb in which is buried the hopes of the world. "That nation and people that will not serve me shall perish," saith the Lord, and all history emphasizes this truth. There is a mistaken opinion that the Lord is under some kind of obligation to bless the United States regardless of its conduct. But this nation will share the common fate of all the republics of history, and end in anarchy and despotism, unless the Lord is honored and obeyed —*Mrs. M. C. Hickman, in the New York Christian Advocate.*

Among Our Exchanges.

Interior:

The old question, 'What can a woman do? should now give way to the question, 'What can not a woman do?' In this country, more than 2,500 women are practicing medicine Over 276 are preaching the gospel from pulpits. Over 6,000 are postmistresses. Over 3,000,000 women in the United States work for money. In New York City 27,000 women support their husbands. The United States Patent Office has granted over 2,500 patents to women since 1800. Sixty-one foreign missionary societies are conducted by women. New York City has three women architects, and Buffalo the same number. The first newspaper in the Congo Free State is published by two negro women.

Presbyterian Observer:

On Sunday, March 27, the Pope celebrated Mass in the Vatican; so say the Roman Catholic journals, "and admitted to assist thereat the Committee of Roman Dames of the Patriciate, the Nobility and Bourgeoisie, in all some hundred women, many of whom had the consolation to receive Holy Communion from the hands of the Vicar of Christ." After Mass "all present were graciously permitted to kiss the Pope's foot." It was a high solemnity

Boston Star:

One man who attempts to do something and fails is better than a whole regiment of wiseacres who simply sit still and look on on and criticise.

True, as the writer intended it to be taken, but the man who tried to swim through the current above Niagara failed while the "wiseacres" "criticised," and was swept down to an awful death. Much depended on *who* attempts and *what* he attemps.

Nashville Christian Advocate:

The rage for honorary degrees in letters, theology, philosophy, and law, does not abate. Nothing is more disgusting than the shameless persistency with which men who cannot write ten consecutive sentences of good English seek to secure for themselves the supposed honor of these titular distinctions of learning should bestow their degress only on those who pass a stipulated examination.

Baltimore Baptist:

Rev. Tom Dixon's robin episode has ended, costing him an average of $25 for each bird, and worst of all, he didn't even get the birds. But this piece of "spite work" on the part of the officers has brought him the sympathy and support of the better element.

Boston Star:

The free church of Scotland dares not arraign Professor Henry Drummond for heresey because popular sentiment was so strongly with Prof. Robertson Smith, that the church suffered greatly in consequence of his arraignment.

The Watchman:

It is by no means clear that revivals are not as frequent and pervasive as they ever were. There is less neglect of religion in very many communities than there used to be.

Concert of Prayer for Missions for May.

BY EMILY K. BISHOP.

Thirty years ago a native of Japan foreseeing what a great benefit and blessing western civilization would be to his country, dared publicly to denounce the policy of Japan in excluding all Christians from her shores, and to advocate the abandonment of that policy.

For advocacy of such principles he was waylaid and slain by a band of his countrymen on a great festival day, when the people came together from all parts of the empire to do honor to the gods of the kingdom

About five years ago, a native pastor, a relative of that murdered man, was celebrating the Lord's Supper in one of the Christian churches in Japan. An old man rose in the congregation and said, "I want to confess my crime I am one of those who murdered that man twenty five years ago." The young pastor said, "By all the ancient customs of Japan, I am bound to avenge the blood-fued by plunging my dagger into the throat of the murderer of my relative But Christ's blood reconciles all blood-fueds, and in Christ's name I wish to extend to this brother the right hand of fellowship."

Behold what God hath wrought. In 1872 the name of Christ odious in Japan; in 1892 thirty-five thousand eight hundred and forty one who are loyal to Christ. "God who commanded the light to shine out of darkness, hath shined in their hearts." And yet there are still in the Island empire about 40,000,000 in the darkness of heathenism. Idolatry is opposed to reason, opposed to religion. (Psalm 95:8) "They that make them (idols) are like unto them." Idols are helpless, dumb, stupid, powerless. The effect of idolatry is to bring idolaters to similar conditions. "This is illustrated by the history of Polytheism. Men began by worshiping grandest objects—sun, moon, fire; then representations of men, silver and gold; then wood and stone."

The missionaries are as a handful of men and women in the midst of forty millions of heathens, with no God, no Sabbath, predjudiced against Christians and the Gospel of Christ. What can they do but cling close to God and pray mightily unto him. Often from that home, No. 9 Tsukiji, Tokio, Japan—that home to which our thoughts so often turn because our dear ones are there, then comes these words, "Pray for us."

In his last letter Bro. Woodworth says, "Our work has never seemed more hopeful. But I shall never be satisfied until I see the outpouring of pentecostal power on our mission work. We are planning to hold protracted meetings April and May We are trying to do educational work, but I do long to see an ingathering of souls. "Pray for our work."

Christians, I pray you do not let these heart-appeals pass unheeded by. Read and meditate upon Luke 11:5—13. James 5:16—18. Luke 18:1—7. Matt. 15:22—28.

Then in missionary meetings, prayer meetings and church services, in family and private devotions, pray earnestly, perseveringly and in faith for the outpouring of the Holy Spirit on our Japan Mission.

ILLUSTRATION.

In the school at Doshisha, Japan a little band of ten missionaries and teachers were daily praying for the outpouring of God's Spirit upon the school. They wrote forty letters to colleges and theological seminaries in the United States asking for special prayer for this object. For about two months all went on as usual, with no visible sign. On Sabbath afternoon March 16, 1893, and invisible influence struck the school. Very few of the students closed their eyes in sleep that night, in nearly every room there were men crying for mercy. The experience lasted nearly a week, there was no preaching; the whole movement seemed to human eye spontaneous. All but four or five of the one hundred and fifty were converted. There have been no doubts since then of the power and working of the Holy Spirit there.

About April fifteenth answer to the letters began to come in saying, March 12, 13, and so on, companies were praying—some with strong crying and tears for the outpouring of God's Spirit upon Doshisha.

Have faith in God.

Dayton, Ohio.

Missionary Notes.

It is repeated as coming from a Bombay native paper that the Hindoo religion nowhere indicates that God has any desire that man should be saved from sin and become pure and holy. What further evidence is needed of the earthly origin of Hindooism?

The Bible has been translated into 187 of the leading languages, which are spoken by about 600,000,000 people. Adding to these figures those of the minor tongues, it is a fair estimate that the Bible is now accessible to fully 1,000,000,000 souls; *i e*, to fully two-thirds of all mankind.

The Church in the United States grows in numbers and wealth. Its property has increased 921 per cent within forty years. In 1850 it amounted to $87,000,000. in 1890 it had reached $631,000,000. To this is to be added the immense properties of Christian institutions, such as hospitals, colleges, publishing houses, and the like.

A Zenana missionary, in describing a journey in northern districts of India, where no lady had been before with the gospel message, says: "Over and over again the women said how glad they were to have a Mem to speak to them that the Sahib came to talk to the men; but, of course, they could not go to listen to him, and now they had a Mem all to themselves. As the news spread through the villages around, messages were sent to us, begging us to go to them. Riding through one village, the women came out and called to me as I passed: "Are you not going to stop? Are we not to hear? Here are heathen women ready to be taught, longing for more light, and there is no one to go to them. There are many villages, very many, all through this district, where no lady has ever been. "A thousand missionaries!" If only the Church were awake to her responsibility, ten thousand would be thought little to ask for.—*Missionary Link.*

The sad lot of women in India should awaken the sympathies and efforts of all generous souls. Mr. Wright, of Tirumangalam, in the Madura Mission, in a recent letter speaks of hearing, while in his house, a piteous cry outside. On asking his teacher what it could be, the *munshi* replied, "O, that is probably some man beating his wife!" On going to the gate, Mr. Wright saw lying in the street a woman with scanty clothing and disheveled hair; her husband stood by her with his cudgel, a stick about two feet long of hard wood with a metal ring on each end. Two brothers of the woman were there also, and she was crying out, "I don't want to go with this man; he beats me, and is cruel to me!" They had been married about three months, and the young woman was in her teens Her brothers and relatives abused her, refusing her food and shelter, since, according to Hindoo customs, a woman must submit to any cruelty and indignity from her husband. And there is no remedy for such woes in Hindooism; only the gospel of Christ can bring deliverance from such barbarities. —*Missionary Review.*

The *Central Baptist* gave its readers not long since the pictures of three Baptist preachers who are in prison for denying the divinity of Mary, the mother of Jesus. The *Western Watchman* (Catholic) in commenting on it, says:

"The *Central Baptist* prints a picture of the three imprisoned Baptist preachers who are serving out their sentence in Cuba for blaspheming the Mother of God. They are looking through the bars. The only thing about the picture that pleases us is the size of the cell It could accommodate a good many more." Strange rendering our Catholic brother gives of "Love your neighbor as your self.

Whiskey.

Any thing said or written on this subject is looked upon as stale and threadbare and even fanatical. Such is the view of politicians, secular papers and the irreligious people generally. As liquor is recognized and protected by the government by licensing it, great as its evil is, it must not be touched. Don't say a word about it or against it. Just let it alone. It is a lawful and established business. To call it in question, interferes with personal liberty. The friends and advocates of the liquor traffic are not satisfied to let it alone. They thrust it upon us in every possible way. They demand that it shall have full sweep anywhere and and everywhere, in our legislative halls, in our elections, in our domestic circles, in our schools and even our Sabbaths. The liquor interest must not be checked or limited at all, is the assumption and demand of its friends and advocates. On the other hand the safety and protection of our homes, the welfare of society, the prosperity and salvation of our country, compels us to speak.

God, conscience and reason, must be obeyed, politicians and secular papers to the contrary. The inspired writers declare that we must obey God rather than man. Let us, then, present some startling facts and figures.

"The liquor drink clogs the brain. It overworks the heart, it checks the action of the heart, it inflames and hardens the liver, it causes fatty degeneration of the kidneys, it arrests digestion inflaming the mucus membrance of the throat and stomach. It creates an appetite which is only increased by being gratified, it destroys the nerve fore and paralyzes the energy. It not only ruins the mental and physical faculties, but wrecks the moral powers. This is what it does for man as an individual. Now what effect has it on society, business, politics and religion? It blasts homes. It degrades father It blights wife love and mother pride.

It chains womanhood in the hell of unchastity. It blocks factory wheels. It closes mines and mills. It delays sales of bread, cloth, shoes, lumber, furniture, groceries, and fuel. It causes strikes, fills jail, ann piles cost on county, State and nation. It corrups politics and politicians. It creeps into the ballot box and destroys free suffrage. It places men in office who dare not oppose the traffic. And first, last, and above all it damns men eternally giving themno hope in life or in death."

This is a fearful charge, every word of which is true. Let us notice some statistics No less than a billion of dollars are expended annually for liquor. A ruinous waste attended with misery and widspread destruction. Sixty thousands persons die drunkards every year blighted in this world and damned in the world to come. Physicians and judges have declared again and again that three-fourths of all the crimes committed in our country is due to the use of liquor

What careful precautionary measures are now being used by National and State hauls to ward of the introduction of cholera in our country. No one objects or thinks it interferres with personal liberty. Yet the liquor traffic is as bad as cholera if not a great deal worse, and yet not a word is uttered against it by our State and National Legislatures.

The two great political parties of our country not only quietly submit, but court the liquor traffic. We feel thankful that the Christian church is opposed to this greatest curse of our country. Let the church, its ministers, and its members in all branches, put forth every possible influence not only to curtail, but to crush out this curse of country, and of the world. Something must be done to save our homes, society and the government. The liquor traffic must be put down or civil, political and moral ruin will inevitably follow.

We are not alarmists, nor are we fanatics. We are not mad but only utter the words of truth and soberness The liquor traffic is thoroughly-united and progressive and aggressive. It is bold arrogant and defiant. It violate the laws of God and man and scruples at nothing. It defies and insults the Christian church. The warfare has begun, the battle is to be fought. Protected and sustained by the influence and power of God, we enter the conflict. We depend not upon our own wisdom and strength, but upon God, who rules in heaven and on earth. The confict may be a hard and long one, but victory will finally crown our eforts. Christianity will triumph and the millenium will be ushered in. Then will be heard the anthem, "Glory to God in the highest, peace no earth and good will to men."—*Writer in Atlantic Methodist.*

A New Impulse.

Sometimes the whole current of a human life is changed by a word, by a thought, by some circumstance the result of which could never have been foreseen. A new train of thought is awakened, a new path in life is opened, and in a single day a man's career is marked out for a life-time. Robert Collyer reports the following relation which J. G. Whittier gave him of his first impulse in the direction of poetry

"When I was on the farm in New Hampshire, and quite young, an old Friend who was visiting the meeting came to stay one night. After supper he said to me, 'John, lad, I've something for thee,' and then brought out of his saddle-bags two little volumes, which turned out to be Burns' poems. 'I think thee,ll like the book', he added.

"I had never read any poetrey, except Friends' poetry, and thee'll know what that be! I began to to read Burns and was lost in wonder. It seemed as if the sky had lifted and the world widened, and I saw mankind outside the narrow bounds of the Friends.

"I read on till mother came down and told me to get to bed Next day, when the gray light was dawning, I crept down,got the volumes, and read as long I could

"The old Friend came and said, 'Thee seems to like it. I'm going further on, and I'll leave it till I come back.' That was the first revelation to me of what poetry may be and do."

This old Friend little thought how wide reaching would be the results of that act. It was like the spark falling upon the tinder; it was a hand pointing in a new path Little did he suppose that the poems of that slender, awkward country boy would sound around the world, and would awaken echoes in millions of hearts.

And there may be to-day hundreds of country boys and girls, the shaping of whose entire career in life may depend upon some kindly act or word which you or I may speak; some book which we may lend them, or something which we may do to turn them into new lines of thought and action.

In how many cases such persons are misdirected; wrong ambitions are stirred within them, and they are led astray by evil suggestions; but how blessed a thing it is to help bewildered souls to find their true vocation, and do the work which God has fitted them to perform, and which he will bless them in doing.—*Common People*

The Christian Sun.

THURSDAY, MAY 4, 1893.

REV. W. C. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER

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RALEIGH, N, C.

EDITORIAL NOTES.

☞ Do not forget the Norfolk church!

Get ready for Sunday school Conventions. They are coming.

See Mission Secretary's ad. for Children's Day Programs on another page.

Let your contributions be liberal for the Norfolk Memorial Christian Church.

Send a 2-cent stamp to J. G. Bishop, Dayton, Ohio, for a catalogue of missionary literature which he has constantly on hand.

An all day service at Longs's Chapel, N. C., will be held on the second Sunday in this month. Let every member be present.

Dr. J P. Barrett of Norfolk, Va. delivers the course of lectures before Union Christian College, Merom Ind., this year. A good man chosen to do a good work.

The next meeting of District number 2, will be with the church at O'Kelly's Chapel. Let every church send delegates and everybody go, in the district.

The annual address delivered last Nov. before the N. C. and Va. Conference is going through the press, and will be ready for distribution in a few days.

The corner stone of the Memorial Christian church in Norfolk, Va., will be laid with masonic honors on May 24. Colonel Charles T. O. Ferrall, member of Congress from Va., will deliver the oration.

Sunday is the date for taking collections for the Norfolk church. If your church has no service that day, take the collection at the first service thereafter. Send your contribution to Col. A Savage, Norfolk, Va.

On last Friday the Ladies Aid Society of the Raleigh church had a public exhibition and sale of the many beautiful and useful aprons, which their friends so kindly sent them. The net proceeds of the sale was about $55. We congratulate the ladies upon the success of their labors.

At the request of Bro. Rogers of Texas, and quite a number of others to have something in the SUN occasionally on the principles of the Christian Church, we commence with this issue a series of articles upon the *five cardinal principles* of the church. In this issue we give reasons why we take Christ as the only head of the church.

We must again call your attention to the Children's Day Programs by Rev. C. V. Strickland, which are for sale at this office at 5 cents each, or 50 cents a dozen. Order early. These Programs have fourteen large pages of appropriate recitations and music, are long enough to be entertaining and not so long as to be monotonous. Give us your order.

The *Concord Standard* has this very pertinent and applicable criticism upon the tendency of college athletics. "About the most we hear from some of the institutions these days, is on the line of foot culture. It is not known whether there is a professorship on Foot tology or not; but it is known that more notoriety is being won on victories or defeat in base ball and such, than arises from any accomplishments in the course usually expected to be found in well regulated institution."

This should be an age of brain, not brawn. Inventive brain has taken from brawn its former prestige. The machine has supplanted the muscle. What we want and need now is higher culture of brain, and only so much of brawn as will enable the brain to do its work well. As the young animal, the young brain needs training, and our colleges are expected to do that, but alas, this training is neglected and foot ball and base ball are pushed to the front. Our own State University and our State denominational College are in line with other institutions, under the influence of the athletic craze.

Christ the Head of the Church.

All bodies, whether in the form of organic matter, immaterial, mental forces or spiritual power, has some source of direction. It may be in grand machinery, active mind or God's love applied. In whatever capacity this source may stand, it is regarded as the head power of the forces directed.

All protestant churches regard Christ as the the head of the church either directly or indirectly. But the Christians are the only people. So far as we know that state positively, as the first cardinal principle, that Christ is the only head of the church. Among the many reasons that might be given as proof of this position, are the following:

1. *Because of his divine wisdom.*

He knows the acts, lives, hearts, and consciences of all people. The secret sins of life are all known to him, as in the case of the Samaritan woman at Jacob's well. John 4:6-26. The thoughts and words of men separated by space were as familar to him as those uttered in his ear, as shown in the conversation between him and Nathanael. 1:43-51. Even heart reasonings were open to his mind. Mat. 16:8, Mark 2:8;8:17, Luke 5:21-22.

The best and wisest of men are liable to be imposed upon by others; therefore, if a man were the head of the church, the enemy of souls would continually have the church at a disadvantage by secret plans laid by wicked men. But with Christ as head to direct the work, men and devils may scheme and plan in the dark, but his divine eye sees and knows all the designs of their evil deeds in their very embryo. The enemy of souls may send lawyers skilled in debate, hypocrits black at heart and infidels bold in their belief, to entrap him in their questions, the right answers are all ready at hand. And so wise are they, that the questioners are immediately put to a silent shame His divine wisdom will be sure to direct the church right, and bring her at last safe into the haven of eternal rest.

2. *Because he owns the church by purchase.*

His life was given as a ransom for the church. "The ransomed of the Lord shall return." Isa. 35:10 "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for man." Mat. 20:28. "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all to be testified in due time." 1 Tim. 2:5-6. "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20:28. No man or set of men have a right to take possession of that which has been legally purchased by another. Christ has purchased the church, and paid the full price according to the divine contract made with the Father. And no power will every abrogate this contract, for it has the heavenly seal on it.

3. *Because he is the head of the church by divine authority.*

"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Eph. 4:15. "For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." Eph. 4:29. "For we are members of his body, of his flesh, and of his bones." Eph 5:30. "And he is the head of the body, the church: who is the beginning, the first born from the dead; That in all things he might have the preeminence." Col. 1: 18. Holding, as he does, his position as head of the church by divine authority, no one has any right, whatever, to assume the leadership; and any one who may undertake it, should be looked on as that man of sin and son of perdition.

The following beautiful thought is from the pen of Dr. Maple:

"What an empire is this! Heaven and earth—the church militant—the church triumphant—all the mighty forces of the physical universe—angels, saints and seraphs At his command the sweeping storm and rolling billows were hushed, demons crouched in terror, and the grave yielded its prey! 'Upon his head are many crowns.' He is made 'Head over all things to his church.' Yes, over all things from the smallest to the greatest. He hold the stars in his right hand, and preserves every star in its spiritual orbit. With such a Head the church is safe."

Now, having spoken out to the world so often, both from pulpit and press, that Christ is the only head of the church, shall we fail to acknowledge him as such by our daily walk and conversation?

Men many declare in words that Christ is the only head of the church, and, at the same time, show by their lives that they do not believe what they say. The old adage which says that "actions speak louder than words is as true in this case as in any other. It is the duty of the members of a body to carry out the commands of the head. If this is not done, the members show a spirit of disobedience. And disobedience to Christ the head of the church is a sin. 'Commands coming from men may some times be wrong; but those coming from Christ are always right.

The body is expected to follow the head so the church is expected to follow Christ. The body must remain in contact with the head; so the church must remain in contact with Christ. If members, therefore, fall out and become stragglers, they cannot be sustained by the body. As long as a member remains united to the body spiritualllly, it is near enough to hear the commands; but when it is separated from the body, it may pass out of hearing of them. Every member must remain near enough to the head, so that the nerves will unite with the brains, or the spiritual parts will die.

When ever the church shows to the world by walk, act and conversation,

that it believes fully that Christ is the head of the church, there will be a mighty flocking from the world to Zion. The beauty of Christianity is seen more in the lives of men than in their theological statement. Therefore, if we would win men, let us live our principles.

About Mr. Moody.

It will be remembered that not long since the pastors (save two) of Raleigh refused to listen to inviting Mr. Moody to Raleigh and in his behalf we wish to reprint the following letter as it appears in the *Southern Churchman*

BALTIMORE, April 15, 1893

Severe sickness prevented my seeing, until *this evening*, an article in the *Southern Churchman* of March 9, entitled "Mr. Moody in Baltimore."

That article is calculated to mislead the readers of the *Churchman* to such an extent and to do such gross injustice to Messrs. Moody and Sankey that I hope you will permit me to say a few words in explanation of their work in Baltimore.

Your correspondent makes a quotation from the Baltimore *Critic*, which no one acquainted with Messrs Moody and Sankey would deem worthy of a moment's consideration. But when such an article is dignified by being quoted in the *Churchman* it reaches a number of Christian people, whose judgment might be so warped as to do great injustice not only to Messrs. Moody and Sankey, but also injure the cause of the religion of Christ Jesus.

In 1878 and 1879 Mr. Moody labored in Baltimore for *nine months*, preaching twice, thrice and sometimes four times a day. During that time I was closely identified with his work, and was *one of the Committee* that co-operated with him in the conduct of his meetings. Therefore I am in position to know what was done, and I desire to state with the *emphasis of official knowledge* that the committee did not pay a *single cent* to Mr. Moody for his preaching for those nine months.

Not only so; but an effort was made by some of Mr. Moody's friends to collect money for his use. Mr. Moody was informed of this fact, and immediately he called his committee together and requested us in the most emphatic manner to stop the collection *at once*, and assured us that he *could not and would not accept money for his services.*

In reference to the recent visit of Messrs. Moody and Sankey to Baltimore, permit me to say that that *then also* I was a member of the committee to arrange for his services. I was also *one* of a committee of *three*, sent by the general committee, to go to Wilmington, Del., and invite them to visit Baltimore and to appoint the time for their visit. During that interview—when the arrangements for their visit were made—*not a word was said either by them or by us on the subject of money*; and those eminent men of God *came the second time, as Mr. Moody did the first time*, to preach the gospel "without money and without price"

In view of these facts, given not from hearsay, but from *official knowledge*, what becomes of the statement of the *Critic* that "those somebodies are no other than the evangelists themselves, who, it is said, are being paid at the rate of $1,500 a week."

And then the *Critic* adds, "Verily, this is a goodly sum for going into the professional holiness business."

"Does it not seem strange that people who acknowledge the poverty-stricken Christ . . . should be led by those who do take scrip and royalties and salaries so far above the ordinary run that Christ's ways seem almost to have been in vain."

Truly they "have been in vain" to those who make untrue and extravagant statements and try to weaken, if not destroy, the influence of men who are preaching the gospel with a zeal and success that is the marvel of the present generation.

J. C. WILLIAMS.

Feeling Religion.

Religion is not composed of matter; and, therefore, cannot be touched and felt as a substance which is material It is a principle that lives in the soul and works upon the emotional being giving joy or remorse as it is in harmony or discord with the spiritual man. This joy or remorse is known in the mind as fast as it may change from one to the other, following in every foot step of obedience or disobedience to God's will. God has so made our emotional being that it must act in answer to the ways of life, unless it has been killed out by poisonous sins. It is true that the emotional being may be more sensitive in some people than in others; just as the physical part is more sensitive in one person than in another.

Religion being a principle living in the soul, and working upon the emotional being, may be felt and enjoyed in a higher sense than any physical touch of mortal man. Cold formal worship ground out by a mere machine proccess, with no burning love of Jesus in it, may bring no joyous feeling of love in it. But the religion born of the Holy Ghost, burnt into the heart by love, is always felt and enjoyed far above the pleasures of the world.

How soon you can see faults in a horse you have traded for after you get home with him.—*Ex*

To, At and From the District Meeting.

Through the kindness of Bro. J. H. Murray we were carried last Friday evening to his home where we were cared for in a princely manner until Saturday morning. Bro. Murray has always shown himself to the church a true friend.

Saturday morning the dusty line of buggy march was taken up in company with Bro. Eddie Murray to Pleasant Union, Harnett county, N. C. Here we met Rev. J. A. Jones, J. W. Fuquay and several delegates who had come up to attend to the work of the church. The meeting was a success, though not as well attended as it ought to have been. We met many old friends whom we were glad to see in the flesh again. Saturday night was pleasantly spent in the family with an old friend, J. B. Long.

Sunday night, found us at Capt. W. R. Stepenson's. Here we had an interesting time talking to old friends and lisetening to some of the best music mortal ear ever heard. This may truly be called the song family. No minister ought ever receive more kindness than was shown us. Through the kindness of this family we were sent to Prof. Robt. Yates', and then conveyed by him to the "city of Oaks," We tip our hat and bow the head for every kind act received.

T. C. Sears.

Three times during five months has our little village, Morrisville, N. C., been made sad by death's doings. This time the cloud of gloom gathers at the home of Mr. T. C. Sears. Last Tuesday morning at about 1:30 he passed to the future state. He had been in poor health for several months; but his death was unexpected at the time it occured. He leaves two children, a son and daughter, and many friends to mourn their loss.

We have been intimately acquainted with but few men the equal of T. C. Sears in the higher qualities of noble manhood. He was a friend of all, and worked to wrong no one. Who shall take his place in acts of kindness to the poor? He was a friend kind and true ready, to aid in every good work he was called to do. His son, Willie Sears, is a student at Elon College. And a noble young man is he. Miss Minnie, his daughter, is a young lady of excellent gifts and attainments. May the Lord bless them unto everlasting life. Their mother passed to the future world when they were small children; and now the father has gone to meet her.

Why the Difference?

We have just received a beautiful Hand Book of North Carolina sent out by the State Board of Agriculture, which we have examined with interest, finding it full of useful information. One thing however seems a little strange. Under the head, Denominational College, we find about one page given to Wake Forest, nearly that much to Davidson College, about one and one third pages to Trinity College and a little over *five lines* given to Elon College It may be that the gentlemen gave space to colleges in proportion to their respective ages. But the Wake Forest would have gotten more space than Trinity. So that will not do. Well, it might have ben a happen so, and we will not complain much, hoping the board will do so no more.

Elon College Notes.

Last week, Bro. Clements came up and took his daughter home with him to spend a few days. Miss Irene's many friends will be glad to see her again in our midst at an early date.

Miss Annie Eley of Norfolk, Va, attended the Naval Rendezvous and returned to us last week. Though we have a good number here, we feel the loss when one of our beloved students is absent from us a few days.

Mr. W. J. Graham is called away to accompany his sister to the springs for treatment. We regret to give Willie up, but he promises to be with us again at the close of school. We extend our wish to them both that they may not only have a pleasant trip but that it may also be a profitable one to them.

The brother of Dr. Holland from Va, accompanied by his wife and Mrs. Dr. Holland came to our town Saturday on a visit to friends and relatives. We all are glad to welcome them and we hope they may so fall in love with Elon that they will give us another visit soon.

Rev. M. L. Hurley came up Saturday. I suppose that is enough to say about him for you all know him and can judge of what a grand spiritual feast we are having through his instrumentality. He will be with us about a week and will preach for us each evening while he is present. You see we do not have Bro. Hurley with us often, so we want to get lots of good from his efforts while he is here.

ELIJAH MOFFITT.

May 1, 1893.

There may be an intense desire and effort to increase church membership without a spark of love for souls. Church zeal and pious consecration may be two very different things.

THE CHILDREN'S CORNER.

My Dear Children: -

Now here has two weeks gone by and *only three* of the cousins have written in all that time! Why, children, have you become so very much interested in the beautiful flowers that are blossoming so freely and the delightful work in the garden that you have forgotten your patient old uncle? Here he goes to the post office day after day and yet so few letters come that he gets disappointed. I just about know what's up—your school is out and you are so busy thinking about your play and helping mamma that you do not think of the Corner. Come now, that is not fair. Help mamma all she needs and more and then don't play quite so much some days and write to the Corner. That's the way to do. I will expect more letters next week. Love to all.

Cordially yours,
Uncle Tangle.

Providence, Va , April 19, 1893.

Dear Uncle Tangle:—As I have the time now, I will write to the Corner. I stayed home from school all of last week and a part of this, because I was sick, but I am feeling much better now. I hope to be able to go to school next week. The Corner looked very encouraging last week, but I was sorry that you didn't have any letters for this week, hope you have gotten some by now for I always feel disappointed when there isn't any Corner. I think the Corner looks more encouraging than it ever has since I have been old enough to read it. I know you must feel encouraged too, for I reckon you had begun to think the children didn't appreciate you much, but I hope you won't have any cause to get discouraged any more. I hope we may do more this year for the Band than we have ever done before. I will answer Ina Moffitt's question: Mule is mentioned once in the Bible and mules once. Am I correct? I send one dime for the Band.

Love to all.
Allie Gibson.

Here is a nice letter that came in time for last week but we thought if the cousins saw no Corner last week some would write so this was kept to have more company. Allie, your letter is real encouraging and we are like you—hope the Band will do more this year than ever before. Write again soon.

Mill Town, Ala , April 21, 1893.

Dear Uncle Tangle: -Let us tell the cousins that school is out and we are all having a happy time helping mama. We love the Band and love to read the letters. All of us "little class" have gone home now to rest till July. We all love Mr. Fuquay because he loves us and learns us so much and is so good to us We all go to Sunday school every Sunday, the little class all sing a song each Sunday that Mr. Fuquay learns us and he says we all can beat the large class singing. Love to you and Uncle Clements and the cousins. We both send money to the Band.

Lovingly,
Matty Elder.
Jessie Elder.

Here is another nice letter that came in time for the paper last week but we thought there would be more to keep it company if it waited till this week. We are glad to get your letter and hope you will write again real soon. I would like to visit your Sunday school very much

---

Patmos, N. C., April 28, 1893.

Dear Uncle Tangle: -I now with pleasure take another opportunity to write to you and the cousins, and I'm very thankful for such an opportunity. My school is out now and I'm very sorry for I was learning fast. I certainly like to go and I think we all should endeavor to go and learn all we can while we are young, for our school days will soon be past, and will come no more. Uncle Tangle, I like to read your letters in the Corner. The one you addressed to us last week about the little birds was very interesting I shall always love the Christian Sun, if it continues as at present. Cousins I injoy your letters very much I wish I could see you all and have a long talk. Wouldn't that be nice?

Uncle Tangle, I thank you and Uncle Clement indeed for the privilege of writing to the Sun. I will answer some of the cousins questions John Sledge's, what was the length breadth and depth of Noah's ark? The length of the ark, three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. Jennie Samlin's question. What chapter is it that the last of every verse is the same? Psalms 136 chapter every verse ends a like. I will also ask a question. In what three lands did the childhood of Jesus pass? I hope the cousins will continue to improve. Sorry I haven't any money to send the Band this time, but will try to send some next time. Will close wishing you much success with your paper. Love to you and all the cousins.

Your loving niece,
Maud V. Gunter.

Maud, you have written us a nice letter and we hope you will soon follow it with another. It is as much of a pleasure for us to get letters from the boys and girls as it is for you to write. So you see it is a pleasure all around.

Windsor, Va.

It my my privilege for the first time to hear Dr. Talmage when he lectured in Suffolk. I was very much impressed with his earnestness and the beautiful language he used to convey his thoughts. These are two admirable qualifications he possesses, and he knows how to use them well.

Mrs. Nannie Hall from this county and Mrs Emma J. Butler from Southampton were here last week to attend the marriage of Miss Fannie Corstaphney. They spent a short time at the Christian parsonage.

Last third Sunday morning and night I filled my appointments at Franklin. Good congregations at both services. At every appointment the congregation has been most attentive to the service, and we trust that good is being done. Eleven more members were received into the church at the last meeting. The church appears to take a fresh start, and to be greatly encouraged at the present prospect. May God give us a strong active faithful church at that place. At my next appointment there I will administer ordinance of baptism. My stay while in Franklin was with Bro. D. P Rawls the secretary of the church To him and his kind wife, I extend sincere thanks for the very pleasant way they entertained me. I hope to be able to do more service for the Lord this year than I had done in any former year.

On the evening of April 5, 1893, at the Christian church in Windsor, Va., Miss Fannie eldest daughter of Mrs. Fannie Corstaphney and Mr Alton Barbee a very popular and worthy young man of Gala, Va , were united in marriage. The church had been beautifully decorated, and a large crowd met which was carefully seated by the polite ushers, Mr J. M. Carr and Mr. E. M. Barker. At precisely nine o'clock the soft tones of the organ, under the skillful rendering by Miss Ella Mai Kitchen floated over the church and brought all to quietness to look upon the eventful scene. The flower girls Sallie Johnson and Bertha Chapman entered first each bearing charming flowers set in the midst of burning candles, beaming with a light exquisitely beautiful. Then the contracting parties met at the altar and stood under a beautiful arch with the letters "B" and "C" just above them, until the writer preformed the ceremony. The groom, a handsome young man was attired in black, and the bride one of the most beautiful young ladies of Windsor was in pure white trimmed in lace, ribbon and flowers, carrying in her hand a lovely calla lily, and white hyacinths in her hair. The bridal presents were about forty. Many of them beautiful and costly. A very fine supper was set at Mrs. Fannie Corstaphney's where the invited guests repaired and had a delightful time. The whole was indeed a most enjoyable occasion, and reflected much credit upon all the parties concerned. After the bountiful repast, after congratulations of friends, and after saying repeatedly the dear old word "good by" they left on the 11 p. m train for their home in the beautiful Valley of Virginia followed by the best wishes of many devoted and loving friends.

J. T. Kitchen.

Can we expect that our God will look with favor upon the Great Columbian Exposition? That great city is now virtually in the hands of the saloons. Carter Harrison who has been recently re-elected Mayor by a majority of 20,000 is the patron of the saloon; the ideal politician and worshipful grand master of the vile saloonists of the city. The exposition will have 87 licensed saloons to contend with. All these in open violation of the law. Where the Exposition grounds are was recently annexed to Chicago. Previous to annexation it was a prohibition town and it was annexed on the expressed condition that prohibition should remain. The Sodom of the West!

Mrs. L. Townsend
Rising Sun, Delaware.

Good Family Medicines

Hood's Sarsaparilla and Hood's Pills.

"I regard Hood's Sarsaparilla and Hood's Pills, the very best family medicines, and we are never without them. I have always been

A Delicate Woman

and began taking Hood's Sarsaparilla three years ago for that tired feeling. It built me up so quickly and so well that I feel like a different woman and have always had great faith in it. I give it to my children whenever there seems any trouble with their blood, and it does them good. My little boy likes it so well he cries for it. I cannot find words to tell how highly I prize it. We use Hood's Pills in the family and they

Act Like a Charm

I take pleasure in recommending these medicines to all my friends, for I believe if people

Hood's Sarsaparilla Cures

would only keep Hood's Sarsaparilla and Hood's Pills at hand as we do, much sickness and suffering would be prevented." Mrs. L. Townsend, Rising Sun, Delaware.

Hood's Pills act easily, yet promptly and efficiently, on the liver and bowels. 25c.

Washington Letter.

If evidence were needed to prove the great and growing interest of the people in this country in all movements for the restriction of the terrible liquor traffic it would be furnished by the frequency with which our highest legal tribunal is called on to pass upon the legality of some decision of the State courts relating to that traffic. There are few weeks when the U. S. Supreme Court is in session in which a decision is not handed down that affects either directly or indirectly the legal status of the rum-seller in some of the States or Territories. The great majority of recent decisions on this subject have been against the dispensors of liquid ruin, but this week one was handed down showing a case in which the law is held to be on the dram-sellers side. It is a very peculiar and interesting case, which grew out of an attempt of Northern Pacific Railroad Company to prevent the officers of a county in the State of Washington renewing the licenses of certain saloon keepers, on the ground that the saloons were nuisances, and that the employes of the railroad, who must necesarily use dynamite, steam and other dangerous substances in constructing the company's line through that country, were induced by the presence of these saloons along the line of the work to become unfited for the safe use of these instrumentalities, thereby causing loss to the corporation by delay in the completion of the work. The State courts decided that the saloon keepers were entitled to licenses and that decision is now affirmed by the Supreme Court. Notwithstanding this decision, which would seem to call for an amendment to the law under which it was made, the complaint of the railroad company stands out in bold relief as an unanswerable argument for the prohibition of traffic which unfits men to perform the ordinary duties pertaining to their customary occupations. A case like this sets one almost unconsciously to thinking. Suppose for instance, that one of the employes of this railroad whose duty is connected with the handling of dynamite used in blasting should purchase the liquor with which to become intoxicated from one of these legalized saloons, and while in that condition should cause a premature explosion that would result in the death of a score of his fellow workmen, who would be guilty of murder?

It is very seldom, indeed, that a foreigner visits us as the guest of the United States, but that is the status of the Duke of Veragua and his family, consisting of his wife son and daughter, and brother, decendents of Christoper Columbus, who have been in Washington this week. They were invited by the United States government to visit America during the Columbian Exposition in honor of their great ancestor, as honored guests. All Washington, from the President down to the humblest private citizen, united to do honor to them, and it was particularly appropriate, too, as the District of Columbia was named for the family to which they belong. The Duke and his family left here this morning for New York to see the naval review, after which they will go to Chicago, to take part in the opening ceremonies of the Exposition.

CORRESPONDENT.

April 26, 1893.

Idols at Home.

There are those who have something in life to worship that tends to elevate the instincts of the soul; as, Christ, His precepts, and the blessed Word. But there are others who have gods to worship that tend to lower the instincts of the soul. These we shall call "Home Gods."

In the days of "Moses and the Prophets," we have gods of stone, brass and gold, which were all abomination, in the sight of God, and against which He distinctly pronounces woes, and visits such people with His curse from even the squirming reptile to war's withering flames. But in this our Christian's day, we have not the brass Baal nor the golden calf, but we have other idols of varied characters, multiplied almost to infinity which are actually doing God's kingdom much harm Lets see what a few of these god's are.

Now, in the first place, God revealed to Moses "The Ten Commandments," in one of which He said: "Thou shalt have no other gods before me." [Ex. 20:3]. But many, yea thousands have their flesh gods, money gods, novel gods, society pleasure, fashion, ball room gods and bar room devils to worship, and before each of whose shrines thousands of us are each day bowing—stop and look at the scene. The first of the above idols, the "god of the flesh," lust, needs no comment; but to say that it leads its thousand; to indolence, poverty, kleptomania, lunacy, death, is too sad to be true.

Second, money has its worshippers. There are those whose lives become a misery to them endeavoring to get rich. They strive from early morn till darkness closes the scene, acting honestly with the one when forced to do so, and upon the other he lays his defrauding hand, and covets his neighbors goods. The purse becomes the god of his heart, and on returning from his business to the fireside which has been kept bright and clean to give his coming a happy welcome, he never takes time to speak a consoling word, nor even time to pray one short prayer to the God who giveth or who taketh away; but humbly bows his heart, soul, and body to the thought of the gold made today, or that which he covets for tomorrorw. Then he is miserably "hard up" when asked to contribute a dollar for missions or a quarter for a beggar.

Next we have another God, the "novel." The minds of men and women are moulded from their reading matter. Show me a man or woman, boy or girl, who takes first class periodicals and reads the Bible, and I can show up the same as a moral guide.

Observe the young lady who has no pleasure in life than that found, pouring over some shallow frivolous, dime novel, and you can judge the depth of her mind by the shallowness of her literature.

Behold the young man who looks for his reading only the "Base Ball Advertiser" and the sporting paper and who looks especially to the games of old John Sullivan, the pugilist. Mark well the good that young man is doing, first, for his mother, for Sunday school, for missions, and I am sure you will find that his good deeds could be recorded in a volume much smaller than the Koran. But as we are to judge a man by the "god," [literature], he adores, lets search his pockets, and as his dessert, you can find in one pocket a pack of cigarettes, loaded with their five narcotic poisons, and as his toast, you can in all probability, find in the other pocket the fictitious history of Rube Burrows or Jesse James, painting in all its fictitious, horrible blackness the most heinous crime cold blood can give—The Dime Novel, the Base Ball Advertiser, The Sporting Papers and "Rube Burrows" and Jesse James," lead hand-in-hand to utter destuction.

Such is another god from which thousands are feeding their brain and sinking their souls, and I have become convinced that our Government will be cursed for allowing such spurious matter distributed, and parents and teachers held highly accountable for setting the example in buying and reading such stuff.

A. P. FUQUAY.

[To be continued]

For Sale.

House and Lot at Elon College for sale. The lot contains about three acres of land with a house, barn and an extra good well. House contains eight rooms. Building new; terms reasonable For particulars write to J. E. Long, Elon College, N. C.

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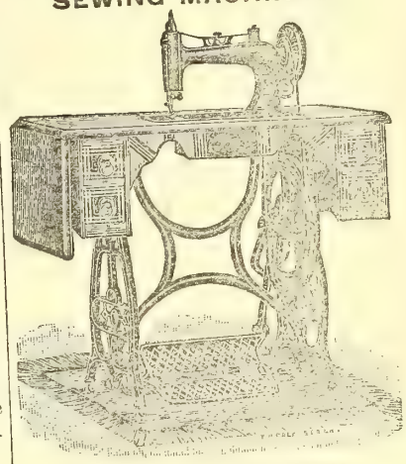

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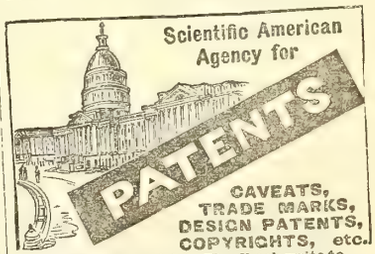

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Hon. Chauncey M. Depew, in an address to the graduating class of the Pierce Business College at its commencement in Lancaster, Pa., made the following remarks:

Now, then, saving. Whenever I have talked to young men on the duty of saving, my newspaper friends have come out afterwards and said, "Mr. Depew, you are preaching the doctrine of sordidness." Well, I have no respect for a man who is not sordid enough to save for his family in his old age. You say it is hard to save. That depends on how many cigars and cigarettes you smoke. It depends upon how many beers you drink. It depends upon how often you are in the saloon playing pool and drinking at the bar. Any man whose habits are right, whose health is good, who can work, can save.

It is astonishing how money grows. It has been my habit for the twenty-seven years I have been with the New York Central Railroad, during all that period as its counsel, to have all departments of the road come in touch with me. Every once in a while during the whole of that period these men would state their conditions and want advice. I don't know why I should be able to give any better than anybody else. But if you practise doing anything you get handy at it. I recall now two men whom I have met—and I won't locate them in the New York Central, because anybody I should mention in the New York Central would be known—but two men came to me twenty years ago for advice. They were getting the same salary. They had very much the same kind of positions, and the same opportunities in life. I said to both of them, "The time has come when you should begin to save. You have families, you may die at any moment, and your families would be left without a dollar. That is a calamity whose horrors no tongue can describe, especially a young and helpless family. You will grow old, and when you grow old the service wants you no longer, and you are laid aside useless." They said, "How can we save?" I said, "By making a rule that you will, no matter at what sacrifice, cut down your expenses so that within a certain time you will bring me a thousand dollars." One of them followed it, and today the income from his investments is the same as his salary, and he can live on it. The other one, as his salary increased increased his methods of living, went into a more fashionable neighborhood, went more frequently to the theater, and had a craving for society, began to give pretty little dinners, with champagne and what not, sported a carriage; and to day one, as I have stated, looks serenely upon old age, which is upon him, because he has enough to carry him comfortably through without care and without anxiety, with enough to leave his loved ones in comfort, while the other one is in despair for fear the ax may fall on account of age and incompeteney, and he will be at the mercy of a heartless world."—*Selected.*

To Get at the Facts.

Regarding Hood's Sarsaparilla, ask the people who take this medicine, or read the testimonials often published in this paper. They will certainly convince you that Hood's Sarsaparilla possesses unequalled merit, and that Hood's CURES.

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which we propose to send to you, transportation paid. The little darling rests against a pillow, and is in the act of drawing off its pink sock, the mate of which has been pulled off and flung aside with a triumphant coo. The flesh tints are perfect, and the eyes follow you, no matter where you may stand. The exquisite reproductions of this greatest painting of Ida Waugh, one of the most celebrated of modern painters of baby life are to be given to those who subscribe to Demorest's Family Magazine for 1893. The reproductions cannot be told from the original, which cost $500, and are the same size (20x22 inches). The baby is life size, and absolutely lifelike. We have also in preparation, to present to our subscribers during 1893, other great pictures by such artists as Percy Moran, Maud Humphrey, Louis Deschamps, and others of world-wide renown. Take only two examples of what we did during the past year, "A Yard of Pansies," and "A White House Orchid" by the wife of President Harrison, and you will see what our promises mean.

Those who subscribe for Demorest's Family Magazine for 1893 will possess a gallery of exquisite works of art of great value, besides a Magazine that cannot be equaled by any in the world for its beautiful illustrations and subject matter, that will keep everyone posted on all the topics of the day, and all the fads and different items of interest about the household, besides furnishing interesting reading matter, both grave and gay, for the whole family; and while Demorest's is not a fashion Magazine, its fashion pages are perfect, and we give you, *free of cost*, all the patterns you wish to use during the year, and in any size you choose. Send in your subscription at once, only $2, and you will really get over $25 in value. Address the publisher, W. Jennings Demorest, 15 East 14th St., New York. If you are unacquainted with the Magazine, send 10 cents for a specimen copy.

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The Professor's Chair.

There are some people who, before they go on very far in life, discover that they are more expensive than other folks. Their teeth are of the crumbling kind, whose caverns become regular gold mines, of the reverse order Their eyes have so many twists that the fullest pocketbook gets the cramps trying to fit them with glasses. Their tender feet raise a corn on every toe as a red flag of rebellion against leather that is not of the finest and shoes that are not of the shrewdest make.

O, they are to pitied, these expensive folk! Ordinary, cheap food is poison to their unreasonable stomachs. Ready-made, cheap clothing is offensive to their fastidious taste. Their sensitive, accurate ears shrink from anything but the finest pianos, and violins worth many times their weight in gold A tawdry, paper-covered book, with inartistic type,—pah! they'd rather not read at all than read that. Ugly wall-paper drives them out of doors. Ingrain carpets are nettles under their feet. Better is a slice of bread at Delmonico's than a plate of turkey at Mrs. Smith's boarding-house Worst of all, their constitutions are so delicately adjusted that their work must fit them as a glove the finger, must give precisely the right surroundings, the right hours, the right amount of freedom and leisure, or they are unable to work at all.

And so it happens that where others are large and liberal producers, these are chiefly consumers. If they are rich, they are idle and miserable; and if they are poor, they pose as martyrs at the very toil wherein others are singing In neither case is the world the richer for them, either in goods or good cheer. They were born to be expensive.

No, that is not true. God did not create them to be expensive. God is not such a bungling workman as that would indicate. God makes no mistakes. To be sure, he may have sent the misshapen eyes and the chalky teeth and the dyspeptic stomach and the tender feet and the delicate sensibilities,—matters which are expensive enough; but he always sends far more possibilities of wealth than sources of poverty.

Listen, ye myopic, astigmatic æsthetic, dyspeptic, rack-eared, plug-toothed, unfortunate! Hear a word of common sense from old Caleb Cobweb. More can come out of a man than ever need go into him. If you are expensive above the ordinary, be productive above the ordinary. Make up for the gold mine stowed away in your teeth by those words fitly spoken that are like apples of gold in silver sketes: Pay for your complex and costly eye-glasses by using your eyes in some unique and valuable fashion Get as much out of your dyspeptic body—in your way as Carlyle got out of his, in his way. Must your feet be daintily shod? Speed them on the swifter errands. Are your tastes refined, accurate, sensitive? Fall to, with your trained love of beauty, and beautify this old world, instead of grumbling at it.

There's a noble work for every one. There's a wealth-producing work for every one,—wealth of spirit, and wealth of the United States mint as well. And let every child of God that appropriates largely of God's good things bestir himself, with God's help, to pay back even more than he takes. No such endeavor can end in failure.—*Caleb Cobweb in Golden Rule.*

Politeness.

My little ones, do not be afraid of politeness,—it will not hurt you. Have none of that ahlme which crushes the life from so many of your good and noble impulses, and causes you to shaink from performing little acts of tenderness and love toward one another. Let your hands, your voice be the willing servants of that great master of politeness, the heart. Politeness teaches how to obey, gladly, fearlessly and openly. The truly polite child is a good son, a good daughter, for politeness teaches him the duty and respect he owes to his parents; he is a kind and grateful brother; his very willingness to help his sister makes her feel better and stronger. He is a true friend, for he scorns the unkind words that wound those who love him. Politeness and charity are twins---they make the true gentleman, the true gentlewoman, helpful, loving, unpretentious, The world would be better if the young boys and young girls, who, soon to be our men and women, would obey the watchword of true politeness, which is charity. --*Selected.*

When you feel all tired out and broken up generally, you need a good tonic. Hood's Sarsaparilla is the best. Try it.

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Light Turned On.

You ask for the light to be turned on with regard to whiskey dealers in Walnut Street Baptist church of Luisville, Ky. To investigate the matter I went to see for myself the truthfulness of the report, I ascertained the following facts:

Mr. W. L. Weller is a member of Walnut Street Baptist church. He is and has been for some time actively engaged in the Sunday school work. I visited his place of business which is 200 East Main Street and read the following sign: "W. L. Weller & Co, Wholesale Liquor Dealers."

Walking up Main Street I stopped at No. 141 West Main Street, and read the following: "John G. Roach, Distiller and Wholsale Liquor Dealer, office of Bel-Oir Distillery Company." Mr. Roach is President of this Company, and has figured conspicuously lately as president of the National Distiller's Association. A short time ago he presided at a banquet of that Association held in this city.

Mr. Roach is and has been for a number years a prominent member of the Walnut Street Baptist church.

Continuing in my walk up Main street I arrived at No. 716 West Main. st. This is the large business establishment of Arthur Peter & Co. Over the door is the following sign: "Arthur Peter &Co., Wholesale Liquor Dealer."

Dr. Peter the head of the firm, is the senior deacon in the Walnut Street Baptist church. Last fall the Walnut Street Baptist church celebrated Dr. Peter's fiftieth year of service in the office of deacon. Dr. Peter and Mr. Weller are both members of the executive committee of the Board of Managers of the Baptist Orphan's Home of this city.

The above facts are not secrets, and I simply send them to you in order that the readers of the *N. C. Baptist* may know the facts regarding the largest and probably the most influential Baptist church in the Southern Baptist Convention.

These are facts ascertained simply by casual observation. I have made no minute inquiry as to minute details. If the *Raptist* desires any light on this subject, it may possibly be turned on.—*B. W. Spilman, Louisville, Ky. in N. C. Baptist.*

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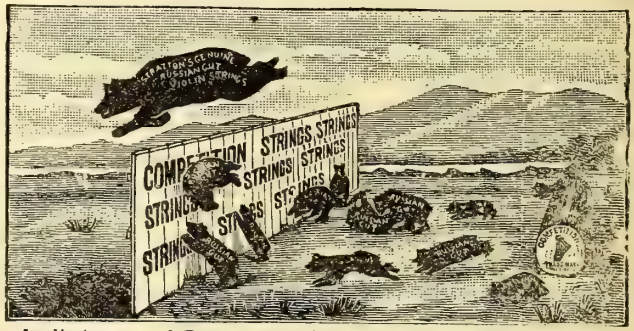

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CONDENSED SCHEDULE.

In Effect Nov. 27, 1892.

SOUTHBOUND	No. 9.	DAILY. No. 11	No. 37
Lv Richmond	12 45 pm		12 50 am
Burkeville	2 51		2 40
Keysville	3 35		3 18
Ar Danville	5 55	7 25 am	5 35
Greensboro	8 00	9 20	6 54

Lv Goldsboro	2 35 pm	†7 45 pm	
ArRaleigh	155	11 10	
Lv Raleigh	4 40 pm	6 15 am	
Durham	5 37	7 15	
Ar Greensboro	4 30	9 15	
LvWins'n S'l'm	†6 40 p m	*8 00 a m	
Lv Greensboro	8 10 pm	9 30 am	659 am
Ar Salisbury	9 50	11 04	812 am
Ar Statesville		12 03 pm	
Asheville		4 25	
Hot Springs		5 57	
Lv Salisbury	9 55 pm	11 14 am	8 17 am
Ar Charlotte	11 10	12 40	9 25
Sprt burg	1 56 am	3 36	11 37
Greenville	3 07	4 24	12 28
Atlanta	9 00	11 00	4 55
Lv Charlotte	11 30 pm		9 35 am
Ar Columbia	6 60 am		1 20 pm
Augusta	10 00		4 25

NORTHBOUND	No 10	DAILY. No 12.	No 38
Lv Augusta	6 00 pm		12 30 pm
Columbia	10 50		3 50
Ar Charlotte	6 00 am		7 30
Lv Atlanta	9 20 pm	8 05 am	12 45 pm
Ar Charlotte	6 40 am	7 00 pm	8 05
Lv Charlotte	6 55 a m	7 45 pm	8 15 pm
Ar Salisbury	8 17	9 15	9 24
Lv Hot Springs		12 09 pm	
Asheville		2 45	
Statesville		7 47	
Ar Salisbury		8 37	
Lv Salisbury	8 27 am	9 52 pm	9 29 pm
Ar Greensboro	10 10	11 20	10 42
Arwnsn S'l'm	*11 30 am	†1 00 a m	
Lv. Greensboro	10 20 am	11 35 pm	
Ar Durham	12 11 pm	3 35 am	
Raleigh	1 09	6 00	
Lv Raleigh	1 28 pm	†8 45 am	
Ar Goldsboro	3 05	12 05	
Lv Grensboro	10 20 am	11 35 pm	10 47 pm
Ar Danville	12 01 pm	1 15 am	12 01 am
Keysville	2 45	4 05	4 05
burkeville	3 25	4 51	4 51
Richmond	5 30	7 00	7 00

† Daily except Sunday.

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p. m daily except Sunday; arrive West Point 5 00 and 6 00 p. m.

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 12 45 p m daily; leave Keysville 3 45 p m; arrive Oxford 6 00 p m, Henderson 9 10 a. m, Durham 7 20 p m Raleigh 6 00 p m. Selma 10.45 p. m. Returning leave Selma 12 55 p. m. Raleigh 4 40 p m, daily, Durham 6 00 p m Henderson, 6 30 p m Oxford 8 15 p m; arrive Keysville 11 45 p m, Richmond 7 00 p m.

Mixed train leaves Keysville daily except Sunbay 3 30 A. M.; arrives Durham 11 55 A. M Leaves Durham 7.45 A. M, daily except Sunday; arrives Oxford 9. 20 A M, Keysville 3 00 P. M.

Additional trains leave Oxford daily except Sunday 4 15 p m; and 12 20 p m, arrive Henderson 5 10 and 1 05 p m. Returning leave Henderson 6 30 p m and 2 30 p m daily except Sunday; arrive Oxford 7 25 p m and 3 15 p m.

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RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 189

TRAINS MOVING NORTH.

No. 34. Pass. Daily		No 38. Pass. and Mail. Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Pl'ns	7 14	1 39
Macon,	7 22	1 46
Arrive Weldon,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m.
Macon,	1 13	7 06
Warren Pl'ns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a. m., 2.00 p. m Arrive at Franklinton at 8 10 a. m, 2.52 p. m. Leave Franklinton at 12 30 p. m., 6.05 p. m Arrive at Lousburg at 1.05 p. m., 6.40 p. m. JOHN C WINDER, Gen'l Manager WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R. R.,

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

	No. 41 Pass. & Mail.	No. 45. Freight & Pass.
Leave Raleigh	4 00 p. m.	8 35
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	5 35
Arrive Hamlet,	7 20	8 10 p. m.
Leave "	7 40	
" Ghio	7 40	
Arrive Gibson,	8 15	

GOING NORTH.

	No. 38. Pass. & Mail.	No. 40. Freight & Pass.
Leave Gibson,	7 00 a. m.	
" Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron.	9 26	9 31
Sanford,	9 52	10 55
Moncure.	10 16	12 10 p.m.
Merry Oaks	10 26	12 50
Cary.	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsborro Road.

Leave Pittsboro at 9.10 a. m., 4 00 p. m arrive at Moncure at 9.55 a. m, 4.45 p. m

Leave Moncure at 10.25 a m, 5.10 p m arrive at Pittsboro at 11.10 a. m 5.55 pm

Suffolk Letter.

One-third of 1893 has already gone into the past. What have we done on the year's work? Have we thought of conference collections and made some effort to raise them? It is time we had them at least partly in our treasuries. Are we pressing the regular work diligently and earnestly? How do pastors study? How do members attend? How are the Sunday schools maintained? How about family prayers? I see Rev. J. W. Wellons of Durham, N. C., advertises his book of "Family Prayers" for sale again. This is the best book of the kind on the market. The matter is good, the print is large, and in every way it is a most excellent and useful book for any home It is especially suited to old people. It is a treasure anywhere. Books as well as companions are great moulders of characters. They fashion the thought of the mind, fix the purposes of the life, and give color and direction to the affections of the heart. A few good books well studied will do more to make culture and character of a worthy sort, than many books carelessly read. Great men often read few books, but always good ones. No mind was ever made great, useful or happy by reading sensational novels. They are unreal productions, fancy pictures, sensuous stories, touching the lower and baser strings of human nature, kindling the fires of lust and storing the mind with thoughts and suggestions of evil. Bad books manufacture all sort of evil and crime, and are satan's cordial invitations to an eternal dance of death. Woe unto manufacturer and disseminator of vile books! If I had one word of warning for the dear young people it would be to shun bad books as you would Asiatic cholera. They are even worse, because they vitiate and defile both mind and heart.

Dr. Herndon came into Suffolk from Oakland yesterday afternoon and preached for us last night. He is well and pressing the claims of Elon College upon the people and trying to raise money all the time.

W. W. Staley.

May 1*st*, 1893.

Durham, N. C.

Dear Sun:--Yesterday's work closed the month of April with us. During the month I have been interested in my series of meetings; the first part preparing for the meeting, and a little over two weeks in the meeting. Our meeting was interesting all the time and the evening congregation large, the day services were not so well attended but were the best services we had. We held special meetings for the children and the boys and girls Brethren Gatis and Beman of the M. E. church, and Bro. Tirey of the Baptist, and Bro. Darnell of the Presbyterian, and Bros. Herndon and Clements, each gave us excellent sermons to the gratification of everybody who heard them. There were some eight or ten professions and three additions to the church. Other meetings are following it with good interest at the Third Baptist and at a mission point.

Next Sunday is my quarterly and communion meeting. I trust we will have a pleasant and profitable meeting and some other additions to the church

Our town looks cheerful this morning, the trees all covered with their green foliage and the flowers so fragrant. The sound of the hammer and the ring of the isaw are heard in every direction. New buildings are going up all around my church; an electric light post is to be planted on an opposite corner of the street from the church which will shed a brilliant light outside, and I pray the light of the gospel will glow more brightly inside the church. Brick is being hauled this morning for some work we are soon to do about the church; but we do pray for an improvement in our spiritual work for the church.

J. W. Wellons.

May 1, 1893.

Starting Anew.

"Ye did run well; who did hinder you?" Once the Law of the Lord was your delight, the promises of God were your comfort, the people of God were your companions, and the house of God was a place of sweet resort But all this has changed; just how, perhaps you could not tell yourself, but the change is deep and wide and radical New pleasures, new occupations, new hopes, new thoughts have taken possesion of your heart, but, you have *lost the old peace and camfort*; you may have a name to live, but the forces of death are in you, and you grow worse, more dull, stupid, worldly, careless, indifferent; less inclined to prayer, to service, to noble acts and generous giving, and what will the end be? Will it be shipwreck and ruin? Who can tell?

Is it not time to change all this? to take a new start? to lay aside every weight, and the sin that doth so easily beset you? to gird up your loins like a man, and run with patience the race that is set before you? Is it not time to turn square about, to confess, to undo the wrongs, and take your stand agian on the side of God, and truth and righteousness? Heaven is as near to-day as ever; the Lord is nigh to them that call upon him, and he is as ready to help you now as in days gone by.

Your boy was lost one day, you waited for him, watched for, hunted for him, grew anxious; what an uneasy heart you carried till the boy was found! Do you ever think how the heavenly Father feels when his children wander away? The Father's house is open, but they are wasting their substance in a far country. The Father's table is spread, but they are feeding on husks among the swine. Do you ever think how heaven itself is uneasy with longing for your return? Is it not time to say, "I will arise, and go to my Father, and will say unto him, Father I have sinned against heaven and in thy sight, and am no more worthy to be called thy son?"

My head is low, my heart is sad,
My feet with travel torn,
Yet, O my Savior, thou art glad
To see thy child return!
It was thy love that homeward led,
Thine arm that upward stayed:
It was thy hand which on my head
Is now in mercy laid.

I feel the pressure of that love
Which tells me I am dear:
Mine eyes, my heart, I lift above,
And know that thou art near;
Thy gentle voice hath never said
One word which could upbraid,
I only feel upon my head
Thy hand in merey laid

Thy wounded feet have sough me far,
And on thy wounded brow
I see that thorn-engraved scar
Made by my broken vow;
And that dear hand which for me bled,
Stretched out to seek the strayed:
It is that hand which on my head
Is now in mercy laid.

O Saviour, in this broken heart,
Confirm the trembling will,
Which longs to reach thee, where thou art,
Rest in thee, and be still.
Within that bosom which hath shed
Both tears and blood for me,
O let me hide this aching head.
Once pressed and blessed by thee.

—*Selected.*

Grand Lodge I. O. O. F.

On account of the above accasion, the Richmond & Danville R. R Co, will sell from stations on its lines within State of North Carolina, round-trip tickets to Raleigh, N C, and return, at reduced rates. Tickets to be sold May 7th, to 9th, inclusive, limited May 15th, 1893. Following are round-trip rates from points named:

Charlotte, N. C.	$7.20
Durham, N. C.	1.50
Goldsboro, N. C.	2.50
Greensboro, N. C.	4.05
Lincolnton, N. C.	8 40
Marion, N.C.	9 20
Rural Hall, N. C.	5.65
Selma, N. C.	1.50
Winston-Salem, N. C.	5.05

and from intermediate points in same proportion.

Receipt Column.

William W. Matts $2.00, April 26, '93.
F W Farrell $.50, March '93.
Mrs H C Twgdon $2 00, March '94.
D J Daughtry $1.00, Nov. '93
C E Summer $2 00, Feb. '94.
L H Whitley $2.00, March 15, '94.
M A Gastings $2.00, May '94.
Wm Pearson 50, Aug '93.
W M Johnson $1 00 Nov. '93
L A Johnson 50, Aug. '93.
Sanders Martin Ala. $2.00, May '93.

Fortieth Annual Meeting North Carolina Medical Society.

On account of the above occasion, the Richmond & Danville R. R. Co, will sell from stations on its lines within State of North Carolina round-trip tickets to Raleigh, N. C., and return, at reduced rates; tickets to be sold May 7th, 8th and 9th; final limit May 13th, 1863. Following are round-trip rates from point named:

Charlotte, N. C.,	$7 30
Durham, N C.,	1.50
Greensboro, N. C.,	4.05
Goldsboro, N. C.,	2.50
Lincolnton, N. C.,	8 40
Marion, N. C.,	9.20
Rural Hall, N. C.,	5.65
Selma, N C.,	1.50
Winston-Salem, N. C.,	5.05

and from intermediate points in same proportion.

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VOLUME XLVI. RALEIGH, N. C., THURSDAY, MAY 11, 1893. NUMBER 19.

State Library

The Christian Sun.

The Organ of the General Convention of the Christian Church

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.

2. The name Christian, to the exclusion of all party or sectarian names.

3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice.

4. Christian character, or vital piety the only test of fellowship or membership.

5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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Renew your subscription.

From Alabama to South West Georgia.

Last Friday the 27th inst. your correspondent and wife, accompanied by about twenty others journeyed for the District Conference to commence at West Point Mills, a distance of nearly thirty miles. We arrived here at the Mills late Friday evening and found this to be one of the livest little towns along the line whose population numbers 600, and whose benevolence and hospitality to strangers has not its seeming equal. The special business at the Point is a splendid cotton mill, whose capacity works about 375 hands in all. There are 312 looms, near 15,000 spindles which spin and weave thirty bales of cotton per day, and makes fabric to the amount of 26,000 yards each day, all of which fabric, if extended end to end would measure about fifteen miles.

To say nothing of this people's hospitality, good eating, and good preaching we enjoyed, I feel that my pen had failed of its intention; for while luxury and pleasure offer itself at every call, we feel to have made many warm friends in whose hearts we hope forever to live. The Conference was especially honored by the presence of our dear, aged, and beloved brother, Jubilee Smith, Richland, South West Ga., giving forth at times his most splendid and appreciated advice.

The discussions of the program were spirited and many thoughts forcibly put to the point and I feel, yes, I am sure, much good was done and lasting impressions made for the Christian cause. Among the speeches of spirit during the session was that on Education by the aged Dr. Smith of Richland. It was timely and full of the strongest evidence of the need of Education. His speech was hailed with delight in the heart of every one. And I am proud to announce to the general public, and especially to those interested in the New Hope Institute that there are to be five bright young men and young ladies to enter next session from the Point.

Next after bidding our many friends adieu, at the Point, your writer, accompanied by wife, took cars to continue his South bound trip of pleasure and respite to the home of her parents in South West Ga. On board the "Cannon Ball" for Birmingham, we soon found ourselves at the thriving little city of Opelika, where we had a 10 minute connection with the Montgomery line for Columbus at 12:15 M. Here we enjoyed respite and had the time of three hours to drive over this brilliant "Queen City" of the South and behold the beautiful scenery of the Chatahoochee, with its tremendous water wheels propelling 24,000 looms and 180,000 spindles which turns out 125,00 yards of cloth each day. Such is really, in truth, a city of splender and magnitude and worth the time and money of any southern tourist to behold. Besides, there are its broad, well watered streets, its spacious mansions, its monuments it parks, its cemetery, all pleasant to visit and to behold.

We then took the cares a 3:45 p m. for Albany, Ga, a continued distance of ninety miles, which ride was very pleasant both on account of its good rails and beautiful scenery along the line. We safely arrived at Albany, the "Artesian City," at 7:00 o'clock where the good hackman drove us to the Central to enjoy a good supper and a quiet rest.

Here we both have many acquaintances and fast friends and were given every inducement for pleasure while we sojourned with them, although this be the "city of Jews" yet I must say I have never met with more hospitality than when in their midst.

Now, only twenty miles more and our pleasant journey has ended. But before we arrive we must say something of latitude and the change of climate so apparent. Two days ago in Alabama the farmers crops of cotton were just cleverly up, the corn from three to six inches high, but here today on looking out, I find the cotton crops plowed out the second time and it will soon be blooming, while the corn stands from knee to half thingh--such is the change of latitude, and such is almost unbelievable to one who experienced frost last Sunday week at the distance of 175 miles north. We have now reached Doles, the childhood of the little wife and are sharing the joys of the happy hearts of her good parents who for seven long months have looked with delight at the return of a daughter. But I must say and close, it is a very pleasant thing to be the husband of a dearly beloved daughter, for when the various goods of such banquets as was given on my wife's arrival are distributing the husband is sure to get his part.

A. P. FUQUAY.

Holland Items.

Rev. J. P. Barrett, D. D., of Norfolk, preached for us yesterday, 30th, April. And notwithstanding there was a union meeting at Western Branch Baptist church, near by, we had a good congregation. His sermon was excellent and everybody was pleased with it. Come and see us again Bro. Barrett, and you will certainly have a congregation to hear you.

Bro Connelly our Sunday school Missionary, was also with us, and gave the Sunday school a good talk. Bro. C. is gifted, and is no doubt doing well in his noble work.

Mr. Robt. W. Holland and wife, two children, and Mrs. Dr. Holland of this place is on a visit at Elon, to see friends and relatives, and take a look at the College buildings, etc.

Spring has opened beautifully, and refreshing showers and the balmy air has revived and invigorated all nature.

R. H. HOLLAND.

The American flag was taken down from the government buildings of Hawaii directly after the arrival of Envoy Blount, and presumably by his direction. It is understood that this was done at the suggestion of Mr. Cleveland, who is said to have a policy of his own with regard to the islands and desires that negotiations shall be carried on as though nothing had heretofore been done looking to annexation.

The Pulpit.

Nothing New.

BY REV. JAMES MAPLE, D. D.

That which hath been is now; and that which is to be hath already been; and God requireth that which is past. Eccl. 5:15.

Solomon was distinguished for his wisdom and knowledge, and has ever been regarded as the wisest man of the ages. He was a keen observer of men, and had a profound knowledge of human nature; yet he was but a man, and fell into gross sins. He was awakened to a consciousness of his sinfulness, repented, and returned to God. Ecclesiastes was written after his reformation.

Our text reveals Solomon's prayer and knowledge of the philosophy of things, and it presents a beautiful subject for meditation and reflection. There are three points in it.

I. *That which hath been is now.*

Nothing is distroyed in the material universe. Things change in their forms and relations, but the constituent elements remain. Flowers, trees, and birds may be destroyed; but the matter that entered into their organization remains, and becomes parts of other organizations. All the matter ever created still exists. It may have passed through a thousand different forms, and organizations; but it remains.

This is true in the intellectual world. The wisdom and knowledge of the present is the fruit of the past. The political wisdom, the civil institutions, and the philosophy of the world is the outgrowth of the study and knowledge of all past ages. Each step in the progress of knowledge and practical science prepared the way for another and greater.

This is true in the moral world. Every thought, word and action lives not only in the memory, but also in their effect on others. A step in advance does not cut us off from the past. To-day we are what the past thoughts, feelings, desires, purposes, and actions have made us. Our past life lives in what we are now.

We cannot blot out the past, and be as though it had not been. The evil thoughts, the sinful desires, and wrong actions of the past are felt in our moral nature, and seen in our life. We have realized this in painful experience, and it often causes anguish of soul. Every man who has tried to breack off from a sinful life, and live as he knows he ought has learned the power that the past has over him.

We must meet all the past again. It has not only become a part of ourselves, and exists in our moral character; but we must meet it in the judgment. Rev. 20:11-12. A dying man expressed a great dissatisfaction with his past life, and fearful apprehensions of the future. He said that he would not be so mean as to drink the devil's wine all his life, and then offer the settlings to Jesus. He could not get over his wasted life, but lay moaning. "If I could get back again, back again! If I could be a boy again, a boy again." Vain wish Death hurried him, amid his utterance, into the presence of his judge.

Here we see the infinite superiority of Christianity over all other systems of religion and philosophy. It did not grow up out of preceding religion, and philosophies; but is a direct revelation from heaven.

II. *That which is to be hath already been.*

That which is to be already exists in the germ out of which it is to grow. The fruit of the next harvest is in the germ of the seed sown. The future oak tree exist in embryo in the acorn, and the future man in the boy The future civilization and governments of the earth exist now in the truths, principles, and passion that are at work in the minds of men, and are working in our schools, colleges, and civil institutions.

Man and his future is now in the thoughts, impulses, desires, principles, and motives that now govern him. Gal. 6:6-8. Man is making his own heaven, or building his own hell. The happiness of heaven does not come mainly from the Christians surroundings, but from the state of his mind and heart; and the hottest fires of hell are in the sinners own soul.

The future of this church is now in the thoughts, desires, and purposes of its members. It will be just what these make it. As a church to-day we are just what the past has made us. The great reformation in Germany and Switzerland in the sixteenth and seventeenth centuries existed first in the thoughts, convictions, desires, and purposes of Martin Luther. A prosperous, happy and useful church does not come by accident or chance; but is the outgrowth of the spiritual life of its members.

III. *God requireth that which is past.*

He holds us responsible for our past life. Eccl 12:13-14; 2 Cor. 5:9-10; Acts 17:30-31. God will call us to account for what we have done. 1 John 3:4. He also holds us responsible for what we have neglected to do. James 4:17; Matt. 25:24-30.

The blessings that God bestows upon the soul he intends shall remain and produce fruit.

REMARKS.

1. God governs the world now as he has governed it in all the past, therefore we can trust him. The order of nature is the same now as in the beginning. Psalms 19:1-4, 90:1-2

2. There is encouragement in our text for the Christian worker. Nothing is lost. The seed sown may be slow coming up, but it will come.

3 There is a restraining power in the solemn truth stated in our text. If we are to meet all the past how careful we ought to be in our thoughts and actions. When Bishop Latimer was being tried for his life he at first answered readily, but he heard a pen going behind a curtain where there was a concealed scribe writing down all he said. Then he was careful, and weighed all his words, for he knew that he would have to meet it all again.

Contributions.

Washington Letter.

The much-talked about Geary Chinese exclusion law provides that all Chinese residents of the United States who shall not register, as therein provided for, on or before May 5, 1893, shall be returned to the country whence they came, but no orders have been issued by the officials of the Treasury department for the arrest of those Chinamen who have failed to comply—only a very small percentage of them have done so—with the law, and none are expected until the Supreme Court passes upon the constitutionality of the exclusion law, which it will shortly do, May 10, having been named by Chief Justice Fuller as the time for hearing arguments. Even if the Supreme Court upholds the constitutionality of the law there is an obstacle to the deportation of the Chinese, in the absence of an appropriation to pay the necessary expenses

"From Greenland's icy mountains,
From India's coral strand,"

come the servants of the Master, to tell what Christianity has done for them and to encourage the faint-hearted to aid in extending and continuing the good work. Last Sunday Rev. S. V. Kainarkai, of Bombay, preached to a local congregation on "India and the Gospel," and if his sermon lacked the well turned periods which have made many pulpit orators famous, it contained a fiery earnestness that is often lacking in our greatest preachers. He told of the hard experiences of his father, who had been converted to Christianity when he was a teacher in Bombay school. He was a high caste Hindoo and his conversion to Christianity was followed by the complete social ostracism of himself and his family. But he was not discouraged; he became a missionary among the poor of his race and spent his life explaining to them the truths of the gospel and pointing out to them the true way to live, a task which the son has taken up. Mr. Kainarkai and his wife are the guests of Rev. Dr. T. S. Hamlin, of this city.

The Good Templars, Rechabites and sons of Jonadab have entered into an agreement to publish a monthly temperance paper under the suggestive title of "No Compromise." Its editors are to be selected from those organizations, and as it is expected that they will contribute their work for the good of the cause the new publication will probably live longer than its temperance predecessors.

A mass-meeting of all the temperance organizations is to be held on the 12, inst., for the purpose of forming an anti-liquor league. Everybody opposed to the liquor traffic is eligible for membership in the league.

Rev. Mr. Miller, of Reading, Pa., founder of the Brotherhood of Andrew and Philip, an undenominational organizatin of young men, formed for Christian work, addresed a large meeting last night, held under the auspices of three Washington chapters of the organization, for the purpose of explaining its objects and increasing its membership. It is expected that the result will be the formation of several new chapters.

CORRESPONDENT.

May 3, 1893.

Temperance.

A composition by Callie Johnson read before the District Meeting at Pleasant Union, April 30, 1893.

My friends, we are here to confront the greatest enemy of our time, to handle the greatest living question, and that is temperance. We impeach this mouster and arraign him before the bar of public judgment and demand his condemnation in the name of industry, robbed and beggered; of public peace, disturbed and broken; of private saftey "Drink" is a bad habit, it is perhaps the greatest curse that ever scourged this earth. It is one of depravity's worst fruits.

Temperance is a great thing. You, my friends, who drinks intoxicating liquor will soon find out that it is doing you no good, but is doing you harm. Well, my friends, if that is your plea, I would adjure you to keep it locked up amongst your choicest jewels, guard it as the apple of thine eye, and when you die and are laid away in your coffin, be sure that this precious document is placed within your clammy fingers, so that when you are called upon to con-

front the souls of your victims before your God. If you die a wretched sinner and leave to the world a worthless reputation, a wicked example and memory of that only fit to perish If you leave your parents sorrow and bitterness it will be a trouble unto them all of their lives. You may talk of earthquakes, storms and wars, but temperance in the use of intoxicating Drink. Drink has sent a volume of misery and woe into the stream of this world's history more fearful and terrible than any of them. A friend one day was asked the cause; I will tell you, said he, and opening his account book he said, here are forty-four names of men who to my certain knolwedge now lie in a drunkards' graves.

Shall that father's darling boy?
His mother's hope and future joy,
Be led a captive, Die a slave?
Fill a drunkard's wretched grave?

My friends, if I am talking to any of you, take my advice and leave off drinking intoxicating liquor, for certainly it will do you harm.

Father, look down from thy throne, I pray! Hasten! Oh hasten a better day; Help us too as a temperance band, help us to wipe away every fear which King alcohol brings here Well, my friends, I would advise you all to work as a temperance band, for many a soul has been destroyed by the strong drinks

Friends! Pay attention to what I am saying, it is for your good that I say this, now if you will heed to this warning. Drunkards never will enter the kingdom of God He would not only fill our cells and graveyards, but also our judgment and our police commissions. My hearers, there are many a drunkard who has been led to the grave on account of liquor. So my friends do leave off that bad habit. You may search the Bible through and through and you will not find that it says that intoxicating drinks are for the best, but are for the worst. My friend, do you know where you are going? Have you reflected what you are engaged in? If not, stop and consider before it is too late; there is yet time; but you know not how short it my be. O flee to the Saviour for the pardon of your sins; pray that divine grace may be given to you, entreat the Holy Spirit to convince you of the evil of sin, and its dreadful consequences, and to influence your heart and mind to those things which alone can bring you peace at last. If you have not done this, if you can do this, then reflect. Oh! touch not the glass, for deep within that ruby tinted bowl. Lie hidden friends of guilt and sin. To seize upon your soul, that sparkling glass if you will partake, will prove your deadly foe, and may e'er yet the bubbles break have sealed your endless woe. Then, pause e'er yet the cup you drain, the hand that lifts it away; Resolve forever to abstain, and cast the bowl away.

SELECTIONS.

The Dance

A. C. SMITHER.

Perhaps the most popular and widely practiced of all amusements among young people is the dance. There is a fascination in it for the young that can scarcely be resisted. There is a charm in it that even many in mature years are not able to turn away from. The mania for dancing not only inflicts worldy and society people, but it often makes inroads upon the church and is fraught, I verily believe, with ruinous consequences to the followers of the meek and lowly Nazarene. In many churches fathers and mothers, and sometimes pastors, are indifferent to this widely prevalent evil.

I venture to suggest a few of the direful consequences of the modern dance:

1. *It is hurtful to health.* Often it is the beginning of an early decline In the ball room the dress of the lady is nearly always insufficient for the demands of the body, to say nothing of the demands of modesty. The dancing room is usually heated. This, taken with the long exertions given to the whirl, the exposure often following upon this dissipation results in nervous or pulmonary trouble, and those who might otherwise enjoy good health and long life, start on a speedy march to death. This picture is not overdrawn We have all seen it. It is as much of a sin against God to destroy this body, the human casket in which the soul is placed, as to transgress any other law in his domain

2 *The dance is destructive to moral, intellectual and spirtual life.* In these three respects man is differentiated from the beast. Dancing is on the plane of the physical, the sensual. The fact that the sexes dance together is proof of this. The pleasure of the dance is in the contact of body with body. The dance is not a moral exercise. Surely it has none of the intellectual in it. It is far removed from the spiritual. There can be no other level for it but the sensual Shall we descend from the Godlike realms of morality, intellectuality and spirituality to the planes of the sensual? The woman who continually does this will destroy her truest and noblest life, and this is the result of experience. Those most highly developed in intellect and spirit do not dance.

3. *Nearly every feature of the dance is demoralizing.* This begins in the dancing school which, if we may believe the experienced, is often a very hot-bed of vice, where the designing, vicious lepers of society are entrapping the young, unexperienced, unwary, chaste girls. From this place many pure minded girls start on the road to ruin. I could give some incidents just here that would make the heart ache. This demoralization continues in the immodest dress of too many female frequenters of the dance halls and in the posture of those engaged in the dance. Such liberty and freedom as is taken in the dance is on the direct road to the same in the parlor. Then contact with such persons as frequent the ball-room must leave a taint on one's character. The same is true of the parlor dance. The sons of God never come together —they never do for the dance—but that Satan is in their midst. He is always present at the dance whether in the parlor or the public ball-room. The strongest evidence of the demoralization of the dance remains to be seen in its results. It is the common testimony of those in a position to know that more than two thirds of the fallen women start on their fatal career from the ball-room. What a warning this should be to the young and untaught.

4 *Weakness of the arguments of the apologists for the dance.* It is claimed that it makes one graceful in carriage. I doubt if this be true. I have never been able to discern that grace is in every movement of the habitual dancer. Concede it to be true. There are other means of securing gracefulness than by the dance. If there were not, and gracefulness were the thing demanded, why not secure it by dancing without the presence of the other sex. Gracefulness is not the highest end of existence. It is better to be lacking in gracefulness in the body than to be demoralizing in character. Others say it is necessary to fit one for society. If this be true society needs a reformation. Better no society than that of the habitue of the dance. It is urged by others that the young must have their fun. Surely there is enough in the world that is elevating to engage the attention of the young without descending to the practice of that which is founded on man's sensual nature.

5 *Instances of dancing mentioned in the Bible examined.* There are those who are so demented on the dancing question that they even quote the Bible in its support. A cursory examination of the Bible will explode this blasphemous charge. The dancing mentioned in the Bible was done before the Lord, and was an act of devotion or worship to God. See the examples of Miriam and David. They never indulged in the dance for amusement except perhaps in the instance of Herodias, and the dreadful result of this quickly followed —the beheading of John the Baptist. The sexes never danced together. Take this from our modern dance, and the charm is gone.

6. *Then every principle of Christianity is against such a practice.* The earnest, godly, pious members of all our churches are, with hardly an exception, set against this evil practice. Scarcely a preacher that is reputable can be found who endorses the modern dance The Scripture teaches that we are to "abstain from all appearance of evil." Surely dancing is included in the appearance. We are to abhor that which is evil and cleave to that which is good. We would be shocked at the minister of the gospel who would indulge in the giddy whirl. The thought of the presence of Jesus in the ball-room is almost plasphemous. Why? Because there is an inner consciousness in every soul that it is an unsuitable place for the preacher of the gospel. If unsuitable for him, is it a fit place for other earnest Christians who should be equally mindful with him of their character and reputation?

7. *The greatest folly of the dance is seen in the widespread neglect, on the part of the young, of the great privileges of life because of it.* Here are minds to be developed, characters to be formed, Christian work on every hand calling for idle hands, souls to be saved, children to be taught the way of holiness, whole families sinking into ruin, and yet many of our young people are frittering away their time in idleness and sinful indulgences. Would that God might raise up a John the Baptist who might cause people to repent of their sins and change their lives, and to lead the young to the heights of righteousness.

I have written these few lines to set the young to thinking. If they accomplish this, then the end for which they were written shall have been subserved—*Missionary Weekley.*

Strongly Endorsed.

The advertising of Hood's Sarsaparilla appeals to the sober, common sense of thinking people, because it is true; and it is always fully substantiated by endorsements which in the financial world would be accepted without a moment's hesitation. They tell the story—HOOD'S CURES.

Hood's Pills cure liver ills, jaundice, biliousness, sick headache, constipation

LITERARY NOTES.

THE PREACHER'S MAGAZINE for May is as usual packed full of helpful articles of great value to the pastor, teacher and Bible student. We especially note among the varied contents a sermon by the Rev. W. L. Watkinson entitled. "Lightness in Religion," and also one by Prof. J. A. Beet on "Balaam." The Rev. Mark Guy Pearse continues his able series of articles on Moses and writes in this number on. "The Institution of the Passover." "Notes on the International Lessons." "Outline addresses on Golden Texts," (particularly helpful to the pastor and Sunday School Superintendent,) are department of the magazine. The magazine is published monthly at $1 50 per year. Single copies, 15 cents. Wilbur B. Ketcham, Publisher, 2 Cooper New York.

THE BEST YET.—*The New Peterson* for May is ahead of its predecessors, excellent as they were. The number opens with a beautifully illustrated article by Julian Hawthorn, called "A City Within a City: Chicago To-Day." Another capital paper, with profuse illustrations, is Miss Elizabeth Robinson's "Day in Marken," one of the quaintest and least-known spots in Holland. The rest of the contents are of unusual merit, and there is a freshness and novelty about the number which is immensely attractive. *The New Peterson* has already proved itself the model family magazine, and its success is an established fact. Terms, two dollars a year. Address, 112-114 South Third Street, Philadelphia.

FRANK LESLIE'S POPULAR MONTHLY for May.—The idyllic and historic Bronx Valley, sympathetically described by one of it residents, Dr. Peter MacQueen, illustrated with a score of charming views Other interesting and excellent papers occupy places in this magazine. The department of fiction includes an exquisite story by Paul Bourget, the author of "Cosmopolis," entitled "Dom Griffi." This magazine is considered the cheapest in price and best in quality in America.

The May number of *The Cottage Hearth* presents an unusual number of bright stories, intersting articles and special departments. The departments in *The Cottage Hearth* are directed by editors chosen for their peculiar ability for the special work under charge. This number contains especially handsome illustrations. (W. A. Wilde & Co., Boston. $1. 50 a year.)

HISTORIA, Chicago, Ill., is improving very much.

Professor Henry Drummond is having remarkable success in his lectures before the Lowell Institute in Boston. Crowds of people found it impossible to secure even standing room. An article from his pen on a subject connected with his lectures will be published in the June issue of MCCLURE'S MAGAZINE which will appear about the middle of May.

THE MOTHERS NURSERY GUIDE for May came to us and is a magazine for mothers that is almost invaluable. Price $2 00 a year of the Babyhood Pub. Co, 5 Beekman st., New York

THE MUSICAL RECORD for May is on our table and for a lover of music there is nothing nicer at the price—$1.00 per year, of Oliver Ditson Co, Boston.

PUBLICATIONS OF D LOTHROP CO., BOSTON

THE PANSY for May has a fine picture of James Russel-Lowell, and gives a good view of Mr. Lowell's study. It has another equally good portrait of William Cullen Bryant. These pictures accompany the American Literature Papers, which are excellent reading, and adapted especially to the comprehension of the young people. The stories and articles which make up the table of contents are well up to the standard of this exemplary publication, and the Pansy Society of Christian Endeavor continues its popularity with all. The publishers will send a sample number free to those wishing to examine the magazine. Price $1.00 a year; 10 cents a number.

OUR LITTLE MEN AND WOMEN for May is odorous of the breath of May. Not only May Day with the May queen and her retinue, but it offers a loving tribute to the "soldier old and gray," and speaks tenderly of the "Blue and of the Gray" But The number is an especially fine one. But the boys and girls maintain that every number of theis magazine is a fine one.

BABYLAND for May has out-door stories and pictures, and dainty little rhymes for Baby to learn. The May number has also many pretty illustrations. Every mother with little ones should send for a sample back number Price 50 cents year; 5 cents a number.

WIDE AWAKE for May is another of those excellent numbers of that bright and interestng magazine for young people. Price $2. 40 a year.

In China there are 400,000,000 souls and in India, 250,000,000. This is an excess of one-half of the heathen population of the globe India and China are the stragetic points of missionary work

On Casting the Lead.

Whenever the vessel on which I have embarked comes in to shoal water, my beloved brethren, I notice that a sailor takes his place in the waist of the ship, just outside the rail, armed with a long and stout cord, at the end of which is a lead of about five pounds' weight.

This weight he swings back and forth until it has acquired sufficient momentum; then, with a final heave, he lets it go. The weight falls into the sea, far forward near the prow of the vessel, and sinks to the bottom as the line straightens itself out. Then the quartermaster, who is casting the lead, pulls up the line, and shouts to the pilot at the bridge the depth of water that he finds under the keel. Meantime the vessel is going very slowly and cautiously.

Let me draw a lesson for my nautical sermonette, beloved hearers, from this every-day sight on shipboard.

Some of you, I am convinced, need to cast the lead. You are drifting upon shoals whose presence you little suspect.

A shoal of selfishness is under the very keel of *your* bark of life, my brother; and you are driving on it with all sails set and a full head of steam in the boiler. You always insist on having your own way. You seldom yield your pleasure to the wishes of others.

You are steering into shallower and shallower water every moment. You will make shipwreck sooner or latter of your own happiness and of that of many others.

And *you*, my dear friend, are drifting upon the quicksands of self-conceit. A few social or oratorical or scholastic successes have made you think of yourself more highly than you ought to think. You breathe the air of flattery; you are never content unless some one feeds your vanity with the sweet lollipops of praise There is but little between you and the disastrous reef of pride, which is a very bleaching ground for the bones of thousands of careless mariners.

And *you*, my dear sister, are almost wrecked on the ugly sand-bar of fretful impatience. You scold your servants, and snap at your children, and peck your husband, all of whom are miserable enough at times to wish that you, or they, had never been born.

What shall you all do about it?

Why, follow the example of the quartermaster that I have watched so often cast the lead. But first slow down the machinery and take in sail. Stop and think for a little Meditate and reflect. Take a long cord, composed of memories of the past; reeve to it a plummet of prayerful purpose to find out your exact position, however unpleasant the knowledge; drop it into the ocean of your daily circumstances and surrounding See how much or how little space there is between you and disaster. Look the truth in the face when you have discovered it, and then steer into deeper and safer waters —*A Writer in Golden Rule.*

Papyrus and Paper.

In ancient Egypt the papyrus plant grew in enormous quanities. The roots of it were used for food, the bark for ropes, baskets, mats, and even for river boats; the fine skine of the inner bark was glued together in strips and employed as writing paper. The word "paper" is, indeed our modern form of the word "papyrus."

Now this fine skin or rind was imported into Rome and by the Romans was called "liber," and when the papyrus was made up into a book it, too, was known as a "liber." The case in which such a collection of books was kept was termed (in Low Latin) a "libraria," whence, through the French "librairie," we have our English "library."

The Greeks called the plant itself "byblos;" and when among them the papyrus became a book, the latter termed a "byblos." The earnest Christian writers, using the Greek language spoke of the Holy Scriptures as "biblia," the books, and later, when the Scriptures were regarded as a single work and not as a collection, the plural form "biblia." the books, was adopted as a Latin singular, "biblia," the book. With slight modification, "biblia" spread into all modern European languages, and appeared in English as "the Bible" some time after the Norman Conquest.

So the very word "Bible" takes us back to those dark days of the Oppression, when as yet the great Lawgiver was but a weeping babe in the water flags, and the annals of the Jewish people had not got beyond the second chapter of Exodus.—*Good Words.*

Morning Meditations.

It is not enough for me to *have* love to others; I must take pains to manifest it in all possible ways, and by this means is will be both deepened and extended. Each day I must make a special point of thinking about people with love, and speaking to them in love, and doing acts of real kindness. It will be well, for some time to come, to concentrate my aims on this point, laying plans about it in the morning, and examining myself with reference to it at night. For if there be a decided growth in this direction, if love be

really developed and enlarged and put in practice, it will include all else, it will mean greater likeness to Jesus, greater usefulness, greater happiness. —*Selected.*

The Weather.

If ever the curse of sin is removed from this earth, there will be no greater change anywhere in nature than in the weather. When sin came, it deranged the machinery, and the atmosphere certainly received its portion of the poison. Most of our diseases originate in "a cold." The weather changes and we are caught off our guard, and suffering and death result. If an epidemic starts on an excursion, it it not content to travel as slowly as persons go, but it makes a vehicle of the atmosphere, and travels upon the wings of the wind. If there were no extremes of heat and cold, no blizzards, no storms, what a pleasant world we would have.

Dear reader, we may never while on earth, see the natural physical forces so adjusted as to give us continual pleasure, but when we get to heaven, as I hope we will instead of breathing death from the atmosphere, we will inhale life from the breezes which waft over the plains and play among the hills of Paradise But we are here, and since we cannot re-adjust our surroundings, the sensible thing to do is to change our dispositions, and bring our wants and wishes into unison with God's will, and then his dealings with us will all seem right, as they certainly are for our good

My first suggestion is, that we educare ourselves to be satisfied with the weather. Why not? This is God's world. He made it. And we are not willing for the Lord to do as he pleases with his own earth. Like spoiled children, we are always complaining and kicking against his government. What if the cold does pinch us, the heat oppress us, or the storm beat upon us, do we not deserve it? Perhaps he is using the weather, as he did the whip of cords in the temple, to chastise us. Let us reform, and do our whole duty cheerfully and promply, and then we will see that the weather was about right after all. Many farmers have a continual contest with the weather, and it seems to be against their business. But those men moved too slowly, they got behind with their work. There was suitable weather enough, but they delayed and wasted part of it, and now everything is out of time, and they blame the weather instead of themselves. Many are more foolish than Solomon's ant, which stored away food for winter. They have all of the spring, and summer, and pleasant autumn in which to provide food, clothing, fuel and shelter, yet they neglected it, and then when winter comes they blame the weather with it all. In Leigh Richmond's Story of the Shepherd of Salisbury Plain, we have a man who was always pleased with the weather, because he said the Lord sent it, and he wanted the kind which the Lord preferred. The weather generally comes in about right to the man who never lets his business get behind Did you know that about nine-tenths of the people of this world are always behind time? If a man promises to meet you at a time, he thinks half an hour latter will do just as was well If a man promises to pay you money, and signs an obligation to do so on a certain day, he does not mean that day He has been educated wrong, and although he says that, he really means when it is convenient No wonder that the weather tries to whip us up, and make us prompt and submissive; but we are so slow to learn.

My last suggestion is, that we begin to educate ourselves by restraining and training our tongues. Let us stop discussing the weather. Some people seem to have no other stock in trade, Valuable time should not be wasted in telling people what they already know You meet a friend, and he says: "A cold day," or "hot weather this". You knew that. Why does he not say: "There stands a post," or "Yonder is a tree." There would be about as much information in these expressions as in those. But the worst feature about it is, that our remarks about the weather are usually in a complaining mood. We educate ourseves to find fault with the weather, and by our complaints we render ourselves unhappy, and instead of sowing sunshine we sow gloom. How often do we hear the expression, "Bad weather." Let us quit calling the Lord's work bad.

Now, kind reader, let us make a covenant. Suppose we promise each other that, from this time forward, we will do our best to quit complaining about the weather, and that when we hear our blessed Lord impeached with doing bad work, we will speak a kind word in his defence. And should our pathways in this life ever touch, we can then report to each other how we are getting along educating ourselves in regard to the weather.—*N. in Exchange*

A Pastor Who Sings.

It is something to his credit if the pastor sings. Among the duties required of him is that of director of public worship. Praise, prayer, and preaching are placed under his control. On Sunday the prayers and preaching are personal as well as representative acts, those of the man as well of the minister. Is it not important that praise should be also? To make this the pastor should be a singer and a leader of singing Knowledge of music as a science is valuable to him, abiltiy to read notes at sight quite desirable, but surely some familiarity with the simple art of singing is almost indispensible to the highest success as director, under the Holy Spirit, of public worship.

Extremes meet in more senses than one when the pastor passes from the pulpit platform, at one end of the church, to the other. Choirs are not always consecrated Christians who make melody in the heart. All admit that they should be. The best way to bring them to a proper frame of mind is for the pastor to be *ex officio* one of their number, just as he is in the Sunday school. He should not usurp the place of chorister or organist, nor make himself otherwise officious, but he should wisely control both by being in fullest sympathy with them It is hardly well for him to think himself a gifted singer or to allow other singers to imagine he thinks so. Solos by the pastor are seldom in good taste. A singer he may be, but he is always something more. It is his duty to magnify, popularize, and spiritualize the service of song in the house of the Lord. This can be accomplished by keeping close touch with his chosen musical leaders, and by constantly reminding them that they and he are intimately associated in promoting proper expressions of praise to God.

Prayer meetings are turned into praise meetings by a singing pastor. Such meetings will be generally well attended. Young people will like them; women will enjoy them, as singing is the only act of public worship permitted them. Hymns, wisely selected and well sung, take the place of applause for the enthusiastic They are the "Amen," "the responsive service," which so stimulate the preacher. Prayer meetings, where singing is made prominent, and if necessary, led by the pastor, will not only be enjoyable, but effective. Hymns of fervency will drown petitions that are dull, wandering, or cold, and make more sweet to the listening worshipers those inspired by the Holy Spirit. Singing may promote revivals; revivals indirectly thrive upon singing. Many a conversion is due to a song baptized in the grace of Christ.

Pastoral visiting is more delightful to the preacher who sings. Elias Dodson, of blessed memory, divided the household attentions of a minister into three classes. If you stop five minutes it is a "vis"; if you remain fifteen or twenty minutes a "viset," but if you prolong your stay for an hour and a half it is a visetation." How to visit satisfactorily to himself and others is a problem few ministers out of heaven can solve. Some of us find it practicable to make singing do good in our twenty minutes interview. You can always become friends with the children by singing it it is proper. Once or twice a shy or skeptical girl has been brought to seriousness by a song the preacher manages to have her "play and sing" with him. And that dear old saint in the bed over there, whom you visit often, and to whom you have read the Bible time and time again, and with whom you prayed frequently, she would like to hear you sing perhaps. Ask if she likes "Children of the Heavenly King," or "How Firm a foundation." Sing a few stanzas in a sweet low voice and see the face light up or the tears flow, and hear her tell you of how those words were blessed to her heart when it was young and fresh long years ago Yes, some of us have sung with the dying till they crossed the river and caught up the notes of the ransomed in glory.

Then the home funeral, a funeral among simple hearted folk, especially country people or people reared in the country is much more sweet and consoling if the pastor can sing what is tender and appropriate. There will be no need of lengthy remarks. Scripture reading, prayer and singing, often cover all the conditions of a modest and Christian tribute to the Christian dead. Yes, and at the grave, sometimes, sing a hymn and many a heart will grow lighter of its insupportable burden.

In all religious assemblies —"associations," "conventions," and the like singing is a very essential part of the exercises as every one know. The more singing preachers present, as a rule, the more enthusiastic the proceedings. Heaven itself is all the more charming to some of us, as we contemplate it, because it is a place of jubilant song, where there is sounded forth an oratorio of one hundred and forty-four thousands around the throne of God. Better prepare for heaven by learning to sing now. Sing here now and you will find heaven on earth.—*W. W. Landrum, D. D., in Seminary Magazine.*

The usefulness of young people is not a creation, but a growth, and the pastor who thinks that he can plan out some system of organization, and put it on his young people as he would fit a person with a new suit of clothes, will not be long in discovering his error. Organization is essential, but primarily so because it fosters the growth of principle within, where all development and power must have their origin. —*W. T. Ellis, in The Presbyterian*

Golden Rule Meditation on Sympathy.

When I think with what complaining, dear Father, I chafe against my petty troubles, and how, all over the world, haggard men and pale faced women are bearing fearful burdens with a smile, I wonder that thou dost not indignantly exchange my lot with theirs. Forbid that I should longer study my woes and others' joys. For every sorrow of mine I can find scores of nobler souls with heavier sorrows. How greatly does God shame me in this, proving at once my weakness, to which he tempers his discipline, and my ingratitude. How greatly in this do I shame myself, convicting myself of selfishness, whether I be glad or whether I be sorrowful. Lord, thy chastisements, nobly borne, are the epaulets of thine army; but I have trodden mine in the dust, and have had no eyes to see the higher, stern honors of others. Dear Jesus, I do not weep enough, as thou didst weep, over the sins and griefs of men. My life is none the happier for failing to note their troubles; I only have more tears to spend on my petty woes. Let me live in thy wide sympathies, all-loving, all-pitying Savior. Then the agonies of those who starve and whose dear ones hunger, then the heart-broken watchings by beds of long sickness or sudden death, then the despair of ruined lives and of those whose hearts ache thereat, the horrors of prison, the worse horrors of conscience, the terrible emptiness of doubt, the unutterable misfortune of a hardened heart,—then all these pitiful woes, so common, so unregarded, will inspire in me a very passion of gratitude for my blessed lot, and a manly helpfulness of others. Grant me this entrance into thy sorrows, blessed Lord, that I may come also to the knowledge of thy joys.—*Golden Rule.*

Unitarians Graduating From Andover.

WHAT A SPECIAL CORRESPONDENT REPORTS.

There is great commotion at Andover Theological Seminary Not since the original arraignment of the professor who were accused of heresy, some years ago, has there been anything to equal it. Two members of the Senior class, which is to graduate in June, have openly gone over to the Unitarian denomination. Another member of the same class stood ready to do so, but he had been invited to take charge of a Congregational church in Minneapolis, and he first stated his belief to their official board, explaining that he was willing to serve them as pastor if the were willing to accept him. They decided, in the language of the poet.

"With all thy faults I love thee still,"

and so that man is saved, at least for a time, to Congregationalism. There are other members of other classes who are strongly suspected of the same tendencies, tho thus far no one has publicly expressed any intention of following the example of the two seniors and uniting with the Unitarian denomination.

The members of the Faculty are naturally much wrought up over this situation. Several of them constitute the editors of the *Andover Review*; and they have been publishing for six months past a series of articles on "The Divinity of Jesus Christ," which have now been gathered into a volume and published from the Riverside Press. In these articles they have labored with the utmost of their ability to demolish the Unitarain conception of Jesus Christ as a mere man; and so important do the trustees of the Seminary regard this contribution to ecclesiastical literature, and so grave the situation, that they have voted to present a copy of the book gratuitously to every student who will apply for it at the treasurer's office. Many of the men have done this, and the effect is awaited with much interest. In addition to this denomstration, nearly all the professors, after a conference on the subject, have undertaken to emphasize in their class-rooms the Evangelical view of Christ, and as far as possible to remove the doubts of the students on that point.

The Board of Visitors, it is stated on the best authority, learning of the new complication above outlined, made a special tour of inspection last week among the various class-rooms, to observe what the professors are doing to occasion or prevent the Unitarain escapade. It is not known that any definite action was taken, or any discoveries made on which action can be based; but one of the Visitors was heard to remark that "the Seminary might be inporved if there was not so much Higher Criticism taught." Whether this was ominous of official action remains to be seen.

The episode is regarded with extreme pain by most, if not all, the members of the Faculty. While the great majority of the students remain loyal to orthodoxy, and one who was recently examined for a license before the Andover Association presented a creed which Jonathan Edwards himself might have approved, yet it is felt that such an untoward incident, just as the Seminary appeared to have emerged from its troubles and to be on the highroad to old-time prosperity and popularity, is a menace which requires prompt and vigorous defending.—*Independent.*

FROM PASTORS AND FIELD.

The Sunday School Convention.

From the artcle in the last issue of the SUN written by Bro. Foster one would conclude that he is in earnest. I am of the opinion that it is best always in such cases for the officers appointed to go forward and make all the arrangements f r the body and publish the session in due time. The responsibility then rests on the body, and the official members are free from any censure. I wish to say for myself that I am unwilling to see it disband. That must not be. Put the whole matter in shape, and urge the Sunday schools and pastors to get ready. Let there be no faltering. The King's business needs prompt and faithful attention

W. S. LONG.

Elon College, May 6, 1893

The Sunday School Covention.

Dear brethren, I want to say a few words in favor of holding the Sunday school Convention of the N. C. and Va. Conference.

We must not take backward step. Our watch word must be onward in every good work. Would not Satan rejoice, if we should neglect to hold the convention?

Appoint the place and arrange the programme, and I will try to be there to do all I can.

Some may say, can we not keep up the Sunday schools without a convention? Not successfully. For the convention is the head of the Sunday school work; and the head is of the greatest importance to the body. When the head dies the body cannot live.

As to a place, I think our people at Youngsville want it to come here. I think we can give you a good time at Youngsville.

J. D. WICKER.

Youngsville, N. C., May 3, 1893.

The Sunday School Convention.

There is no line of Christian endeavor productive of greater good to the future growth of the church than the Sunday school work. It helps to mould and shape the characters of the young before they become contaminated by sin, vice and and immorality. These are times of political, and commercial agitation. and the young people of the country are rushing to the towns and cities to engage in business Combines and corporations unite their influence to perpetrate public Sabbath breaking which is a shame to a civilized nation and a stigma upon the church. Every other class of society except the church is organized and pushing forward their interests with all the sagacity of human mind. The evils of our land are better organized and receive more attention than many of our church enterprises. Capital and labor are using every means within their power to maintain their rights and to gain strength to oppose all the forces of evil that menace their prosperity. Seeing that almost every organization, by all classes, in every phase of human activity is receiving more attention than the church enterprises we are alarmed Men everywhere seem to be wide awake on temporal questions and almost perfectly indifferent to the claims of Christianity. Churches are neglected and crime protected by those who profess Christianity. Our church is no more enthusiastic over its growth and prosperity than others.

None of our church enterprises are pushed and agitated with the enthusiasm that should be manifested by Christian people but the enteprise of the Sabbath school is neglectd to an alarming extent. It has been a question as to whether the Sunday school convention of the N. C. and Va. conference should be continued. People seem to be indifferent about its continuance The fault does not lie in the convention itself for it has been a success so far as it has gone but the fault lies in the hearts and at the homes of some of the church members who never attend their church except on preaching days and then take no part in the Sabbath school work At many of the churches the members take no part in studying the Bible lessons that are prepared for the Sabbath school, whereas every man who professes to be a Christian should attend the Sabbath school and take part in its work. There is a growing need for greater diligence along the line of church work and this need is most emphatically impressed upon our minds by the indifference that is manifested concerning the work of the Sabbath school convention. The Sabbath school is undoubtedly one of the greatest influences for the growth and prosperity of the church if it is conducted properly. There is no better way to promote such work than to come together, discuss it best interest and lay plans that will unify the efforts of the entire conference. Thorough organization is one of the essentials of success in any public enterprise, and we desire to see every church in our conference deeply interested in this work. It is a grand and glorious work and will accomplish more good than we can determine if prosecuted in the right spirit with a deligence that should characterize Christians.

W. C. WICKER.

April 29th, 1893.

Elon College Notes.

Mr. W. T Sears was called home to the burial of his father last Tuesday. The deceased was an honored citizen of the state and an earnest and devout servant of God. The faculty and students sympathize with the bereaved son and daughter, and we point them to the saying of that noted writer; "Afflictions though they seem severe are often mercy sent." Oh! what a comforting thought it should be to those children that the tie that binds them to heaven is only made stronger by the loss sustained in this world, and that it is in their power to meet that dear father in a far brighter world than this, if they follow in the footsteps of the meek and lowly Savior. "Be ye also ready."

After a few days visit to her home, Miss Irene Clements is again in our midst preparing herself for the duties before her. We are glad to see her return

Bro. P. T. Klapp has moved into his new dwelling near Mr. Tate's residence. Our Bro. has a lovely home and we would be glad to see other faithful servants follow his example right along this line of work

M. L. Hurley was with us only a few days before he was called to his home, we certainly did appreciate the efforts of our Bro. and we feel greatly benefited by them. We regretted to see Mr. Hurley leave, but another tried and faithful servant, Uncle Wellons came to continue the services till Saturday. By my saying Uncle Wellons I would not have the ladies think that our Bro. is getting old. If they had heard the sermons he preached to us, they would think that he is just in his prime of life He not only gave us the blessed truths, but they were the means of bringing souls from the path of sin into the happy fold of Christ.

Misses Annie and Linda Porter went to Eastern Virginia today to be present at the marriage of their sister, Miss Nora Porter. We wish the former a pleasant trip, and the the latter, a long and happy life in the blessed state of matrimony. We hope however that Misses Annie and Linda will not follow the example of their sister just now, for we are not willing to give them up at present.

Besides the regular exercises of Commencement we desire to offer the following inducement to our friends to be present the 8th, of June: Dr. Maple will deliver a lecture in the college chapel on "The womanly woman." Come and hear this, for we know the Dr. will give us something fine on that occasion.

Very truly,

ELIJAH MOFFITT.

May 8th, 1893.

Virginia Valley

MR. EDITOR:—As you would like to hear from the Va. Valley I will endeavor to drop just a few lines. I never have seen that any of the laity from here write any, the reason I can't tell unless it is we think the minister ought to do it all. Brother Clements I don't think Brother Iseley has lost his pen but his time has been occupied. The 1st Sunday in April, he dedicated Concord church to the worship of God, and on the evening of the same day a protracted meeting commenced, which lasted two weeks and resulted in one conversion and others deeply interested.

The third Sunday Brother Iseley preached an interesting sermon to a large congregation at Bethlehem from Revelation 20:12. The same day he went to Linville and commenced a series of meetings there.

And he has one more church, this conference also has one more Sunday school added to its number, that of Concord organized the same day of the dedication. We have a good school of forty scholars, and some continue to join and I, in my weakness, am trying to superintend the school. The membership of Concord is small in numbers yet, and for that reason through the pastor and the members of Concord I was induced to have my membership transfered from Bethlehem to Concord to my inconvenience, but I have this consolation, I hope it may be to my eternal gain. By the way I think the discussion on woman's right to preach has been very interesting. I have nothing to say only this I was received into the church by Sister Alice A. Draper, and believe it will stand the test in that great day when all shall appear before the judgment seat of Christ. Will stop right here maybe I have said too much already for the first attempt.

JNO. S. MARTZ

Tenth Legion, Rochingham Co., Va.

BRO. CLEMENTS:—The work here is in a better condition than at any time since I have had charge of it. All of the churches have good Sunday schools and prayer meetings. In my opinion the success of a church in a great measure depends upon these as they are stepping stones to the church, and a higher and purer life. If the young people can be encouraged to take up the work, and develop their talents until they become fixed in their purpose, they will have a power for good. It is not so much in the number of conversions as the kind. Perhaps this is over looked in the great effort to swell the church rolls, wishing to keep a pace with other denominations, who preach creed intead of Christ. "And that Lord said unto Gideon, By the three hundred men that lapped will I save you"—Jud. 7:7.

The victory is not to the multitude nor the strong, but to the humble. For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted." Luke 14:11;18:14.

Easter Sunday was the day set to dedicate Concord Christian church. There was a large congregation gathered by eleven o'clock, and after raising the balance due on the new church, I then preached the dedicatory sermon and we dedicated the house to the Lord. They have a nice church, and all who helped in building that church have reason to rejoice that they helped in a good cause. So at least one member of the N. C. and Va. C. C. has an interest in that church. May the Lord bless him in his grand work for God and the Christian church, he does not only know how to get others to do their duty to the Lord by giving; but he knows how to give.

We protracted the meeting at Concord from the dedication. The congregations were attentive, two professed faith in Christ, and the church was much revived. O! if the church could be kept in a spirit of growth all the year like the flowers that are placed in the green house during the winter they would bloom and bear fruit all the year like Aaron's rod. Num. 17.8.

The third Sunday of April was our regular time at Bethlehem, the congregation was large and attentive as usual. It is a pleasure to meet that congregation as they are always eager to hear the truths. Good hearers make good preachers, like wives. It is said every man thinks he has the best wife, I speak from hear-say, not from experience. So preachers think they have the best congregations. At night we commenced a series of meetings at Linville, which resulted in a number of conversions, three united with the church, others to join at my next appointment. Here the church was much revived, and is in good working order with a good prayer meeting every Sunday night which is well attended by two aged brothers Col. E. Sipe and E. Empsweller, with a large number of younger members Bro. C. H. Snank is Superintendent of the Sunday school which numbers more than eighty, he is a good worker in the Sunday school. Mrs. P. H Fleming of Graham, N. C. ,is visiting her father Col. E. Sipe of Linville, Va. It has been raining here for 24 hours and has already rained more than at any time since last summer.

E. T. ISELEY.

Linville, Va. May 5, 1893.

District No. 2.

District meeting No. 2 met with Pleasant Union church Saturday April the,29th 1893. Ministers present: Revs. W. G. Clements, J. A. Jones, J. W. Fuquay.

Delegates present: Pleasant Union, W. A. Green and E. B. Taylor; Catawba Springs, J. G. Langston and R. E. Murry; Wake Chapel, W. F, Jones and W. H. Utley; Christian Light, A. T. Arnold; Ebnezer, M. D. Byrum and J. E. Dillard.

J. A. Jones was elected President and A. T. Arnold secretary.

Shall members of the church indulge in intemperance. Rev. J. W. Fuquay, W. G. Clements, Bro. J. G. Langston.

Why hasn't the Christian church grown faster since 1865? by Rev. W. G. Clements.

Adjourned one hour for dinner.

President Jones in the chair. The importance of religious literature, by Rev. J. W. Fuquay, W. G. Clements, Bro. M. D. Byrum. Should we not urge upon all, the necessity of Sunday school, by Rev. W. G. Clements, J. W. Fuquay, Bro. M. D. Byrum.

How should we as ministers succeed in our church work. This year by Bros. M. D. Byrum, J. D. Langston Revs. J. W. Fuquay, W. G. Clements.

Should we as church members go to circuses, theatres and barrooms, by Rev. J. A. Jones, Bro. M. D. Byrum.

MISCELLANEOUS BUSINESS.

On motion the next meeting meets with O'Kelly's Chapel on Friday before the 5th Sunday in July at 10 a. m.

On motion the President appointed a committee to revise the schedule as follows: Rev. W. G. Clements, J. L. Foster, Bro J. H. Moring.

Rev. J. W. Fuquay anounced that Rev. W. G. Clements would preach next day at 11 a. m.

On motion adjourned.

Sunday 10 a. m. J. A. Jones opened services by reading the 28 Psalms. The importance of Sunday school by Bro. M. D. Byrum, Rev. W. G. Clements, Bro. W. A. Green and J. G. Langston, after which we organized a Sunday school Mrs. J. B. Long superintendent, Bro. W. A. Green assistant, W. A. Sexton secretary. Number of pupils inrolled 27.

Essays read as follows: Temperance, by Miss Callie Johnson; Conduct in church, Miss Florence Johnson; Influence, Miss Alda Green.

Preaching by W. G. Clements from Paul's letter to the the Corinthians 2:20.

J. A. JONES, Pres.

A. D ARNOLD, sec'y.

Renew your subscription.

The Christian Sun.

THURSDAY, MAY 11, 1893.

REV. W. C. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER

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THE CHRISTIAN SUN,
RALEIGH, N. C.

EDITORIAL NOTES.

☞ Do not forget the Norfolk church!

Dr. D. A. Long writes encouraging letters for which we thank him.

Dr. C. J. Jones writes us a letter full of sunshine. It is so full of kind words, that we feel constrained to thank him for it.

Children's Day Programs for churches, and Sunday schools are for sale at this office, at 5 cent a copy, or 50 cents per dozen copies. If you are going to set aside a day for the children do not neglect it too long.

The members of the Advisory committee of Elon College are: Rev. W. W. Staley, Bro. E. T. Pierec and Hon. W. N. Pritchard. It is hoped this committee will meet three or four days before the trustees, so as to have everything in good shape for work.

Last Sunday the Raleigh Sunday school reorganized. D. J. Mood was reelected Superintendent with Wm. Horton Asst. Supt.; E. H. Alderson, Secretary, and Clarence Coley Asst. Sec.; Miss Willie McCullers, Treasurer; Mrs. D. J Mood Organist and Miss Effie Crutchfield Asst. Organist.

We clip the following complimentary note from the *Herald of Gospel Liberty*:

"One of the richest pages of the CHRISTIAN SUN is that which weekly bears the sermons of Dr. James Maple. These sermons are always helpful, and we never have seen a word in one of his sermons that in any way undermined the faith of the Christian. Maple's sermons are pure gold from the Gospel mine."

A little trip up to Durham and Burlington, N. C, last week, and shaking hands with old friends, and picking up a few subscribers to the SUN gave a pleasure that was much enjoyed. Whilst in Burlington the night was spent with W. C. Isley; and those who have been there know it was a time of joy.

The painters are busy at work finishing up the new Christian church. The brethren and sisters desere great praise for the energy and pluck shown in the church work.

Send in your orders for a copy of the Annual Address delivered before the N. C. & Va. Christian Conference, Sucject: Christian Church. Send either to Rev. P. H. Fleming, Graham,N. C., or Clements & Mood, Raleigh, N. C. Price 10 cents single copy, 75 cents per dozen postage prepaid; or $5.00 per hundred, postage not prepaid. Bro. Fleming will send out, in a few days, to those who paid at conference. Everybody ought to read the little book.

Elon Commencement.

Application has been made for reduced rates over R. & D., A. & D., R. & A. A., Seaboard, C. F. & Y. V. R. Roads, for the benefit of all who come to commencement.

Trustees meet Tuesday,June 6,1893.

The visiting committee will arrange its own time to come.

W. S. LONG.

Suffolk Letter.

At the close of my sermon yesterday morning and just before communion the fire alarm sounded and the whistle at the Splinter Mill announced that plant was on fire. As the fire-bell is in the tower of the City Hall where we worship, and as several of the Fire Company belong to our congregation there was a tendency toward excitement. I dismissed the congregation and announced the communion for the evening service. The fire was soon extinguished and the damage very little. This incident suggests the unexpected call to duty. These firemen were called, and always are, suddenly, unexpectedly. So men are often called from time to eternity. These firemen have their dress for duty and upon the sound of alarm they rush to the room, where these are deposited, and within a few minutes are ready for service. All men ought to make spiritual preparation to answer God's calls to duty and judgment. I have noticed how composed and useful, how steady and fearless, firemen are compared with nervous, useless crowds when the flames are raging. Those who are prepared to answer God's call will meet Him in peace and perfect tranquility. "Be ye also ready."

Cyclones seem to be more numerous this spring than usual. They have touched at several points in Virginia and North Carolina, doing much damage to property and destroying some lives. There is no absolute security to wealth nor to life in the body. The only absolute security is in spiritual, invisible things. Redeemed life is eternal and good character is indestructable. Treasure in heaven will endure and our home there is in a city with foundations which cannot be moved. "Lay up for yourselves treasures in heaven." The measureless forces of the invisible winds may well alarm the bravest men How about those who do not believe in the unseen, the unknown immensities and powers of God? I believe as fully in the unseen spiritual world and being as I do in the seen and national world and life. God rules both and we inhabit both. If we trust Him we are always safe in this present world and that which is to come.

It is nearly mail-time and I am writing this morning without much to write about; but I hope the lessons suggested may help some fellow traveler to eternity.

W. W. STALEY.

The Name Christian to the Exclusion of All Sectarian or Party Names.

We surrender much of the editorial page this week to a part of the chapter from the little book, Five Cardinal Principles Defined, by Rev. M L. Hurley. The chapter is from the pen of Rev. W. W. Staley. The remainder of the chapter will appear in next week's issue;and we hope the readers of the SUN will notice closely every word in both this issue and the next. It is worth the consideration of any one:

God has only one church. "Upon this rock I will build my church." Math. 16:18. Christ is the *foundation* of this church, "For other foundation can no man lay than that is laid which is Jesus Christ." 1 Cor. 3:11. He is also the *head* of this church. "He is the head of the body, the church." Col. 1:18. "Which is the head, *even* Christ." Eph. 4:15. The scriptures employ various figures to represent this church. It is spoken of as a *family*. "Of whom the whole family in heaven and earth is named." Eph. 3:15. As a *building*. "In whom all the building fitly framed together groweth unto a holy temple in the Lord" Eph 2:21 Unity is a cardinal principle in the gospel church. It is a body with many members, a vine with many branches. But it is, in scripture language, always one church with Christ as foundation and head. Christ is moreover, the *life* of the church "In Him was life; and the life was the light of men." John 1:4. "For the bread of God is He which cometh down from heaven, and giveth life unto the world" John 6:33. As one life pervades the church, all believers are bound into one body in Christ. This *principle* will be admitted by all who accept the gospel. But the *interpretation* of this principle some may strain. The multiplicity of parts in the gospel church is not denied; but this multiplicity, in their true relations, never breaks the bond of unity that makes the church one. It rather, like the multitudinous waves of the ocean, makes it the one grand church of Christ. The great cables that hold great steamers to the wharf are made of thousands of small strands, but they are so worked and twisted together that they become *one* in holding the ship to the shore. The church of Christ is wrought into one grand union of strain and life to hold the world to God. Whatever weakens this interwoven unity jeopardizes the salvation of men. All other questions merge into the stream of fraternal love, through which the united heart of the gospel church flows out into the boundless ocean of God's love. If the churches were closer to each other, they would be closer to their God.

With the principles laid down and the spirit indicated above, the name worn by the Christian church is here explained or defined.

Names, as applied to religious organizations, are all derivatives. Their value must, therefore, be determined by the *root* from which they are derived. This principle seems to be fair. It is not enough that they grow into large significance and wide reputation among men, laying the foundation for historic periods, and embracing many within their pale.

The name should carry with it the origin of this gospel church, and ever teach, in part, this salvation through Christ to the world. The name is a part of this church. All inheritance comes in part by reason of name. The children of God are "joint heirs with Christ." Rom. 8:17. Buddhists derive their name from Buddha who was born near the end of the sixth century *before* Christ. Mohammedans derive their name from Mohammed who was born toward the close of the sixth century *after* Christ. Roman Catholics derive their name from the historic fact, that about the fifth century the Bishops of Rome claimed to speak with supreme authority. Very early in the Christian church the word Catholic (*Gr. Katholikos*), universal, had been employed to denote the world-wide offer of salvation by Christ in contrast with the particularism of the Jews. Hence it came to be used by ecclesiastical writers to denote the church as the depository of the doctrine of univer-

sal salvation in contrast with heretical sects. Since the Roman bishops claimed to speak with supreme authority, the term Roman Catholic church has been used. Lutherans derive their name from Martin Luther, the great Reformer of the sixteenth century. Calvinists derive their name from John Calvin who was born at Noyon, in Picardly, July 10, 1509. Baptists derive their name from the views they hold respecting the ordinance of baptism. This denomination had its origin no doubt in the sixteenth century, when there was a great awakening of religious thought and fee ing. Methodists derive their name from the system introduced at first into Wesleyan societies. Members of the University of Oxford gave Wesley and his society the name of "Methodists," in allusion to the *Methodici*, a class of physicians at Rome who practiced only by theory. This name thus given a century and a half ago came at length to be worn with pride by this large and growing denomination. Other names might be mentioned and their derivation traced out, and those already given could be enlarged upon with profit. The length of this chapter forbids, however, anything more than enough to establish the principle on which the name Christian is founded. There is no purpose to depreciate grand old names of historic value, or denominations whose numbers and activity bless two hemispheres. The aim here is only to search out in a plain way the significance of names as applied to religious bodies, and to discover, if possible, whether there is only one true name embracing all that should be worn by the church, to the exclusion of all party or sectarian names. The references are based on historic testimony and serve to illustrate the thought which is here presented. These bodies are all proud of their respective names. Their names are significant and fully reveal their meaning. They are true exponents of what they are intended to signify. There has grown up with these names not only historic greatness, but truest attachment, and tenderest affection. The good and the great have lived under their shadow, and died in their communion, and their graves are honored with marble shafts and bedecked with roses. Great theologies have grown up around their peculiar tenets and literature is full of their thoughts and and their labors If the sleeping dust of their martyrs could speak, a thousand tongues would make earth ring with their praises. This is all true; and the world is better, and richer, and happier, and grander for its being true. But for all that, none nor all of these names combined set forth clearly and fully the orgin of Christianity to men. None of them in itself shows the relation of the church to Christ The only name that *can* do this is *Christian*. This name presents clearly to men the origin of religion in the gospel church, and the relation of the church to its head, even Christ, "of whom the whole family in heaven and earth is is named." Eph. 3:15. Perhaps all will agree that this is the only name that can set forth these two relations, and yet they may deny that this is necessary or that it was so ordained of God. Reverence for old things should never prevent the reception of truth. The attention of the reader is, therefore, directed to this point: What is the use of a name, as applied to the people of God? The object of a name is to distinguish the church, or the people of God, from the world and not to distinguish them from each other. The names referred to above and all kindred names serve to distinguish religious societies from each other, more than to distinguish denominations from each other, and sometimes to hold them apart in love and labors. This name should be such as to distinguish the people of God from the *world*, and to show their relation to *Christ*. In this paramount demand these names seem to be insufficient, tending rather to division and strife than to union and love Paul seems to be speaking on this, when he says to the Corinthians: "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" 1 Cor. 3:4. The apostles insisted that the disciples should be attached to Christ and not to them. "A man can receive nothing, except it be given him from heaven." John 3:27 Besides, if these names are the true ones for the church, then centuries rolled away before she was properly named. None of these names goes back to the time of Christ. Either the name makes no difference, or these denominations wear wrong names. The *right* to wear the name *Christian* turns on the above condition. Some religious teachers hold two following positions:

1. That the name *Christian* is common to all denominations, and that no one body has a right to wear the name to the exclusion of others

2. That this name is not of divine appointment.

[*To be Continued*]

At Graham.

We spent last Sunday with Rev. P. H. Fleming and the dear people at New Providence. This grand old church seems to be putting on new life. The services were very pleasant. Quite a number of the aged members were present, which added much to the interest of the occasion. Bro. Fleming, the pastor, is held in high esteem by his flock, and he knows how to appreciate it and love and pray for his dear people in return.

We expect soon to see a nice church building going up down in Graham. The time has come when our people must have a church in Graham. Both Graham and Burlington are growing, and reaching out their hands towards each other, and soon they may be called the double city.

We had the pleasure of visiting the families of S. E Harden, J. W. Harden, J. H Harden, C. H Roney, J. W. Fonville, J. W. Holt, Bro Clendenen and Dr. George Long.

All these are good families, and make one pleasant in their homes.

Monday night was spent at Elon College with Bro. Samuel Crawford. This is another good Christian family.

Things are getting lively at college for the commencement. All are expecting a big time.

College Claims.

Many good friends have been written to recently relative to the amounts due the college. I have no no other way of communicating with friends at a distance, and I hope they will understand my motives and comply with the pledges made to the college. No one is due the college a large amount, but there are many small sums unpaid. When these are put together they will make a nice fund. We want to pay every debt and we can, if all will come up with the pledges they have made. Money is scarce but we can obtain what is due the college if we will only try. Will friends please give this matter attention. Should any one who has never given the college any money see this we trust that one will do so now. Certainly no friend of the Christian church can feel that he has done his duty towards his church if he has done nothing, and if he has deliberated this matter seriously and has concluded not to help the college then the church would be better off without him. All invalids and individuals unable to provide for themselves are excused from such burdens. The church does not expect them to carry on her work, but should provide for them. All others are expected to aid in every enterprise of the church. We have projected several enterprises and we need the hearty cooperation of all our people Our college, missions, church extension, and publications are the principal ones. May God give us all grace to do our whole duty.

W. S. Long.

Who ever heard of a Chinese anarchist? Yet we permit the dangerous anarchist to dwell at will in our country, while the unoffending Chinese must be subjected to the most galling and unjust restriction.

Corner Stone Services at Norfolk.

The service of laying the corner stone in the Memorial Christian church at Norfolk, Va , is to be most impressive and the occasion is to be utilized in adding to the finance of the church.

The walls of the new church are up one story, but a cavity has been prepared in the North East corner for the reception of a corner stone and it is proposed to fix it in position with impressive ceremonies on May 26. Invitations have been sent out to Masonic Lodges in Norfolk, Nansemond, Southampton, Isle of Wight and Princes Ann Counties, and to the eleven or twelve Christian churches same district special letters have been sent, and in view of the fact that Hon C. T. O'Ferrall, M. C., is the orator of the day a large gathering of his political friends will doubtless be in attendance.

Three thousand tickets have been issued and are being sold, each ticket secures to the bearer one reserved seat at the service, and dinner This dinner will be prepared and served by the ladies of the church and congregation on the grounds. One of Virginia's most distinguished sons, Hon. C T.O' Ferrall, member of congress, and candidate for governer, will deliver the oration. A band will meet the resident lodges and visiting Masonic brethren at the Masonic Temple and escort them to the site. We hope and fully expect our brethren in all the adjacent Christian churches to make special effort to be with us on that occasion.

The tickets are $1.00 each and will secure a dollar's worth in the interest of the day and the cause to every well wisher of the Christian Church.

These tickets will be sent to the churches for sale or may be obtained by sending to C. M Cruser, Esq., Brewer Street, Norfolk, Va.

Doubtless there are many noble brethren and sisters who would like very much to be with us on the occasion, but because of distance, business or other hindrance will not be able. But dear friends, if you cannot personally attend, you can at least send and secure ticket or tickets for the day, and thus be present in spirit and interest Send to Bro. Cruser at the above address, or to the pastor 72 Wood street, secure and then preserve your tickets as vouchers for your real interest in the work.

Do not forget the 26 of May, pray for our success, then send for your tickets.

C. J. Jones.

For Sale.

House and Lot at Elon College for sale. The lot contains about three acres of land with a house, barn and an extra good well. House contains eight rooms. Building new; terms reasonable For particulars write to J. E. Long, Elon College, N. C.

THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—

As I sit here at my desk this morning to write the rain is coming down steadily out doors and it is dark and dreary in the office, but the flowers and trees and grass seem to enjoy the rain for they are looking fresh and green enough.

Shall we, when trials and trouble come, be less brave than the other plants of God's vineyard. He has placed them here for some good, and He has put us here for some good too; but there are so many who seem to think nothing about the good they may do but try to do all the evil possible. We must kill the devil that is in us entirely or we cannot get along at all. If we take DEVIL and cut his head off we have EVIL; then should we cut his shoulders off and put them under his feet see we have VILE; and then if we cut his body off we still have IL (ill) left; and then if you cut off one of his feet you have left what an Englishman would call HELL. So I say again don't try to do a little wrong and think you can be be good for the devil must be cast out entirely or he is certain to spoil you in some way and then the end of life will be, like the end of the word I used above, the very worst part. Strive and pray mightily for a clean heart pure and undefiled.

Cordially yours,
UNCLE TANGLE.

MCADENSVILLE, N. C., MAY 2,1893.

DEAR UNCLE TANGLE:—I am a little girl eleven years old and would like to write to the Corner. I never wrote a letter to put in a paper, and hope my first will not find the waste basket. I never saw the SUN until Rev. J. R. Comer of Rise, N. C., came to McAdensville for his health. He is improving very fast, and says he likes to stay in our town very much. He boards at our home and we like him. I go to school and like my teacher; his name is Mr. Williamson. I go to the Baptist Sunday school, and like my teacher there too; his name is W. F. Simmons. I will close with a promise to write more next time if this is all right. Please find a half dime for the Band enclosed.

Much love to you and the cousins, if you will claim me for your neice.

MATTIE WRIGHT.

Mattie, you have a happy cordial welcome among the cousins, and I hope that you will continue to write to the Corner for many long years. I am glad you love your school and Sunday school for I think that the school is the nicest place for little folk to love.

ELAMS, APRIL 8, 1893.

DEAR UNCLE TANGLE:—As I do not see any of the cousins letters in the Corner this week I will write again, I have been to Sunday school to day enjoyed it very much, hope you and all the cousins have enjoyed this lovely Sabbath day. Uncle Tangle, I will write something that I hope will interest the cousins and also some of the older friends: A Soldier was in prison without a Bible and had a deck of cards instead. This is what he said: when I see the one it reminds me there is but one God. When I see the two it reminds me of the Father and Son. When I see the three it reminds me of the Father Son and Holy Ghost. When I see the four it reminds me of the four Evangelists that preached, Matthew, Mark Luke, and John When I see the five it reminds me of the five virgins that trimmed their lamps, there were ten, but five were wise and five were foolish, and were shut out. When I see the six it reminds me that six days the Lord made heaven and earth. When I see the seven it reminds me that on the seventh day he rested from all his great works he had made, and hallowed it. When I see the eight it reminds me of the eight righteous persons who were saved when God destroyed the world viz., Noah and his wife and three sons, and their wives. When I see the nine I think of the nine lepers that were cleansed by our Saviour, nine out of ten never returned thanks. When I see the ten it reminds me of the ten commandments which God handed down to Moses and the table of stone When I see the king it reminds me of the great king of heaven, which is God almighty. When I see the queen it reminds me of the queen of Sheba who visited Solomon, for she was as wise a woman as he was a man. She brought with her fifty boys and girls all dressed in boys apparel for King Solomon to tell which were boys, and which were girls, the girls washed to their elbows and the boys to their wrist, so King Solomon told by that. Well said, you have described all but one that is the knave. The greatest knave is the constable who brought me here. When I count the number of spots I find there is 365, the number of days in a year. When I count the number of cards I find 52, the number of weeks in a year. I find twelve picture cards the number of months in a year. When I count the tricks I find thirteen the number of weeks in a quarter. I will close and write again soon. Much love to you and all the cousins, hope you will not think hard of me this time as I have no money

Your little neice,
LULA B. FLOYD.

Lula, you have given us a nice long letter and I hope you will write again soon I do not think hard of any one for not sending money. I know that people don't always have that useful article by them. What I want is for all to *write*, and send money when they can.

Mr. George Smith
Uvalde, Texas.

SHAKESPEARE

What Mr. Smith Thinks He Would Have

Said About Hood's Sarsaparilla

"Had Shakespeare lived here and suffered as I have, I think he would have said, Throw away all medicine except Hood's Sarsaparilla. As an Englishman, coming to this climate, I have felt the heat very much. In the spring I felt as if I had all the care and anxiety of America on my mind. I got one bottle of Hood's Sarsaparilla and after I had taken it I felt as if I could undertake

The President's Duties.

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How are intoxicating liquors tempting?

How can men so change their natures that there will be no attraction for them in these things?

What laws could be made that would to a great extent do away with the temptation to drink?

What gains has the temperance reform recently made in this country? in Europe?

What do you know about the work of Thomas E. Murphy?

What can you tell about the recent temperance campaign in England, under the leadership of Miss Willard, Lady Henry Somerset, and Mr. Woolley?

What is the especial good of "coffee-houses" and temperance lunch rooms?

What is to be thought of medicines for the cure of drunkenness?

What is drunkenness more than a physical disease?

What should we, as a society, be doing to promote temperance?

What counter-attractions should the church furnish, in opposition to the saloon?—*Golden Rule.*

Weekly Encouragements.

The Christiann Endeavor society connected with the church of the London Missionary Society at Berhampoor, India, has what are called "weekly encouragements, for one of the exercises of its weekly prayer meeting.

The name itself is significant, and is well worth transplanting to American soil Under this heading are reported any reportable good deeds of the week. If any of the committees have met with special success, if they have developed any new methods of working, if any individulas have received the special blessing of God, they report these things with humility and thanksgiving in the ten minutes allotted to the "weekly encouragements."

We have long been convinced that there is a great source of power in the monthly reports of the different committees. In some societies this is an unused power. Every one of these reports may and should be a monthly encouragement.

If however, there is nothing encouraging to record, the report may at least be a monthly stimulator, for there is nothing more stimulating to future effort than a humble confession of failure and lack of effort. If we cannot have a weekly encouragement let us at least have a monthly stimulator.—*Golden Rule.*

Futility Illustrated.

Many a time a point can be quickly made by the use of an object-lesson, when without it words of explanatiou would need to be almost endlessly multiplied. A good instance is given in *Harper's Magazine.*

They were talking about futility, and, for some reason known only to each other, failed to agree finally she asked,

"Well now, suppose you give me an example of what you call futility?"

"All right," said he. "Multiply 3946 by 721."

She took her little gold pencil in hand, seized a piece of paper, and after a few minutes of diligent figuring announced the result.

"Two million elght hundred and forty-five thousand and sixty-six," said she.

"Divide that by two," he continued.

"One million four hundred and twenty-two thousand five hundred and thirty-three," she said

"Very well," said he. "Now add sexen to that, and then subtract 1,425,540, and tell me what you get."

"The result is zero," said she, after figuring a little more.

"Well, that's what I call futility," said he with a laugh. "You've covered a sheet of paper with figures to arrive at nothing."

Whereupon she became so angry that she refused to argue further on the subject.

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O dear young people, I would have you realize your tremendous responsibility. By the pressing need on every hand by the pitiable weakness of a slumbering worldly church in which are many who have only name that they ve, and by the great oppotunity which God has put before you, I beg see to it that the strong grasp of this Christian Endeavor Society is never loosed from the horns of God's altar; that everything that jars on the harmony of God's truth be excluded; that no guilty intrusion, no alien spirit or purpose, is allowed to bring its flag to the dust.—*Rev. M. Rhodes, D. D.*

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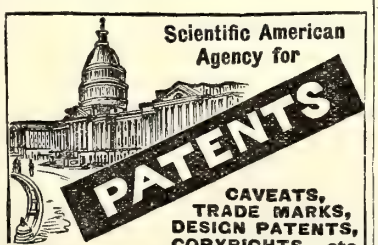
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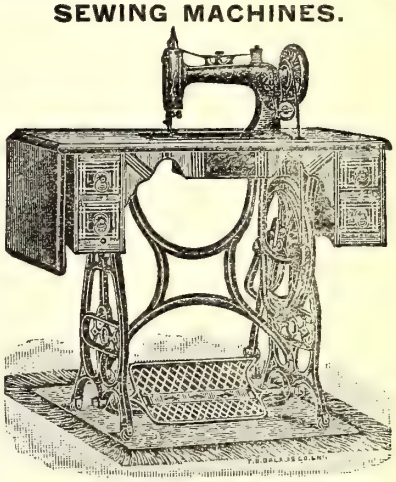
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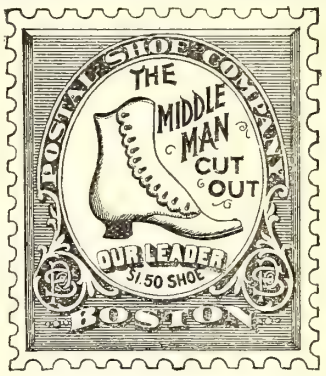

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What is a Wife?

The pretty school teacher, for a little divertisement, had asked her class for the best original definition of "wife," and the boy in the corner had promptly responded "a rib."

She looked at him reproachfully, and nodded to the boy with dreamy eyes, who seemed anxious to say something.

"Man's guiding star and guardian angel," he said in response to the nod

"A helpmeet," put in a little flaxenhaired girl.

"One who soothes man in adversity," suggested a demure little girl.

"And spends his money when he's flush," added the incorrigible boy in the corner.

There was a lull, and the pretty dark-eyed girl said slowly:

"A wife is the envy of spinsters."

"One who makes a man hustle," was the next suggestion.

"And keeps him from making a fool of himself," put in another girl.

"Some one for a man to find fault with when things go wrong," said a sorrowful little maiden.

"Stop right here," said the pretty school teacher "That's the best definition."

Later the sorrowful little maiden sidled up to her and asked.

"Aren't you going to marry that handsome man who calls for you [illegible]?"

"Yes, dear," she replied, "but with us nothing will ever go wrong. He says so himself."—*Selected.*

Worry.

Is there not a lingering belief in the minds of conscientious people that it is an occasional duty to worry? If brought to the bare confession, most of us would probably have to own that, under certain circumtances, we feel anxiety to be incumbent on us. It is a sign that we are not bad-hearted, but sympathetic, if the woes of others cause us to lie awake at night; moreover, it shows great sedstbility, if we are gloonmy over possible misfortunes to ourselves.

A little girl whose aunt had died, and who was herself too young to estimate the calamity, said, in after years, that she was greatly mortified at seeing others crying while she had no desire to shed a tear.

"Finally," she confessed. "I was so much ashamed at being so hard hearted, that I got an onion and rubbed it on my eyes. Then I cried with the rest, and was quite happy."

"Why don't you go to sleep?" asked a school girl of an excitable room-mate at midnight.

"Oh, I can't," was the answer' "I am so worried for fear my mother is ill."

"But she is fifty miles away, and it won't do her any good for you to lie awake."

"I can't help it; I should be ashamed in *try* to sleep while she may be awake suffering"' was the natural reply.

Like the people who instinctively imitate an invalid who is coughing, under the impression that they are "helping him along," like the old lady who mercifully makes herself as light as she can in as overloaded carriage, we foolishly imagining that we can, in some mysterious way, help the suffering by refusing to be happy ourselves. Never was there a greater mistake.

When we can actually *do* something no sacrifice is too great to be made for the good of others; duty may justly demand of us both peace of mind and health of body. On the other hand, there are periods of inactivity through which we must live, seeing the struggles of those dear to us, and finding no chance to strike a blow in their defense Then it is that duty demands: "Be cheerful and calm Your turn will come, and until it does you have to keep yourself in good condition for action."—*Youth's Companion.*

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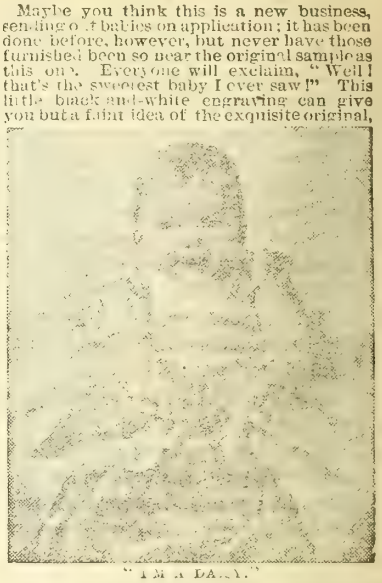
Maybe you think this is a new business, sending out babies on application; it has been done before, however, but never have those furnished been so near the original samples as this one's. Everyone will exclaim, "Well! that's the sweetest baby I ever saw!" This little black-and-white engraving can give you but a faint idea of the exquisite original,



"I'M A DARLING."

which we propose to send to you, transportation paid. The little darling rests against a pillow, and is in the act of drawing out its pink sock, the mate of which has been pulled off and flung aside with a fat little foot. The flesh tints are perfect, and the eyes follow you, no matter where you stand. The exquisite reproduction of this greatest painting of Ida Waugh, the most celebrated of modern painters of baby life, is to be given to those who subscribe to Demorest's Family Magazine for 1893. The original picture cannot be told from the original, which cost $500, and are the same size, 19x22 inches. The baby is life size, and looks quite lifelike. We have also in preparation, to present to our subscribers during 1893, other great pictures by such artists as Percy Moran, Maud Humphrey, Louis Deschamps, and others of world-wide renown. Take only two examples of what we did during the past year, "A Yard of Pansies," and "A White Lotus Orchid" by the wife of President Harrison, and you will see what our promises mean.

Those who subscribe for Demorest's Family Magazine for 1893 will possess a gallery of exquisite works of art of great value, besides a Magazine that cannot be equaled by any in the world for its beautiful illustrations and subject matter, that will keep everyone posted on all the topics of the day, and all the fads and different items of interest about the household, besides furnishing interesting reading matter, both grave and gay, for the whole family: and while Demorest's is not a fashion Magazine, its fashion pages are perfect, and we give you, *free of cost*, all the patterns you wish to use during the year, and in any size you choose. Send in your subscription at once, only $2, and you will really get over $25 in value. Address the publisher, W. Jennings Demorest, 15 East 14th St., New York. If you are unacquainted with the Magazine, send 10 cents for a specimen copy

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Apples as Medicine.

Chemically, the apple is composed of vegetable fiber, albumen, sugar, gum, chlorophyle, malic acid, gallic acid, lime, and much water. Futhermore, the German analysts say that the apple contains a larger percentage of phosphorous than any other fruit or vegetable. The phosphorous is admirably adapted for renewing the essential nervous matter, lecithin, of the brain and spinal cord. It is, perhaps, for some reason rudely understood, that old Scandinavian traditions represent the apple as the food of the gods, who, when they felt themslves to be growing feeble and infirm, resorted to this fruit for renewing their powers of mind and body.

Also, the acids of the apple are of signal use for men of sedentary habits, whose livers are sluggish in action, those acids serving to eliminate from the body noxious matters, which, if retained would make the brain heavy and dull, or bring about jaundice or skin eruptions and other allied troubles. Some such an experience must have led to our custom of taking apple sauce with roast pork, rich goose, and like dishes.

The malic acid of ripe apples, either raw or cooked, will neutralize any excess of chalky matter engenerated by eating too much meat. It is also the fact that such fresh fruits as the apple, the pear and the plum, when taken ripe and without sugar, diminish acidity in the stomach rather than provoke it. Their vegetable sauces and juices are converted into alkaline carbonates, which tend to counteract acidity.—*Medical Eye.*

"I Am So Tired"

Is a common exclamation at this season. There is a certain bracing effect in cold air which is lost when the weather grows warm; and when Nature is renewing her youth, her admirers feel dull, sluggish and tired This condition is owing mainly to the impure condition of the blood, and its failure to supply healthy tissue to the various organs of the body. It is remarkable how susceptible the system is to the help to be derived from a good medicine at this season. Possessing just those purifying, bullding-up qualities which the body craves, Hood's Sarsaparilla soon overcomes that tired feeling, restores the appetite, purifies the blood, and, in short, imparts vigorous health. Its thousands of friends as with one voice declare "It Makes the Weak Strong."

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CONDENSED SCHEDULE.

In Effect Nov. 27, 1892.

SOUTHBOUND	No. 9.	DAILY. No. 11	No. 37
Lv Richmond	12 45 pm		12 50 am
Burkeville	2 51		2 40
Keysville	3 35		3 18
Ar Danville	5 55	7 25 am	5 35
Greensboro	8 00	9 20	6 54
Lv Goldsboro	2 35 pm	†7 45 pm	
Ar Raleigh	155	11 10	
Lv Raleigh	4 40 pm	6 15 am	
Durham	5 37	7 15	
Ar Greensboro	4 30	9 15	
Lv Winst'n S'l'm	†6 40 p m	*8 00 a m	
Lv Greensboro	8 10 pm	9 30 am	659 am
Ar Salisbury	9 50	11 04	812 am
Ar Statesville		12 03 pm	
Asheville		4 25	
Hot Springs		5 57	
Lv Salisbury	9 55 pm	11 14 am	8 17 am
Ar Charlotte	11 10	12 40	9 25
Sprt burg	1 56 am	3 36	11 37
Greenville	3 07	4 24	12 28
Atlanta	9 00	11 00	4 55
Lv Charlotte	11 30 pm		9 35 am
Ar Columbia	6 00 am		1 20 pm
Augusta	10 00		4 25

NORTHBOUND	No 10	DAILY. No 12.	No 38
Lv Augusta	6 00 pm		12 30 pm
Columbia	10 50		350
Ar Charlotte	6 00 am		7 30
Lv Atlanta	9 20 pm	8 05 am	12 45 pm
Ar Charlotte	6 40 am	7 00 pm	8 05
Lv Charlotte	6 55 a m	7 45 pm	8 15 pm
Ar Salisbury	8 17	9 15	924
Lv Hot Springs		12 09 pm	
Asheville		2 45	
Statesville		7 47	
Ar Salisbury		8 37	
Lv Salisbury	8 27 am	9 52 pm	9 29 pm
Ar Greensboro	10 10	11 20	10 42
Arwnsn S'l'm	*11 30 am	†1 00 a m	
Lv. Greensboro	10 20 am	11 35 pm	
Ar Durham	12 11 pm	3 35 am	
Raleigh	1 09	6 00	
Lv Raleigh	1 28 pm	†8 45 am	
Ar Goldsboro	3 05	12 05	
Lv Greensboro	10 20 am	11 35 pm	10 47 pm
Ar Danville	12 01 pm	1 15 am	12 01 am
Keysville	2 45	4 05	4 05
burkeville	3 25	4 51	4 51
Richmond	5 30	7 00	7 00

† Daily except Sunday.

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p. m daily except Sunday; arrive West Point 5 00 and 6 00 p m.

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 12 45 p m daily; leave Keysville 3 45 p m; arrive Oxford 6 00 p m, Henderson 9 10 a. m, Durham 7 20 p m Raleigh 6 00 p m. Selma 10.45 p. m. Returning leave Selma 12 55 p. m. Raleigh 4 40 p m, daily, Durham 6 00 p m Henderson, 6 30 p m Oxford 8 15 p m; arrive Keysville 11 45 p m, Richmond 7 00 p m.

Mixed train leaves Keysville daily except Sunbay 3 30 A. M.; arrives Durham 11 55 A M Leaves Durham 7.45 A. M. daily except Sunday; arrives Oxford 9 20 A M, Keysville 3 00 P. M.

Additional trains leave Oxford daily except Sunday 4 15 p m; and 12 20 p m, arrive Henderson 5 10 and 1 05 p m. Returning leave Henderson 6 30 p m and 2 30 p m daily except Sunday; arrive Oxford 7 25 p m and 3 15 p m.

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RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 189

TRAINS MOVING NORTH.

	No. 34. Pass. Daily	No 38. Pass. and Mail. Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Pl'ns	7 14	1 39
Macon,	7 22	1 46
Arrive Weldon,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m.
Macon,	1 13	7 06
Warren Pl'ns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a. m. 2.00 p. m Arrive at Franklinton at 8 10 a. m, 2.52 p. m. Leave Franklinton at 12 30 p. m., 6.05 p. m Arrive at Lousburg at 1.05 p. m, 6.40 p. m. JOHN C WINDER, Gen'l Manager WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R R.,

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

	No. 41 Pass. & Mail.	No. 45. Freight & Pass.
Leave Raleigh	4 00 p. m.	8 35
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	35
Arrive Hamlet,	7 20	8 10 p. m.
Leave "	7 40	
" Ghio	7 40	
Arrive Gibson,	8 15	

GOING NORTH.

	No. 38. Pass. & Mail.	No. 40. Freight & Pass.
Leave Gibson,	7 00 a. m.	
" Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron.	9 26	9 31
Sanford,	9 52	10 55
Moncure.	10 16	12 10 p. m.
Merry Oaks	10 26	12 50
Cary.	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsborro Road.

Leave Pittsboro at 9.10 a. m., 4 00 p. m arrive at Moncure at 9.55 a. m. 4.45 p. m

Leave Moncure at 10.25 a m, 5.10 p m arrive at Pittsboro at 11.10 a. m 5.55 pm

Moral Color-Blindness.

Not a few persons have received a genuine surprise on being told, after an examination, that they were affected with color-blindness. A much larger number might experience a far greater shock on learning that they are suffering from moral color-blindness.

The eye that fails to distinguish colors may be exceptionally good in judging of form, and unusually keen in detecting objects at a distance. The victim of color-blindness may even name colors so correctly that for a long time his defect escapes notice. So the person that is morally color-blind is frequently one distinguished for remarkable shrewdness and foresight; he is quite an oracle as to what is prudent in business and in good taste in social life. He names the virtues and vices as other people do, and his verdicts on conduct seem so generally to tally with the truth that his weakness is not suspected by others, and is entirely hidden from himself.

Yet the moral color-blindness goes to much greater length than does the ordinary trouble. Its radical evil is in a failure to distinguish black and white, a defect exceedingly rare in the physical eye. When the fault is betrayed, even in the slightest degree, in judgments on nice points, it is a sign of something deep-seated and serious, which will lead one to pronounce a lie white, and to call evil good and good evil. The revelation of its true nature may come, as the revelation of the other color-blindness has sometimes come, in some terrible wreck that means ruin to many others as well as to the one at fault.

Too much care in this matter cannot be exercised in regard to any one, whether in his own behalf or in behalf of those whose safety depends in large measure on his seeing things truly. There is a terrible danger in following a color-blind leader. There is one advantage and encouragement for the morally color-blind. The defect is not in their case organic; and, while it may develop with startling rapidity if neglected, it is possible to overcome it. Its detection, as well as its cure, depends on the most careful and constant testing by the trust standards and on hourly aid from the great Physician. —*Golden Rule.*

Receipt Column.

J N Roney $1.00, Oct. 10, '93.
Mrs S E Harden $2.00, May 10, '94.
Rev P H Fleming $1.00, Nov '93.
W H Trollenger $2.00 May, '94
Rev J W Fonville $1.00, July '93.
C H Roney $2 00, Feb. '94.
Mrs J H Harden $2.00, Dec. 9, '93.
W H Fleming $1 00, Feb. '93.
Mrs L S Vaughan $2.00, March 8, '93
Mrs N E Sims $1 00, Nov. '93.
David Liles $1.00, Nov. '93.
J W Kent $1.00, Nov. '93.
J E B Williams Nov. '93.
Thos. S. Crowder $1.00, Nov. '93.
B F Smith $.50, Aug. '93.
Dr W T Hodges $1.00, Nov. '93
W D Dutton $1.00, Nov. '93.
W G Hodges $1 00, Nov. '93.
S F Long $1.00, Oct. '92.
D B Hamlet 50, March '93.
J D Kelly 50, July, '93.
R Kelly 50, May, '93
A M Culberson $2 00, April, '94.
J W McLinnan $1 00, July, '93
Dr Wm Lynch $1.00, June, '93.
O T Hatch $2.00, Nov. '93.
L J Fonville $2.00, Dec. '93.
Mrs R P Lewis, $2, April '94.
Mrs W H Dyer, $2, May 11, '94.

In last weeks receipt column, Wm. W. Matts should have been Wm. Watts April 26, '94 and Twgdon, Trogdon.

Marriage.

Near Holy Neck, Va April 12, '93. Mr. W. W. Haslet and Miss Cooley B. Holland were united in matrimony by the writer. May their wedded life be long and happy.

N. G. Newman.

Died.

Near Longs Chapel in Alamance Co., on April the 13, 1893. Rosa Ella, youngest, daughter of J. E. and Ella Wyatt. The deceased was eight years, three months and eight days old. Her sufferings were short but severe, but they are all over, and she lives beyond the reach of sin, where sickness, pain and death will be felt no more. Little Rosa was the joy of the home, but too pure for earth, so she has gone to live with Jesus who loves little children. The Lord giveth, and the Lord taketh away.

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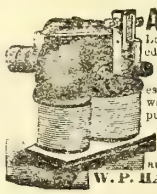

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THE CHRISTIAN SUN.

"Looking unto Jesus the Author and Finisher of our Faith."

VOLUME XLVI | RALEIGH, N. C., THURSDAY, MAY 18, 1893. | NUMBER 20.

The Christian Sun.

The Organ of the General Convention of the Christian Church

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.

2. The name Christian is the exponent of all party or sectarian names.

3. The Holy Bible or the scriptures of the Old and New Testaments, sufficient rule of faith and practice.

4. Christian character, or vital piety, the only test of fellowship or membership.

5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

Notes From Harvard.

Harvard gets another donation. It was from a Boston man who died some time ago. In his will $150,000-00 is donated to Harvard with which to build a dormitory. It will be called Perkin's Hall—named for the benefactor and his ancestors who were graduates of this institution. Thus his name will be handed down to generations yet to come. "And departing leave behind them, Foot prits on the sands of time" and so forth.

It is a mistaken idea to think that a man dies when the breath leaves his body and his earthly remains are laid in clay. In many instances it is then that they really begin to live right here on the earth. If a man is not his deeds, then what is he? The good men do live after them. Witness the apostles Peter and Paul and then Milton and Shakspeare and Washington and Jefferson and Calvin and John Wesley and the rest. These men are living in the world and doing something to and for the world today. They are not dead—no more than our civilization and our religion and our patriotism and our literature are dead. People may doubt about immortality in another world. They need not doubt about it in this. If men do anything for which they deserve to live they will live—they do live. And if they do not do anything for which they deserve to live, then—they will die, they do die. "The wages of sin is death."

If the argument from analogy is of any worth the student need no longer trouble himself about life, death and immortality. He can see all these as they are right here in this present world before his eyes. If he is in trouble about whether men live and how men live in another world then let him scan the pages of history for a moment and see how they do live, and live on in this present world that we know about. God bless the great, good men who have so lived as to make this age of ours such a rich inheritance.

Again Elon College is to be congratulated. Faculty, students, patrons and friends have a treat in store. Mark the prediction and it neither makes a prophet nor the son of a prophet to make it. The coming commencement will be a grand success. Dr. Maple and Lawyer Holland are to be there and that they will have something good to say no one doubts. Dr. Maple won many friends during his stay in the south a few years since and he will find many glad hearts and anxious listeners ready to extend him a cordial welcome back to the "Old North State." It will be well worth a trip to Elon to hear these two excellent speakers and we doubt not that many of our people will avail themselves of this opportunity, both of visiting the College and hearing some great speeches.

And then Elon College has a graduating class that she need not be ashamed of. We doubt not that each and all of them will acquit themselves with merit, honor and dignity. We shall hope so at least and meanwhile entertain no fears along that line.

It is to be hoped that many of our people who have never visited Elon will do so at the coming commencement. Very few of any at all—have ever visited Elon yet and returned home disappointed or unfriendly toward it. At least if any have they have now made it known. On the other hand the majority if not all—of those who have visited the institution have returned home new friends and enthusiastic supporters of the college and its work.

Let us hope this commencement will witness the largest turn out of our people that has yet been seen at Elon. Go to Elon to commencement. You will enjoy yourself and never regret your time, trouble nor money spent therefore. At least that is our private opinion about it. If any doubt it, try it.

It is not out of fashion here to speak of the weather when one meets another. The fact is a beautiful day in Massachusetts is very much enjoyed any way. They know how to appreciate a good day here—when they have one—and all seem to enter into its life and joy and gladness. As one of the Profs remarked to me the other day. "We have no spring up here—it is a leap from winter into summer." A week ago overcoats were still worn. Today I have seen not a few straw hats, light suits, parasols, open street cars, and just out from my window here is a tree rapidly putting forth its leaves and the lawns are green and the flower gardens are radiant and the birds are nesting and in short summer seems to be here—such a change as I never saw before in a week. Resurrection, that is what it is. Everything is full of life now. Nature has been sleeping. She has woke up. It is strange that the wonders around us are ignored because they are of oft recurrence. This is a beautiful world of ours and poorly does that mortal live whose eyes are not open to and whose heart is not aglow with the feelings of that transcendant beauty and life, a joy and comfort and pleasure, with which nature has so richly endowed and surrounded us. After nature wraps up her greatest wonders in "the most common and frequent occurrences of life" as we say. Take if you will some every day occurrence which all experience, analyze it for a moment and you find it full of wonders. Take if you will, sleep—as natural as above spoken of as sleeping. The mere fact that we sleep away about one third of our earthly existence renders sleep the most common and ordinary of occurrences. Yet what wonders it involves! Think of it. The next door to death. We go with reluctance from a lot of us [illegible] of unconsciousness and [illegible] And then space and time are annihilated. [illegible] be at sea, at the next on a mountain. You may be [illegible] or in Europe or in the [illegible] room—with never a thought as to how you got there. More than this. You may commune with the dead. Friends that you know to have long since departed this life, you again live with them, talk to them and [illegible] with never one thought that the friend had died. In short what is this sleep but [illegible] of each day? [illegible] Shakespeare has said who, I think, [illegible] say:

[illegible]

It is this which steeps the soul in sweet [illegible]

Troubles and cares and anxieties may toss the brain, but when once sleep gets control that troubled brain may lie in quiet repose and "luxuriate amid the splendors of a thousand palaces." And then from this the troubled mind may awake rested and refreshed and relaxed. Is not sleep a faint picture of life and death and resurrection within the bounds of all our experiences, and put beyond the limits of all speculation?)

And so I say nature has been sleeping, and now with fresh life and vigor and energy and beauty and fragrance she comes to make our lives and hearts gladder and happier and more joyful. She has not left his world desolate, but he has filled it with wonder and beauty. And in every stretching bough, in every blooming flower, in every note of bird, in every gurgling brook and in every ray of sun light. He gives to you and to me a token of his love, an emblem of his life, and a picture of His greatness and His goodness and His beauty. We are [illegible] to live with [illegible] and behold, in, its richness, its harmony and its majesty.

J. O. A.

Cambridge Mass. May 12.

The Pulpit.

Every Man Writes His Own History.

BY REV. JAMES MAPLE, D D.

The judgment was set, and the books were opened. Daniel 7:10.

Daniel had a wonderful vision of God in the character of a Judge, and of the method of the judgment ver. 9-11. The Judge is infinitely wise, and just; therefore he can make no mistake, nor do any wrong to any one in his decision. The record of each man's life will be open before him. Rev. 20:11-12.

1. *Each individual is living a life, and at the same time writing his autobiography.*

Every man is conscious that he is living a life, but very few know that they are making a record of it. They imagine that the most of their life is known only to themselves, and that it will all fade away and never be known. This is a dreadful mistake, and all will realize it in the end.

The Bible teaches us that God will judge and reward all men according to their deeds. 2 Cor. 5:9-10; Matt. 12:36-37.

Such a judgment necessitates a record of every man's life, for without this there can be no such judgment. What arrangement has God made for the keeping of this record, and how will it be revealed? This is a great practical question. God has made the arrangement for the keeping of this record in our own souls, and we write it ourselves. The record is written on the tablet of the memory, and it is indelible. It can never be erased We may not be able to recall the past at will, and it may seem to have faded from the memeory; but it is there, and will be read in the day of judgment. There is a method of writing with invisible ink that cannot be seen: but expose it to a certain amount of heat, and it all comes out in bold characters that are easily read. Thus it is with the record of life written on the memory.

There are many facts in the history of man that confirm, and illustrate this truth. There is on record an account of an aged servant when delerious from disease repeating in Hebrew some of the Psalms of David. When in her right mind she could not speak or read a word of Hebrew, for she was ignorant of the language. Every one who heard her repeat the Psalms were astonished, and wondered how it could be; but the mystery was explained when it was learned that when only nine years of age she lived in the family of a Jewish Priest, and was always present at family worship, when he read the Hebrew Bible, and had never heard Hebrew at any other time. There is a well authenticated account of a lady whose mother died when she was only one year old. She was present, but soon after was taken from there; and did not see the place for twenty five years. She did not know then that she was near the place until she recognized the house in which her mother died, and recalled the circumstances of her death. Luke Short was converted when one hundred years old, by calling to mind the closing words of a sermon he heard Rev. Florel preach eighty-five years before. These facts show how the record of life is written on the tablet of memory, and its imperishable nature. Through ignorance of his mental and moral nature a man may not know that he is making such a record, but the time is coming when he will be made conscious of it; for he cannot escape from himself, nor from his accountability to God. Eccl. 12:13-14.

Men are often made to realize the terrible consequences it brings in the wrong done even in this life. There are many recorded facts in human experience that prove and illustrate this proposition. Men have committed great crimes with the idea that they could put it away from them and escape the consequences. True, they may avoid the outer consequences; but cannot escape from the effect upon their own souls. Judas betrayed his Master into the hands of his enemies, and they murdered him. There was no earthly power to call him to account for this awful crime, and he was in no danger from any court on earth; but he could not escape from his own conscience and it kindled the fire of remorse in his soul that burned so hot that he hanged himself. He thought by this means to escape from his torment, but in this he was mistaken; for death did not, and could not, still the voice of conscience. "He went to his own place."

The record that we are now writing of our lives will be read to us sooner or later. Sometimes something occurs that opens the book and we are compelled to read it here in this life. Some event of providence makes us realize the presence, holiness, and justice of God, and our accountability to him. This quickens conscience, awakens memory, and calls up the past. Joseph's brethren experienced this when a helpless lad they treated him in the most cruel manner, and went on for years in their sinful life untouched by their wickedness; but when they found themselves helpless in the power of the governor of Egypt, and did not know but death awaited them, the record of the past was opened and they trembled as they read it, conscience thundred guilt and condemnation in their ears. Their sins found them out.

Sometimes the events of providence recall the record of the good man's life, and it is pleasant reading to him. Job had this experience. He said, "Because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy." His review of the past was an inspiration and joy to him.

Sometimes the record of the past is opened to the mind of a man in the dying hour, and it brings joy or sorrow according to its nature. Just before Paul was led out to the block and ax of the executioner he wrote to his son Timothy, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." The record of the past was full of consolation and he could turn from it and look over into eternity with joy and rejoicing. "Thenceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give to me in that day."

The record of a sinful life is painful reading to a man in the hour of death. It awakens conscience and brings condemnation which fills the future with fearful forebodings of coming destruction. "Millions of money for an inch of time?" cried queen Elizabeth, the gifted but ambitious woman, as she lay on her death bed. Unhappy woman! reclining upon a silken couch--with ten thousand dresses in her wardrobe; a kingdom on which the sun never sets, at her feet - all now are valueless, and she shrieks in anguish, and she shrieks in vain, for a single "inch of time." She had lived three score and ten years in the enjoyment of all that the wealth and power of a kingdom could bring to her; but she had lived for the things of time, and eternity with its solemn realities had been crowded out of her mind. The review was sad an awful, and rent her soul with anguish.

The record of his life may not be read by a man here, and he may pass into eternity without any review; but the book will be opened in the judgment of the "great day," and he must meet the record he has made. John says, "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

II. *The writing of the history of our life on the tablet of memory is not a voluntary act.* God has made the arrangement for the making of this record in our own nature, and it is done independent of our will. We have no choice in the matter, only to determine what the record shall be.

We may live a pure life of obedience to God, and thus make the record such as will bring peace and joy to the mind; or we may live a sinful life, and thus write a history that will fill the soul with unutterable anguish. This we may do, but the record must be made; and it will be a faithful history of our life. Thus we see that there are two things that we have no control over. 1. Our inner and outer life is written on the tablet of our memory, and can never be erased. 2. We must meet and answer for this record. There is no escape from this accountability." God requireth that which is past." In view of this fact "what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God "

The record of his life on earth will be a source of happiness to the Christian in heaven, for reading it in the light of eternity he will see and realize as he could not here the loving care and guiding hand of the infinite Father through all his journey here. This will warm his heart with increased love, and inspire his tongue with sweeter songs of praise and thanksgiving to God and the Lamb.

Selections.

The Value of Facts.

No creature seems to be without an enemy of some kind. However peaceful nature may appear to be on the surface, yet, as we look at it from one point of view, conflict would seem to run through it all. Of human life the same seems to be true, merely as regards the warfare of nations and the mad struggle of competition, but in the case of each individual.

It is easy to persuade ourselves that, were it not for this state of things, it would be easy to live rightly; that opposition from circumstances, from persons, explains most of our wrong-doing. But this very condition may be the reason why we have not departed further from the right "Who shall guard the guards?" was an old question; and the answer came, "The enemy." The security against destruction through relaxing watchfulness lies in the consciousness of danger near at hand. It is proverbial that persons that never are in good health often live longest,

because they are compelled to take such good care of themselves. It is often remarked that it is well that political parties should be quite evenly balanced, in order that the thought of each may serve as a check on any unwise course on the part of the other. So the thought of those about one quick to note any departure from the right course, glad of an opportunity to sneer at one's inconsistency, may not seldom help to lessen the force of a temptation. The readiness with which persons will sometimes indulge in questionable pleasures when they are away from home, and think themselves free from criticism, will suggest the helpful restraint that is often thrown about us, by keen eyes and sharp tongues that we may fancy are only hindrances to our growth in grace. We may well pray not that we may be delievered from those that may seem to be enemies, but that we may be grateful for them, and so use them as to help them and ourselves.—*Golden Rule.*

Must and Won't.

A little boy once said to his mother, when he found himself getting into close quarters about something which disagreed over: "Don't make me do it, mamma; *let* me do it."

It is easier to do a thing when they will let us do it, than it is when they undertake to make us do it.

Little four-year-old Bud was playing with his older sisier Ethel, when some playing was wanted from Ethel.

"Bud, you go downstairs and get it."

The young man hesitated; and looked as if he was thinking.

"You might have said please."

But Bud you must. I am the mother, and I am the oldest."

The little chap straightened himself up, and stamped his little foot, and said: "Well, Ethel, if I must, I won't."

Bud had a great deal of human nature, and Ethel was slightly lacking in tact. If the older brothers and sisters will put on fewer airs, and less authority, they will get on much better managing their little brothers and sisters than they do when they try to show off their dignity. Patience and meekness, help much about managing little ones.—*Industrial School Gem.*

The "Ah Me" Brother.

The "Ah Me" brother is a preacher. As a rule he has attended the seminary at Louisville He has heard another man say "ah me" who had the power of saving "ah me" with great effect. He brings the "ah me" in at the point where he thinks pathos would be good. But it ought to be known that because one man can say "ah me" with immense force and effect, it does not follow that sapless man in this large country can do the same thing. The "ah me" does not fit every month. It takes on an affected sound in the lips of some brethren who are good, but not great. It is a thing which the average, and those below the average ought to avoid. It adds nothing to the force of the speaker, and it is a wet blanket to the hearer. It makes a preacher shrivel up, and look like he was playing a pathetic part in a most unpathetic manner. It always gives the notion that the brother is putting on.

We are afflicted by the necessity of putting a brand on the "ah me" habit. It hurts us to speak about it. For years the "ah me" brother has been much aboard, and he has crossed our path at many points, and we have borne with him long enough. We can stand it no longer. He has "ah meed" around us until we must speak or faint. The thing must be stopped, and that at once.—*The Baptist.*

Persuasion, Not Force.

It is too late in the nineteenth century to undertake to force men to accept your opinions You can't bring the other fellow to your side by calling him a fool or a knave, or both. You can't convert people to your way by doing around holding up your intellectual robes for fear your opinions will get soiled by contact with somebody else's opinions. Thank God, Christianity does not need to assume any such attitude. She rejoices in the light, but is not afraid to carry the light of her truth and purity into the densest darkness and defilement of sin.—*Rev. F. Richardson, in Holston Methodist.*

Once in the Bible.

A minister in North Carolina and another, and also a Bible teacher in Kentucky, have been puzzled over this query. "The word 'its' is found only once in the Bible—where?" They say: Will you please tell us where? We have failed to find it." It is not remarkable that a minister of experience should fail to find the answer to this query.

The word "its" is not found in the best concordances of the Bible, such as Cruden's and Youngs. Morover, Worcester's large dictionary quotes the statement of Trench, "Through the whole of our authorized version of the Bible 'its' does not once occur. Although Worcester corrects an error of Trench in respect to the word "its" by Shakespeare and Milton, he does not correct the statement in respect to the use of the word in the authorized version of the Bible

Webster's Unabridged Dictionary also says, "the possessive form, 'its,' is modern, being rarely found in Shakespeare and Milton, and not at all in King James' version of the Bible." The same statement is repeated in Webster's new International Dictionary, word for word. Dr. Angus, in his "Handbook of the English Tongue, also says: "its" is a recent form in English. It is seldom found in Shakespeare and never in sacred Scripture."

The statement of the revisers of the English Bible in their preface is more precise. They say: "It is well known that "its" does not occur in the Bible of 1611, and it does not appear to have been introduced into any edition before 1660. But it is found 10 times in Shakespeare, and there is other evidence to show that at the time of the authorized version it was coming into use."

Now, if our North Carolina minister and other readers of the Bible will turn to Leviticus xxv. 5, they will find the following: "That which groweth of its own accord of thy harvest thou shalt not reap."

The word "its" is therefore found in the current version of our English Bible, notwithstanding the statement of Worcestor, Webster and other authorities to the contrary. Moreover, the word appears in various editions, as those of the American Bible society, the Oxford and Cambridge Press issues, the Collins Bible, Eyre and Spottiswoode's, Bagster's and all the editions of family and pulpit Bibles consulted for this purpose.—*Sunday School World.*

The Way to Reform.

The best way of reforming an individual, soul or life is the best way to reform a nation. The one who simply resolves to abandon his faults makes slow progress. As fast as one vice is killed another grows. But when the love of Christ fills the soul, the vices are expelled and the man is saved.

So it is with politics. As long as we resolve simply to reform abuses, other abuses spring up. What we need is the introduction of religion, the fear of the Lord, the love of Christ, the Bible, into our politics. When these enter they will drive out the legion of devils that possess us, and our nation will be saved. Nothing will save us.—*Christian Patriot.*

Though the trifler does not chronicle his own vain words and wasted hours, they chronicle themselves They find their indelible place in that book of remembrance with which human hand cannot tamper, and from which no being save One can blot them. They are noted in the memory of God.—*Rev. G. Hamilton.*

The Closing of the Gates.

The gates of the Columbian Exposition were closed on Sunday. Millions of Christian men and women read this statement in the daily papers Monday morning with a sigh of relief and an expression of satisfaction. The directors did right. They closed the gates in obedience to the will of the nation as enacted by Congress. They wanted to open the gates. They wanted the gate money. They believed it to be indispensable to the financial success of the Exposition.

There was strong local pressure in favor of opening. There was also a general demand for it from secularists and others who do not regard the day themselves, and condemn as fanatics all who do. The demand was made in various ways and supported by various reasons. The convenience of the workingman was one of the most specious arguments; the moral needs of Chicago residents and visitors was another. If the Exposition were closed they would go to the saloons. Open the gates, was the cry, and give the poor laborer a chance; open the gates and save men from the saloon and the brothel.

But the gates have not been opened, the law has not been violated, the sentiment of the country has not been violated, the sentiment of the country has not been defied, and we apprehend no loss of privilege to the poor man. He will see the Fair, and he will see it without compelling his brothers on railroads, on the fair greunds and in other positions to work on the rest-day. So far as the saloons and brothels are concerned it is not the duty of the nation to police Chicago. There are State laws and city ordinances, and officers to enforce them. If such places are open on Sunday they are open in violation of law and ordinance. That is a shame to the municipal authorites. Let them do their duty. Let those who are stirred by the spectacle of open saloons appeal, not to the directors of the Exposition to violate the obligations of a contract, but to the Mayor of the city to do his duty and enforce the laws This is the way for earnest men to prove their sincerity.

The directors did right, whatever their motive. They acted in accordance with law and with the real desire of the nation. They will be supported in this course; and in the end, if they adhere to it, they will find it the best and most profitale. If they should find a heavy debt the net result of the financial account, they will be in much better position to appeal to Congress for a generous appropriation than they would be if they should violate the condition on which they have received the Congressional appropriations. Disregard of that condition would be a poor recommendation to further favor.

We are glad that this great international Exposition, opened so auspiciously on American soil, advertises our fealty to a great Christian and social institution. We have no need to be ashamed of our weekly rest-day, whatever our foreign visitors may think. Let us show them how beneficent it is. Let them learn from us while we take warning from them. A Continental Sunday does not commend itself to us, and we do not want the managers of the Fair to place us in a wrong position.

The directors have done the right thing. We thank them for it, and we know the nation will be glad and grateful.—*Independent*.

Religion.

What is the office of religion if not to point out clearly the principles that ought to govern the conduct of men towards each other; to furnish a clear, decisive rule of right which shall guide men in all the relations of life—in the workshop, in the mart, in the forum and in the senate as well as in the church; to supply, as it were, a compass by which, amid the blasts of passion, the aberrations of greed and the delusions of a short-sighted expediency men may safely steer? What is the use of a religion that stands palsied and paltering in the face of the most momentous problems? What is the use of a religion that, whatever it may promise for the next world, can do nothing to prevent injustice in this? Early Christianity was not such a religion, else it would never have encountered the Roman persecutions, else it would never have swept the Roman world. The sceptical masters of Rome, tolerant of all gods, careless of what they deemed vulgar superstitions, were keenly sensitive to a doctrine based on equal rights; they feared instinctively a religion that inspired slave and proletarian with a new hope; that took for its central figure a crucified carpenter; that taught the equal fatherhood of God and the equal brotherhood of men; that looked for the speedy reign of justice, and that prayed, "Thy Kingdom come on earth!"—*Exchange*.

Golden Rule Meditation on Eternity.

Eternity is so long, so long, and so short is my time to prepare for it. If a million years formed but a letter of a volume, the universe could not store the books that eternity would write. Did one leaf on a tree hold the history of this world, all the forests of earth could not contain the history of eternity. Were the mighty universe annihilated but an atom in a million years, it would all be gone ere eternity had begun. When I think along the future to the uttermost stretch of imagination, I have but crossed the border line of eternity. Oh, eternity is so long, so long, and my time to prepare for it so short. Nay; but this time of preparation is also a part of eternity, and there is more of God in all the infinite reach of the ages than in this moment, nor if I should wait and watch forever could I find God more loving and more helpful than he is eager to be now. It is my distance from God that parts me from God's eternity, and makes the thought of it seem strange and terrible, as if it were not all around me now. What would that strangeness and terror become throughout an eternity of separation, if the very thought and expectation of eternity is rendered fearful by it? O draw me near to thyself, dear Father, now as I begin my never-ending course. I shudder to think how a slight deviation would be magnified by the prolongation of the ages. I rejoice as I think that steady faithfulness for but a little while will fix my line forever parallel to thy wise and loving designs. And so I bless thee that this time of preparations is so short, and that the peaceful, masterful eternity is unending.—*Golden Rule*.

Ram's Horn Blasts.

God loves a cheerful giver because giving is God-like.

Backsliding always begins on the day we neglect to pray.

The same wind that ruins the chaff cleans the wheat.

A mother's love is the same kind of love as God's love.

The most that any one can lose is to lose faith in God.

If you are praying for a revival don't do it on a back seat.

No man gets such great pay as the one who does God's work.

The religion of Christ never puts a long face on anybody.

No one can have joy to-day who is worrying about to-morrow.

It often happens that a dog without teeth barks the most.

"Let him that thinketh he standeth take heed lest he fall." *Ram's Horn*.

For Girls.

If girls are brought up simply with the idea they must do nothing but look pretty and strive to be leader of fashion, then it would be far better for them when children to inhale the deadly miasma of the East, which blights only the body, than to be reared under such influences which will blight mind, body and soul and cause them to be a curse rather than a blessing.

The strongest tie on earth is the one that binds a child to its mother and the only way to keep this tie inviolate is to educate our girls to be practical, and teach them that their duty to God and themselves is not to plume their bodies with jewels and silks, and think only of the latest styles, but to learn to make home attractive, and to fit themselves for the sphere in which God has placed them.

The man who marries a "stylish lady" who unites his life with one who thinks only of her personal appearance and who stands before the mirror an hour every day trying to hide from the gaze of her sensual admirers the defects which God himself wrote on her face to show that she was frail and human, and of the earth, earthy and imperfect—yea, that man who marries the "lady" who has no God but fashion, no thought but style, and no aspiration but the admiration of other men,—such a man need not die to find a torment, for he finds it here, in his union with that heartless creature, who desecrates the hallowed office of marriage by assuming the sacred title of wife.—*Selected*.

If I Were You, My Dear.

I wouldn't turn my head to look after fine frocks or impertinent men.

I wouldn't forget to sew the braid around the bottom of my skirt, or the button on my shoe.

I wouldn't conclude that every man who said something pleasant to me had fallen in love with me.

I wouldn't feel that I was an ill-treated personage because, though I could play pleasantly, my friend didn't count me a modern Mozart.

I would not, when I could have only one frock, choose a conspicuous one which would mark me as "the girl in the red plaid."

I would not, because I was tired and nervous, give snappy, ill-natured replies to questions asked me by those who really cared for me.

I would not get into the habit of speaking in a familiar way of the men I know: when you call them Tom, Dick and Harry they are apt to consider you as Kate, Nell or Molly.

I would not permit any girl friend to complain to me of her mother—it is like listening to blasphemy. *Ladies Home Journal*.

We should avoid sin even more than we avoid venomous serpents. The bite of the serpent may take the body to the grave; but the sting of sin, if not cured, will take the soul to hell.—*Rev. E. C. Sell*.

Renew your subscription.

The Growth of Militarism.

If and one can tell us what good or useful end has been served by this gigantic naval parade in New York harbor last week, we should like to hear the explanation. For our part it seems a particularly expensive and otherwise objectionable piece of child's play. It is commonly supposed to have some connection with the Columbian celebration, but what has this great exhibit of killing machines in common with the spirit of a great civic festival? It may not be possible just yet to wholly dispense with killing machines, but why should they be pushed to the front as the proudest, most creditable results of our civilization? We deplore the New York exhibition as another alarming sign of the rate at which militarism, step by step with plutocracy, is coming to the front in this republic.—*Belamy, in New Nation*.

More Fact Than Fable.

Once there was a very wise and good man who went to a great city to preach righteousness; but the head men of the church "hated him without a cause," and sought his destruction. To gratify their animosity he was slain by the legal authorities. The record of his life says, "He came unto his own and his own received him not." But "the common people heard him gladly."

Moral. This history repeats itself when the church officials mount the high stilts of ecclesiastical arrogance and become incapable of seeing an opportunity for spiritual advancement. *Raleigh Christian Advocate*.

A Mother.

There is no friend this side of heaven like a mother. She is the brightest light, the sweetest song, the dearest joy, the guiding angel of home. The guide and staff in all the angels of life's path, through all the dark waters we have to ford. And when mother is gone—when deep is her sleep, low her pillow of dust, every object in and around home will be hallowed by sacred memories of mother yea, a thousand magic tongues will softly, enchantingly whisper of by-gone days with mother. The sable curtain of oblivion will never fall on the memory of mother—the coil of forgetfulness never wind it in its folds. Every echo of the past will be filled with melody and our heart will beat time with each ringing note each tender strain. Were it not for the one that rocked our cradle and softly hummed a lullaby while we slept in sweetness and purity, what would these be to soften and to kindle? Sometime we'll pause at a grave, and it may be no monument of elaborate design will be there it may be only a stone cap-

ping will border it, and vines will be creeping inside—a rose-bush showering its petals on the head, but that grave will be the prettiest, dearest grave. It will be mother's grave. While we stand around that sacred mound with tear bedimmed eyes, something will weigh so heavily on the heart and will feel there are no flowers to cull, and that all the beauty of earth is gone out, and all is lost. But the sweet thought of meeting mother again in the best hereafter will steal to the heart like a twinkling gem and will wreathe the future with fairest light.—*By Engenia, W. J. In N. C. Baptist.*

CONTRIBUTIONS.

Conduct in Church.

The congregation that built a church, built it and continue to regard it as the house of God. It is then, a place where the greatest respect and reverence are due. It does not matter whether you are a professed Christian, indifferent to religion or an avowed infidel When you are in the house belonging to persons who regard it as the house of God, this respect is due. A person is bound by the laws of politeness to refrain from acting in your house in a way which you regard as improper. So you are bound to refrain from conduct regarded as improper in the house of others. It is not a question as to how much respect you have for religion A polite man, a man of refined sentiments, will not scoff at or ridicule a neighbor's religious belief in that neighbor's house. While in church then, we should be respectful and reverent and attentive to the services, preserving the utmost silence, avoiding whispering, laughing, staring or making noise with the feet and hands It is ill mannered to be late at church. If one is unavoidably late it is better to take a seat as near the door as possible. But if not late, and the seats in the front are not occupied requires that a back seat shall not be taken. This rule is especially applied to the young people. It is the height of rudeness to turn around in your seat to gaze at any one or to look to see who is coming in. A person should never leave the church until the services are over except in some case of necessity. If books or fans are passed in church, let it be done quietly. If a stranger occupies your pew it is proper to provide him with a book. If there are no extra hymn books it shows politeness to offer to share yours with him If you are visiting a church different in belief from your own or one for whose ceremony you have but little respect still pay the utmost respect to the services and conform respectfully to all the observances of the congregation, that is, sit, kneel, stand or rise as the congregation is accustomed to do. By all means never permit a contemptuous smile or remark to indicate that a religious observance strikes you odd or peculiar. While the minister is preaching never indicate a smile as trying to make fun of what he is saying, and I must say that last 1st Sunday the conduct in this church was very bad by some few person always try to conduct your self in church the proper behavior. And when with the services are over there should be no haste or crowding toward the door, but the departure should be conducted quietly and orderly.

Churches ought not to be the places to which people go, to see and be seen. Quiet, and attention to proper behavior in church, are always marks of good breeding. Good manners are great helps in the work of life. The child who never learns anything at home will never know much, whether in science, morals or religion. Here he forms his habits—either habits of industry and virtue, and as the twig is bent the tree will grow. Their good conduct, like charity, must begin at home, train up a child in the wayhe should go and when he is old he will not depart from it. Therefore let us all of humble circumstances take courage and set to work at once to acquire knowledge of the laws and treatment of good conduct in church.

Always do good and you'll be blest,
And in heaven you'll forever rest

Washington Letter.

Essay read before the District Meeting No 2 April 30, 1893, by Miss Florence Johnson.

"There was a time," said an aged minister who was discussing with several friends various changes he had noted in a long life, "when it was a common thing for ministers and prominent members of Christian churches to be known to indulge in the use of intoxicating liquor as a beverage—moderately, of course, as a rule, and for that very reason their example was all the more dangerous No young man deliberately follows the example of a common drunkard, while thousands are led astray because of the example set before them by respectable moderate drinkers, who pride themselves on being able to stop whenever they wish to do so. Too often, they find, when the effort is made, that it would be as easy for a man to stop a railway train traveling at full speed as it is for a man to throw off the alcohol habit after it has deadened his strength and will power, as it always does sooner or later for those who begin as moderate drinkers. I have always believed that it was more creditable, as well as beneficial to the public at large to reform a moderate drinker than a confirmed drunkard; my motto is, reform all the moderate drinkers of today, and tomorrow there will be no drunkards to reform, for so surely as the little shrub in time grows to be a mighty tree does the moderate dringer grow to be a drunkard.

"But I have wandered away from what I started to say about moderate drinking having once been more or less common in our churches and our pulpits. Today, thank God! the ministers and chuch members of our country are in the front rank of temperance workers teaching by example and precept the need of living a pure life, and showing the effects of the deadly poison that the use of alcohol in any form leaves in the moral and physical nature of man. Today, Christianity and temperance stand shoulder to shoulder in the front rank of the great army that is fighting the battles of moral reform, just as they should have always stood, and, as a rule, temperance is a necessary requirement for membership in all the churches. I do not believe in passing judgment upon my fellow men, but it is my earnest belief that while a man may, although it is usually under exceptional circumstances, be a good temperance man without being a Christian, it is doubtful, to my mind, whether a man can be a good Christian without being a temperance man; his life may otherwise be blameless, but his failure to abstain from the use of intoxicating liquor casts a blemish over it all, even in the eyes of the worldliest of people "

The large building which was purchased by the Central Union Mission some months ago having been remodeled and fitted up for its work was thrown open to the public Monday evening, a reception being held by the corps of Mission workers from 8 to 11 o'clock. The good people of the city turned out in large numbers—the estimated attendance was between three and four thousand—to show their appreciation of the work of the mission, and the building was thoroughly inspected from top to bottom. Among its other appointments is a room fitted up for the entertainment of such traveling evangelists as may visit Washington from time to time. This room has already been properly christened "the prophets room."

Treasury officials express satisfaction at the condition of the Government finances; gold is slowly but steadily accumulating, and the cash balance is also increasing

CORRESPONDENT.

May 10, 1893.

Renew your subscription.

"Young Women at Toledo."

The fourth International Convention of the Young Women's Christian Association of the United States and British Provinces convened at Toledo, Ohio, Apirl 27-30, 1893.

The cordial welcome by the Y. W. C. A., the free street car tickets, the open churches, the earnest cooperation of city pastors, the beautiful palms and lilies donated to make even more attractive the First Congregational Church, the sweet singing of the Toledo men and women, and the free entertainment, are things that ever will make the two hundred seventeen delegates remember with pleasures the place where we held such a helpful convention

Miss Price struck the key-note of the convention when, in the opening prayer she said, "Lord, help us to empty ourselves of self."

Mr. Hunt, of the Pastor's Union, in his word of welcome, told us to "look at the ecclesiastical changes that have made such a convention possible." He affirmed that "consecrated Christian womanhood is the moving force to our advancement."

Miss Price asked the prayers of all Christian people, and urged that whatsoever we did in the Convention be done "In His name." She said to the denominations, "We all love one Lord; we all serve one master." All through the Convention business and all, the prevailing idea was the saving power of Christ and sisterhood of woman of all classes and conditions.

Among the noted woman present were:—Misses Price, Wilson, and Morris, Chicago; Mrs C K. Adams, Madison, Wis., Mrs. Wm. Boyd Kansas City; Miss Nettie Dunn, Hillsdale, Mich., Miss Morse and Mrs D. L. Wishard, New York city; Mrs. Harvey, Toronto, and state secretaries too numerous to mention, except Miss Hill of Toledo.

As ever the Y. W. C. A. gave us their best help. Our meeting would not have been so complete without the address "Neglected Rights Worth Contending For." by Rev. T. C. Hall, of Chicago, or the "Missionary Address" of Mr. L. D. Wishard, or the helpfull "Bible hour" led by Prof. White, of Xenia, Ohio, or the song leader from Moody Institute—Mr. Charles Alexander.

The Y. W. C. A now has 16 state, 53 city, and 247 college association, but with money, women and prayer, we hope to have many more before the next biennial convention.

SUSIE V. GULLETT.

Merom, Ind., May 8th, 1893.

Trespass.

Dear Sun.—In the Christian Sun of April 20th I read an article on "forgiveness." The article was soul-stirring, and it takes just that to be a Christian. The article brings "this idea." If we are to forgive our enemies at all hazards, "What is to become of him if he does not confess his fault to his fellow man and ask to be forgiven." For instance. Bro. A. offends Bro. B. Bro. A. knows B. is offended, and that without cause. Can A. be saved without making confessions. We say no, for we find in Matthew 5 ch. 23 and 24 that Christ told his apostles, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." "What did Christ mean by this Scripture" did he mean that Bro. A. should make an open confession to B? before he could ever be saved? In our judgment he did. For he (Christ) said first be reconciled to thy brother. That means if we are seeking to be saved, we must settle all matters with our brother, before imploring God's blessing upon us For in my judgment, no one can ever be happy in the love of Christ till he settles all matters with his brother. "What does Christ mean by saying, bring thy gift to the altar," it simply means the sins of the man brought to exchange for the love of Christ. Hear we find Christ gives love for sin, but not "then" till the man makes confessions to his brother. "Oh what a miserable thought, to think that men will die without asking his brother to forgive him." Every one that ever prayed for his sins to be forgiven, if he had offended his brother or committed any noted sin, his mind ran freshly back to it. And that is what Christ meant by the word "Rememberance." Many good wishes for the beloved Sun and its readers.

J. W. Fuquay.

May 1, 1893.

The N. C. and Va. S. S. Convention.

It seems to be a question whether we will have another session of the convention or not. Bro Foster has appealed to all who are interested in this work and especially to our ministers, to express their opinions, as yet few have done so. The convention at its last session evidently intended to hold another convention. Refer to the minutes on page 9 and we find the following "Convention adjourned to meet on Tuesday before the forth Sunday in July 1893. Place to be fixed by the executive committee." If we do not hold another convention it means that the work along this line is abandoned. The only question for us to answer, is, can we afford to give up this line of work, and has the convention been a success or a failure? I don't that we can afford to give this work up, because all will agree that we can't get along successfully without the Sunday school. If this is so we can't get along without the S. S. convention, if it is calculated to advance our Sunday school work. Now let us see if it has been a failure. Refer to minutes and you will find that we have not held one single convention, that has been an absolute failure unless it was the first two, them I don't know anything about as no record has ever came into the hands of your secretary, and the last one was financially the best, more money having been paid in, and less expended, leaving a greater balance in the hands of the Treasurer. Our last conference recognized the Sunday school convention as an auxiliary to our church work. When it adopted the report of the committee on Sunday schools. Refer to the 4th clause of the report and it reads as follows. "We urge all our ministers to attend and take more interest in the Sunday school convention." Now I am sure that our ministers who were at conference and voted for the adoption of the report, are not going to fail to attend the next Sunday school convention, and have a full and complete report from all of the Sunday schools in their charge. With the aid of our ministers and all of our Sunday school workers we can accomplish much good in this branch of of our church work. Now let us all make one more united effort and I think the next will be the most successful convention that we have had. It is in our power to make it so. Therefore let us do our duty as faithful servants of our great master, and no one will say in the future let us discontinue our Sunday school convention.

J. M. Turner.

Big Falls, May 8, 1893.

FROM PASTORS AND FIELD.

Shallow Ford.

I feel very much gratified to know that the church at Shallow Ford is taking on new life. Our congregations are now about double what they were at the beginning of this conference year. We have a large and flurishing Sunday school, superintended by Bro. L. L. Lassiter We had a good attendance at conference yesterday. The deacons reported the church to be in a more healthy condition than it has been for some time. We are doing all we can to raise the conference assessments; and expect to have them ready in due time Bro Cyrus Micheal was elected deacon of the church yesterday and was ordained this morning Rev. C. A. Boone was with us this morning, and after the sermon, he attended to the administration of the Lord's supper

By a vote of the church yesterday, the writer was requested to say through the Sun, that shallow Ford is much in favor of continuing the Sunday school convention. We are opposed to any thing that would retard the progress of the Sunday school. We look out over this country of ours and we see a vast army advancing, and this army, composed of boys and girls, is going to take the world either for Christ or for Satan; an it depends almost entirely upon their religious training as to which they will take it for. The children that are now growing up in our homes the object of parents affections will either be a blessing to their parents, to the church and to their country; or they will be a curse to them.

We heard Mr. Blair, an officer of the state Sunday school convention, say in a lecture some weeks ago, that he had visited nearly every prison in the state of North Carolina and out of the hundreds of wretches that he found locked up in those prisons, he had only found two that said that they were brought up in the Sunday school. It seems to me that this should be a lesson for the church and for parents. Let us not only have the convention, but let us have more Sunday schools.

W. J. Laine.

Elon College, N. C., May 6th, 1893.

Pounded.

Dear Bro. Clements: Please allow me to return our sincere thanks to the community of Poplar Branch, for hams, sugar, coffee, and other things that make a preacher's larder full. The Lord bless this dear people.

J A. Whiteman.

Alabama Letter.

Minutes of the District Meeting which convened with Union Chapel church Langdale, Ala., April 28, 19 and 30, 1893.

FIRST DAY.

The meeting was called to order by Rev. J. D Elder president of last session. A quorum being present conference proceeded to the election of officers: President, Rev. H. W. Elder; Vice president, Rev. M. D. Chewning, Asst. Secretary, Rev. J. H. Hughes. Conference then proceeded to business. On motion the first question on programme was defered until second day.

Adjourned until 8 p. m. tomorrow. Preaching at night by Revs. W. R. Knight and M. D. Chewning.

SECOND DAY.

8 a. m. President in the chair. Religious services by G. D. Hunt.

Minutes read and approved.

On motion Revs. J. J. Stallings and J. A. Smith of the congregational church were invited to seats as deliberative members

Several delegates were absent and their vacances were filled by brethren present

The president was requested to invite any minister who is in good standing to seat with us.

Vancances were filled on the program, after which the following subjects were discussed.

1st. Prayer meeting and family prayer by H. W Elder, C. C. Heard, W. R Knight, J. J Stallings, S. N. Sledge, M. F. Lett.

2. Christian Literature, by G. D. Hunt, A. P. Fuquay, Jubilee Smith, C. C. Heard. Adjourned until 1 p. m.

AFTERNOON SESSION

President in the chair and question postponed was taken up: Shall any act of the District meeting be binding on the several churches, by W. R. Knight, J. D. Elder, G. D. Hunt, J. J. Stallings, Jubilee Smith, A. P. Fuquay, S. N. Sledge. The question was tabled.

4th. Missions, by Jubilee Smith, G. D. Hunt.

5th. Education by A. P. Fuquay, J. H. Hughes, Jubilee Smith, H. W. Elder, G. D. Hunt, J. J. Stallings.

6th. Miscellaneous business. On motion McQuires Chapel was selected as the place to hold the next session of this body to convene on Thursday night before the 5th Sunday in July. Committee on programme: G. D. Hunt, H. W. Elder. Adjourned until 8 a m.

Preaching at night by Rev. Jubilee Smith.

THIRD DAY.

President in the chair worship by H. W. Elder

Principles of the church discussed as follows:

1st. Christ the Head of the church by J. D. Elder.

2nd. The name Christian by M. F. Let.

3rd. The Bible our only guide by Jubilee Smith.

4th. Christian character the only test of fellowship, by G. D. Hunt.

4th. The right of private judgment and the liberty of conscience the duty of all, by J. H. Hughes.

Resolved, That the thanks of this body are due and hereby tendered to the good people of this town, for the royal manner in which we have

been entertained during our stay with them.

Preaching at 11 a. m. by Rev. H. W. Elder. Preaching again at night by G. D. Hunt. Conference Adjourned.

H. W. Elder, Pres.
Geo. D. Hunt, Sec.

Durham, N. C.

Dear Sun:—My communion meeting the 1st Sunday in this month was a very pleasant meeting and all seemed to enjoy the occasion and gave good attention to the sermon on the origin and importance of the sacrament of the Lord's Supper. I am now preach a series of sermons every Sunday night to the unconverted and every Sunday night we have penitents and conversions. There is more life in the pulpit and the pews than has been since I have been here, for we have something to stimulate us seeing souls coming to Christ. Some of my members that had grown so discouraged and cold that they have not been to the church since I have been here until the last few meetings are now attending and becoming interested in the work of the church. Our congregations are better. But there is a Mission meeting been going on for three weeks not far from my church of considerable interest, that divides my congregation at the evening services.

Brethren and sisters pray for us that God may make us a light in this part of the city and a working church for the Master.

J. W. Wellons.

May 15, 1893.

From Rev. H. H. Butler.

The 1st Saturday and Sunday in this month (May) I preached at Eures church, Gates Co. N., C On Saturday we had a good congregation, good attention to the word as it was preached from 2 Chron. 20:20 and the business of the church was transacted with much harmony, and I trust it will redound to the glory of God and to the building up of his kingdom at that place. I was delighted to meet at the Station, who went with me to the church, on Saturday morning, our Sunday School Missionary, Bro. Ira Connelly. Many thanks to Bro. Nat Eure who so kindly sent Bro Connelly and myself to Bro. J. R. Hinton's, near Sunsbury, where we stayed Saturday night. Bro. Hinton has a most interesting family and they all are true to the church. God bless them all. On Sunday morning Bro. Connelly and myself were found very early at old Damascus church where we met many warm hearted friends engaged in the blessed work of the Sunday school I was very glad to meet with the earnest and intelligent superintendent Bro. Geo. Costen and hear him say, "that there was new life in the Sunday school" Bro. Costen has been true and faithful to the Sunday school at old Damascus. God bless him in all his work to do good. Bro. Connelly the Sunday School Missionary gave a very interesting talk to the congregation and I trust much good was done. All seemed to be much pleased with our missionary and desired him to remain with them as long as possible. The congregation was not very large, though we had good attention as the word was preached from John 14:2 Many thought it was good to be there. God bless them all at Damascus. After service Bro Connelly and myself started for Eures church where they were expecting the missionary and myself to preach for them at 3 o'clock p. m. We took dinner on the road. Sister J. R. Hinton, as we passed her home came out and handed us a box filled with just as good a dinner as you could wish. Many thanks to Sister Hinton for her kindness. We reached Eure's church about three o'clock and found a large congregation waiting to hear the word. The Sunday school was good and interesting. Bro. Connelly spoke well and no doubt made deep, and I trust, lasting impressions upon the minds of the people in reference to the work of the Sunday school. The word was preached to an attentive congregation. The day's work being over we went home with Bro. Henry Eure, where we spent the night very pleasantly and felt sorry that we had to leave on Monday morning. Would have been glad to have stayed over a few days, but duty was calling me elsewhere and I had to obey. Therefore, I had to leave Bro Connelly in the hands of the Master to work up a greater interest in the Masters cause. Bro. Connelly is an earnest worker and no doubt will do great good in the field. Let us not forget to pray for this dear brother as he is traveling from place to place in the interest of our Sunday school work.

H. H. B.

Union, N. C.

At the last appointment at this church there was preaching and Quarterly conference by the pastor on Saturday. The business of the church was transacted harmoniously, and the church work seems to be progressing finely. All members reported in good standing which speaks well for a church of such a large membership.

On Sunday there was preaching by Rev. W. S. Long, D. D, who preached one of his deep, logical sermons from 1 Cor. iv:17–18. The audience was large and attentive Many were not able to find room in the church. Visitors were present from the surrounding country of other churches and denominations, from Burlington, Elon College, and Reidsville. After preaching the communion was administered to a large number of communicants by Dr. Long. This was a very impressive service and no doubt many reconsecrated themselves to the Master's service.

We had an intermission of one hour during which dinner was served on the ground and everybody present seemed to enjoy the luxuries that the good people of Union church know how to prepare for such an occasion.

Rev. G. R. Kendrick, A. M., of the Baptist church preached in the afternoon. His sermon was strong and forcible reasoning on the subject of "Life." The audience gave him their undivided attention. We trust that much good was accomplished by the services of the day. May this create an abiding enthusiasm among the church members that they may continue in this glorious work. We hope to have a continual growth in the Sunday school work and every church enterprise.

We made a number of pleasant calls while in the community and met many of the brethren, but it is our desire to visit all the homes and see all the members of the entire church.

W. C. Wicker.

Elon College, N. C., May 15, '93.

A Few Things to Say as Well as Church News, Read My Brother.

Dear Bros Clements and Mood:—Perhaps you would like to have an item of news from my field of labor.

Through out the territory of my work the prospect for a fine crop of fruit and wheat is flattering, and the farmers seem to be encouraged, and and I do sincerely hope they will not fail to show their appreciation for these flattering prospect, by faithfulness in all good works, and by liberal returns to the treasury of the Lord. Yes dear brethren do not fail to bring into the store-house of the Lord your "Tithes," for I believe that much of your prosperity depends upon liberality to the Lord's cause. "Give and it shall be given unto you, good measure" etc. Believest thou this? If so act accordingly. Again God's Holy Word teaches us that our "withholding tends to poverty, and giving to riches. But I would not have you give, that you might become rich, but that you may glorify God and aid in advancing his blessed cause. Niether would I have you base your hopes for heaven simply on the fact that you give liberally, for that is only secondary.

The 3d Sunday of April I met my congregation at Damascus, the weather was fine, the cogregation was good. It was communion, and the brethren and friends manifested quite an interest in the service. At night I preached for Rev. Bro. N. M. Watson at Chapel Hill, (the University of N. C.,) to a large congregation. Bro. W. is quite popular with the people of the Hill.

Fourth Sunday I exchanged pulpits with Rev. Bro. P. H. Fleming, he went to Mt. Auburn the place of his childhood and I have no doubt it was a pleasant occasion for him. I went to Long's Chapel for him, and there I found a good congregation, and by request preached them a sermon on the subject of missions. While in the community I spent the night with Bro. Clay King and family. His dear wife is very much concerned about our foreign mission enterprise, and is doing a good work for this cause in this congregation. I do hope that this woman's efforts will result in the organization of a woman's board on missions in the bounds of the southern convention. I think it is a shame upon us that this has not been done long ago. The world will raise the question, is it possible that the women of the Christian church have no interest in the great mission work? Do you know, my dear sisters, that for lack of a more active and practical interest on your part the Master's cause is held back? Will you suffer this any longer? Why is this? Is it because our sisters do not understand their responsibility? Is it because they are not intelligent enough to understand the work? Is it because they haven't religion enough? I think the true secret of the whole matter is, that we brethren have not taken hold of them and given the necessary amount of encouragement. Let us wake up. havn't we slept long enough? Awake thou that sleepeth and come to the light and life before it is too late.

The 5th Sunday I was at Asheboro and preached morning and night. My congregations were large. Just before the service at night I ordained brethren E. A. Moffitt and W. A. Grimes to the office of deacon and after the sermon we administered the emblems of our Lord's body and precious blood to a number of communicants, and that number was surprisingly small, compared with the great number in attendance. The attention given to the entire service was good, and at this service we had the pleasure of having with us four ministers of the gospel, viz., Revs. Holmes of the M. E. and Ceicil of the M. P. churches, and J. H. Wright and Dennis Stinson of the Deep River Christian Conference. In this meeting the union was sweet and blessed,

[Continued on page 282.]

The Christian Sun.

THURSDAY, MAY 18, 1893.

REV. W. C. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER

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THE CHRISTIAN SUN,
RALEIGH, N, C.

EDITORIAL NOTES.

One of the best friends the SUN has, is Sister A. P. Lewis of Albany, N Y

Be sure to read brethren Jones and Smith. They have more in store for you.

Rev P H. Fleming's wife and children are visiting relatives in the Virginia Valley.

Rev. D. F. Jones has gone to China as an independent missionary. May the Lord use him for great good.

Rev. James Maple, D. D., will spend the first Sunday in June with Dr. C. J. Jones, and his congregation in Norfolk, Va.

The SUN sympathises with Rev. J. A. Whiteman in his misfortune in losing his left thumb and a part of one finger by a saw mill

Rev. P. H. Fleming has bought a lot in Graham, N. C., and will build on it soon. So we are to have a preacher located in Graham.

Be sure to read the article on The Name Christian in this issue; and if you did not read the one in last weeks paper, go look it up and do so. It will do you good.

Some one sends us an article from Duham, N C., for publication; but we cannot tell what the name is, and cannot publish the article until we learn the name.

Bro. W. J. Payne of Ala. on renewing his subscription to the SUN speaks kind words. Many thanks. Kind words with the cash makes a hard worked editor feel good.

The three lines of reading regarding the essay of Miss Johnson was accidentally placed directly under the Washington Letter head, when it belongs under the head, "Conduct in Church"

Capt. P. H. Lee has the prayers and sympathizes of the SUN in his application. He had a partial stroke of parlysis a few days ago, but was doing well at last accounts. May the Lord cure him.

The corner stone of the Norfolk Memorial Christian Church will be laid May 26, 1893, with very imposing ceremonies.

We have the best Children's Day Programs on the market for sale at this office. Strickland's meets the wants of all. Single copy 5 cents; dozen copies 50 cents.

We marked quite a number of papers last week and this with a request to renew. We hope no one will pass this request by unnoticed; for it is of great importance to us and may be so to you. Let us hear from you.

The SUN acknowledges receipt of invitations to the Elon College, and the State Normal and Industrial School; the former to be on the 6th, 7th and 8th of June, and the latter to take place on the 23rd and 24th of May.

Always in correcting mailing lists, and in transferring names, some mistakes are sure to be made. So at any time, if your paper stops, without our notice of the same, write us immediately. Or if you find a mistake has been made, drop us a postal about it.

Many thanks to Prof. A. P. Fuquay for a nice club of subscribers sent from the district meeting of the Ga. & Ala. Conference. If all the districts would hold their meeting every fifth Sunday, and attend them what a power for good they might be made.

We take the following from the *Independent*, and would like to know if the deacon is the same one about whom Bro. Spillman wrote in the N. C. Baptist, who was ingaged in the whiskey business; and if so, we think the church did right by excommunicating him, but it used the wrong charges:

"*The Watchman* considers our recent editorial on the excommunication of Deacon Cone from a Baptist church for offering bread and wine in communion to a Presbyterian brother, as "very funny." Perhaps we are deficient in humor: but it does not seem at all "funny" to us Tho contrary to rule, it was a very brotherly act, and it is sad to see an error on the side of Christian brotherliness made the ground of expulsion from a Church of Christ. When the disciples told Christ they had found men casting out devils in his name and forbade them, it did not seem at all "funny" to the master. That Baptist church in Kentucky could have visited no severer punishment on Deacon Cone if he had denied the faith, or committed the most shocking immoralities. It is less and less "funny" the more we think about it."

The Name Christian

We give below the second part of the chapter on name Christian as taken from the pen of Rev. W. W. Staley, as it appears in the little book, Fve Cardinal Principles Defined.

They think that men have the right to choose a name for the society which they compose. They claim this as one of the rights of the church In other words, they claim the right of all evangelical churches to adopt names expressive of their peculiar tenets and practices. They think that God has left this matter with the church. Those who claim the right of the church to name herself must deny that any name has been given by divine authority. Consistency requires this. This they do. The logical consequences of these principles are such as to lead into difficulty, when compared with the attitude of these men toward the *Christians*. They hold that men have the right to name the church, deny that any name is from heaven, and then deny the Christians the right to call themselves by that precious name. Are not the rights of all men in matters of religion the same? If the right of choice in the matter of name belongs to all other denominations, it belongs also to those who chose to call themselves *Christians*. The ages in their cumulative stores of wisdom and liberty are as open unto them as unto others. The same rights of personal choice belong to them that belong to other branches of the church. If God has *not* given a name for His church, and men have the *right* to choose a name, then those who call themselves *Christians* have the *same right* to do so, that others have to choose the names they respectively wear. This conclusion is inevitable from the premises of those who hold that the *Christians* have no right to this name, exclusive of all sect names The *Christians* claim equality of rights in matters of religion, with all other denominations, but not superiority over them; and upon the principles which others have laid down they wear this one name, of right. If there was no other ground upon which to stand, the *Christians* would stand on an equality with all other evangelical denominations.

This name has the sanction of usage, history, and the scriptures

Luther, in his celebrated Theses, uses the term *Christian* whenever he refers to the true children of God; and Tetzel, in his reply, begins every proposition recorded by D'aubigni with that name This shows that this name was important in their view, and had in it a significance pregnant with value to the church. It is dominant in the minds of all who truly comprehend the gospel as taught by Christ. But in the minds of many it is kept like conscience, under restraint. Many keep conscience in subjection to public sentiment or custom, and do not allow this moral sense to exercise its rights. They do the same in matters of Christian belief and thought. They allow purely *church* influences to smother their personal convictions in matters of religious thought. Such are not free. Now the gospel of Christ sets men free. It removes the darkness and reveals the truth that is to save men. It liberates the captive and sets the prisoner free "If the Son therefore shall make you free, ye shall be free indeed." John 8:36 Bunyan calls his best character in his "Pilgrim's Progress," "Christian." Now Bunyan was a Baptist, and to have followed out his church affiliations he should have called his leading character "Baptist." But that would not answer his purpose. It would have circumscribed the usefulness of his great book It would have robbed the book of its universal appreciation, and limited its sphere of doing good. But he laid aside sectarian bias and gave the hero of this famous allegory that title which clearly sets forth to men the deep, settled view of his own heart as to name, and the world has accepted the work of his pen. In every gospel sermon where men plead with men to turn from their sins unto God, the appeal from all evangeical pulpits, is to become "Christians." The invitation to become a *Christian* is invariably and without qualification made by gospel ministers in their appeals to the unconverted. It is only when men are urged to join the *church*, that denominational adjectives are used. Usage sanctions this name It comes out like stars in the rifts of clouds, unconscious of itself, and revealing what is behind all sectarian titles. There is a common sense of things, all bathed in true religious life, that shows convictions covered by denominational restraints.

[Concluded next week.]

Notice.

The Chairman of the Committee on Home Missions of the N. C and Va. Christian Conference requests that all quarterly reports be sent in by May the 25th.

JEREMIAH W. HOLT,
Chairman, H. M. C.

Suffolk Letter.

ASLEEP IN JESUS:—I was called to Ivor, Va., last Wednesday to officiate at the funeral of Mrs. Charles N. Bradshaw. It was one of those bright days after a rain in May when nature's face is abloom with beauty and aglow with life. But nature may be bright while hearts are under clouds. The community seems to feel the loss. The family was in sorrow and tears. The dear husband, with manly Christian faith, was trusting in Christ to sustain him and lead him through. Dear little Amy and an infant ten days old, did not realize that

mother was gone to return no more. She was a sister of the wife of Rev. M. W. Butler who is pastor of the Christian church at Ivor where Mrs. Bradshaw held her membership. Many of her school-mates will remember her as Miss Marion H. Brittle When at the Suffolk Collegiate Institute she attended my Sunday school and church. She was a model lady and Christian. She was a devoted wife and mother. Her "Last Wish" written on the fly leaf of her Bible is touchingly sweet. The church was full. The sorrow was deep. But all felt that she had gone home to meet mother who went last year. We buried her at the old homestead and by the grave of Rev. Mills Barrett. From the grave I visited Mrs. M. B Barrett and Bro. Holt's family and then Bro. Butler. Mrs. Barrett is feeble, but glad to see friends. She waits the Father's will for health and grace.

Bro. Butler is getting on well in health and in his work for souls His father-in-law was deeply grieved in the loss of his daughter and said it would not be long. Old people know what those feelings mean. "It won't be long" before the trials are over and the victory won. It won't be long till the grave is past and then rest at home. It won't be long till parting is ended and reunion brings old associations back enriched by endless joys

Capt. P. H. Lee, well known to many readers of the SUN has had a slight stroke of paralysis, but is, we hope, not seriously effected, and his friends hope that he may be himself soon.

Mrs. Wells has returned from a pleasant visit to Mrs. Hitch at Hamilton, N. C, and Mrs. Wellons has returned from a visit to her daughter in Washinton city. Both are well.

The entertainment given by Miss Florence Harvey's school last week for the benefit of pulpit fund netted $63.00 The children want to earn money to place pulpit furniture in the new church, and their parents furnish cream and cake to sell and to this they add a pleasant entertainment to which they sell tickets at 15 cents. If they succeed in raising money enough to carry out their purpose they will feel proud of what they have done.

I am glad to see that Burlington church is nearing completion and dedication. I congratulate Bro. Peel, for I know something of the load carried by a pastor who builds a new house. Ours is nearing completion also and daylight begins to appear.

The laying of the corner stone of the Norfolk church will be on May 26th, and a grand day is expected if the weather is favorable.

W. W. STALEY.

May 15th, 1893.

The S. S. Convention.

MR. EDITOR:—Surely a word just here relative to propriety of holding the next session of the convention cannot be out of place. Besides, being connected with the work of this body, I feel it my duty to say just a word Shall we hold the next session of the convention? that is the question. Reader, what do you think about it? Have you expressed your opinion? If not, why not? Are you engaged in Sunday school work? If you are I'm sure you cannot object to the convention. If there is an organization that needs more thorough training along this line certainly it is the Sunday school. It is necessary that we meet together, exchange ideas, and formulate plans by which we may work more successfully. And especially is this needed in our church. Nearly all organizations of note, though far inferior to the Sunday school, have their conventions Can we as a church afford to be behind in this respect. Those of us who attended the last convention realize what great good may result from these sessions by each one's doing his part. Now let us make the coming session one of great good. Let every Sunday school respond promptly to the calls. Let every one be represented in the delegation. Ministers, see to it that the Sunday schools of your churches do not neglect this important matter. Be sure that you do your duty along this line. Let those who are on committees have their work well done, throw your whole soul into the work and go to the convention with a determination to make yourself useful. If every one will do his part, we may be assured that the convention will be a success, every Sunday school represented will be benefitted, and we will do work next year of which we will be proud. Convention? Yes!

Respectfully,
S. M. SMITH.

Elon College, N. C.

Now for the Sunday School Convention.

By written vote of the officers of the North Carolina and Virginia Christian Sunday School Convention it has been decided to hold the Twelfth Annual Session of said Convention with Union Church, Alamance County, N. C., beginning Tuesday before the 4th Sunday in July, 1893. Union, Alamance, and Youngsville, invited the Convention, and by a majority vote the invitation from Union was accepted. Now, brethren and sisters, let us have your prayerful co-operation and success will follow our efforts.

The following are the standing committies for 1893.

Executive Committee.—Officers of the Convention.

Committee on teaching.—Prof. Herbert Scholz, J. O. Atkinson, D. J. Mood.

Committee on best methods of conducting Sunday school.—Rev. C C. Peel, Prof. E. L. Moffitt, I. W. Pritchard.

Committee on Sunday School Literature.—Rev. P. H. Fleming, S. M. Smith, J. U. Newman.

Committee on Sunday School Music.—J. H. Moring, W. A. Ellington, Miss Emma Harward.

Committee on Sunday School Missions.—Revs. J. W. Holt, J. S Long, T. W. Stroud.

Each committee is requested to present a written report.

All the officers of the Convention, and Superintendents of schools and Teachers of classes are earnestly requested to send such subjects as they would wish discussed in the Convention to the undersigned for the program; we also invite the ministers to forward questions for discussion relative both to church and Sunday school. Do not delay, but send in at once and as many as you wish.

Now brethren arrange your work so that you will be able to attend. Remember the time, Tuesday, July 18th, 1893.

Yours fraternally,
J. L. FOSTER,
Chairman.

Raleigh, N. C., May 16, 1893.

The E. Va. Sunday School Convention.

The twenty-fourth Annual session of the Eastern Va. Christian Sunday School Convention will be held at Antioch Church, Isle, of Wight Co, Va., beginning Wednesday July 18th, at which time every Sunday school in this convention should be represented.

Every Supt. should see that his school appoints and sends its delegates. We want this to be the best convention we have ever had, we want a full attendance. Last year three schools: Eures, New Lebanon and Union, Southampton, were marked blank. Now brethren, we do not want any school marked blank this year. Let the Supts. work for it. Let the pastors of the different churches encourage it. Let all put fourth an extra effort to have every school represented. Our convention might be said to represent a large wheel, and this year, Wednesday before the fourth Sunday in July, Antioch will be the hub of that wheel. The other schools of the convention are so many spokes of that wheel. Christianity is the rim of that wheel. And if one school is not represented, one spoke is out of the wheel, and the rim (Christianity) is weakened right there. If we would grow, let every spoke be in its place and support its part of the rim, that the wheel may not be weakened at any point. Complete the wheel thus far and God will place His loving arms around it as a tire that will hold us snugly and firmly together, so the good work may roll on from generation to generation, and its fruits from time into eternity.

Please remember the time and place and the cause we represent

D. J. BOWDEN, Pres.

Elon College Notes.

Our good Bro. Clements was with us last week. We would be glad to see others like our Bro. who is fully enthused in every good work for the extending of knowledge and the upbuilding of our country. Come often and lend us all encouragement for the work before us. If you all cannot come to see us before, we want you to be very sure to be with us Commencement.

Mr George McCullers of Wake, spent Saturday night and Sunday with friends at the college. Bro. McCullers does not forget that there is such a place as Elon College. He always meets with a warm reception.

Quite a number of the faculty went to Union Ridge Sunday to attend the quarterly meeting at that place. Every one who has been there always looks forward with great pleasure to the 2nd Sunday in May. Those who go there not only to feast upon good temporal food, but they have a blessed opportunity of partaking of the spiritual food. We are told the attendance was large and the interest great.

Well, we did have that Sunday School Convention at St. Mark's Sunday. Mr. H. M. Thompson was elected President and Mr. S.M. Smith was made Secretary. A good programme was gotten up and each speaker took an interest in his subject, and endeavored to benefit the schools represented. There was a good crowd present and perhaps, a more attentive and appreciative audience was never assembled on a similar occasion Dinner was provided for every person on the place, and if he did not get it, it was his own fault. In fact the exercises throughout the whole day passed off very pleasantly, and we trust that much good may grow out from the efforts put forth.

Rev. W. R. Coppedge. pastor of the Presbyterian church at Graham, preached an excellent sermon Sunday evening, from the words recorded in John 3:14-15. Come again brother, for we are made stonger in the faith by listening to your words of exhortation and encouragement.

Very truly,
ELIJAH MOFFITT.

May 14, 1893.

Continued from Page 279.

for there were ministers of three different denominations, elders, deacons and stewards; all sat together in this precious service; and I do not think Christ intended it to be any other way. Monday morning we left this busy town for High Point where we preached that night to a large congregation notwithstanding the rainfall late that evening But I must stop just here and make a note by the wayside: As we passed Randleman, a manufacturing town, I saw twelve ministers of the gospel, of the Baptist church, get on the train for their homes. This I took as a sharp *rebuke* for they had been to a union and deacons meeting of their church, and when I could see the contrast between their love for the blessed Master's cause shown by their attention at this their union meeting and the love we show for His blessed cause by our attendance at our District Meetings, at best this will apply to a good many of our ministers and laymen) I felt it was a shame to us, I furthermore saw that we did not have enough love for His cause, as a people and now I am not astonished at their success and our failure. The very reason that some of our brethren take so little interest in our District Meetings is (and I say it without hesitation) for lack of love for our Lord's cause, and we need not expect our Master's cause to prosper in our hands till we have more love. Make heavier sacrifices and do more work for Him. Now these 12 ministers of God had to pay their R. R. expences, and not one of them got off the train under 20 miles from Randleman and I learned that some of these ministers were poor men. I feel like the brand of shame ought to be written on somebody's brow. What is the matter? Well some of our number have turned aside to the farm, some to merchandise, some to the school-room. And it seems that these claims have a stronger hold on them, than the District Meetings, which is our dear Lord's cause. Come out from your farms, your store houses and school rooms, at least every 5th Sunday and Saturday before, and your farms will yield more, and the devourer will not come so often, and your store houses will be fuller, and discuss the importance of education, and you will have more pupils in your schools. Now am I right or wrong?

Yours affectionately in Christ,

P. T. KLAPP.

Elon College N. C., May 9, 1893.

Burnt Cork.

The entertainment idea in the church is pretty sure to be a vexed question before we get through with it. If the church is to be home, in the truest sense, it must provide for the social needs of its members, especially if it be a people's church, situated in a down-town location, and surrounded by multitudes of persons whose social life in boarding houses and tenements is anything but what it ought to be.

Religion casts no cloud over its possessor. It smiles and sings and laugh and huzzahs. There is no cowl about its head, no hopples on its feet, no complaining in its tongue, no asceticism in its heart. It is here to beautify the world with its presence, and win the world by its cheery invitation and cordial welcome.

God is omnipotent. and, I suppose, has made evrything in the universe; and yet there is one thing I know he did not make,—a groan. Sin did that. It is sin that has taken the color out of the cheek of humanity, and the music out of its voice. It is sin that has snatched away the romp from childhood, and made the old man wheezy and fretful and hard to get along with. If sin could be absolutely banished from the race, heaven on earth would be permanently establsihed.

Now the church's business is to drive out sin by letting in Christ. When he enters the heart-room of mankind, the sun streams in through the windows, good cheer crosses the threshold, and happiness, bright of face, robust of frame, blithe of manner, irresistible in its enthusiasm, and unalloyed in its purity, sits at the hearthstone. Let the church, then, be the home of the parish.

But—yes, there should be a "but"—but don't carry your social ideas too far. The church ought not to be a club-house, where sanctified appetites enjoy some very unsanctified indulgences; or a gymnasium, where muscles are developed, while manhood is neglected; or a theatre, where a "drama" is put upon the boards, or a minstrel show displays its coarseness; or a variety parlor, where grotesqueness is the chief element in its social life. When the life of the church ranges itself on a level with the life of the world about it, it always suffers. It cannot compete in that field. The world laughs at its ludicrous attempts at imitation, and the better minds within its fold are pained at the deterioration

Let the burnt cork be banished, Use the cork to bottle up and keep out of sight that effervescence that is sure to slop over; and let the fire go into a higher business than charring an innocent substance for the purpose of blackening a charming face. Until we feel like praying, "Lord, bless our burnt cork," let us see to it that our church entertainments be submitted to the test of the most exacting refinement —*Writer in the Golden Rule.*

Renew your subscription.

Alcohol as a Medicine.

The promiscuous plan of giving alcoholic stimulants is really, in a large degree, the force of habit and has no foundation in modern science or in good practice. It has survived from those days in which people took rum and applejack to keep out the cold; to keep out the heat; to help the appetite; to take the place of food; to wish health to a friend; to keep up the spirits; in fact to do anything that any one who liked its pleasant taste wished to imagine.

We do not mean by this to say that alcohol is not available as a medicine. We believe as such it has a very important although a narrow sphere in the hands of the skillful and conscientious practitioner. It may also be of service in other hands to meet sudden shock, where nothing else is at hand. But what we insist upon is that it is very rarely useful in sudden illness or pain, in the hands of the public to a degree that should give it preference over other remedies. Take, for instance, this matter of stimulation. It is as distinguished an authrity as Professor Lander Brunton, of London, who tried the following experiment: He had a person who sipped a cup of hot water and afterward, at a proper interval, tried also the effect of a tablespoonful of brandy. in each case the sphygmograph was applied to the pulse at the wrist. It was found that the hot water increased the wave and rhythm of the pulse and so affected the heart beat as much as the brandy The reviving effect of a teacupful of hot water, with a teaspoonful of sugar and six or eight drops of peppermint to give flavor, is very perceptible This is really much of the value of catnip or other herb teas.

A good prescription, either in case of faintness or of pain is ten drops of spirits of camphor. ten drops of paregoric, ten drops of sweet spirits of niter and a half teaspoonful of baking soda in a tablespoonful of warm water Ginger tea made by putting a half teaspoonful of ordinary powdered ginger in a half teacupful of warm water is a good stimulant We doubt whether anything is gained in the interest of persons taken suddenly ill by suggesting a longer list of remedies. Position, cold to the head, stimulants to the nostrils, a mustard plaster, warmth to the feet, looseness of garments and one of the stimulants we have named, followed by a drink of warm pepper mint water will do less harm and relieve more cases than will dependence on the liquor flask We persist in not expelling it from the physicians' list of remedies, but as a medicine, as well as a drink, it has great abuse in the hands of promiscuous prescribers While fully recognizing all that is necessary as to it, it surely behooves us to guard against excuses for its employment. All the more because in some of these cases of sudden illness the person and his habits are not known to us —*New York Independent.*

An important item of intelligence comes from Sussla in regard to a new outburst against the Jews, all the Jews in Poland having been ordered to move into the towns, which it is said, practically signifies their expulsion from Russia This means a forced dispersion of people, compared with which the recent exodus from Russia proper is relatively insignificant. There are at present something like 1,500,000 Jews in Poland, or about four times the number affected by the Passover edicts of 1861 in Russia. They are of a somewhat better class as a whole than the Russian Jews, because they contain a much larger proportion of artisans and skilled workmen; but they have certain social characteristics, born of their peculiar environment, which render them even less welcome as immigrants than those we have already seen in exile. When this new Polish exodus gets fairly into motion the resources and patience of Christendom will be taxed as never before.—*Christian Advocate.*

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A Discussion on the Support of the Ministry.

Good morning, Bro. Jones. I am glad to see you as I have been anxious to speak to you for some time. I suppose your pastor has left you all and gone into some other business?

Why, no, Bro. Smith. I have not heard anything about it, as the winter weather has been so rough, I have not been out but little so far; but I thought everything was going on all right at our church, where has he gone?

He has gone to the factory to try to get some employment. I heard.

Why did he leave the pulpit to go to some factory to get work?

Well, Bro. Jones, because his church would not support him He is a good Christian man, has a family to care for and the Bible says: "He that provideth not for his household and family has denied the faith and is worse than an infidel."

Now Bro. Smith, I can only speak for our own local church, we always pay our pastor in the fall, provided he fills all his appointments, proves faithful, and does his full duty towards the church; and so I think he acted most too hasty in leaving us here in the middle of the conference year without a pastor. I am surprised at this, I am sorry I had not been out to hear him but few times as the winter weather has been so rough.

Bro. Jones, I see you are usually pretty close with your pastor. Do you know anything about his financial condition? And has he filled all his appointments this rough winter?

Well, Bro. Smith, It is true we ought to watch our pastor. I don't know whether he has filled all his appointments so far or not, the weather has been so rough I could not attend; but they say he missed at least one appointment during that big snow in Jan. and we require our pastor to be at the church whether we are there or not It is true I live right near him and thought he had a plenty, you know preachers always get the cream of the crock any how, when they are visiting and they don't need much money.

Well, Bro. Jones, I fear there is reason for his leaving you all at this early season in the conference year I heard he had a family to take care of, and that he gave his full time to the ministry.

Well, Bro. Smith, I grant he gives all his time to the ministry; but preaching is a very easy thing, and I think he is a little too high minded for an exemplary Christian minister, for I heard somebody say that they heard that he said on one occasion that he could wear pacthed clothes and eat bread and water, but to beg he was ashamed.

That is true Bro. Jones. I think that any pastor should be an exemplary Christian gentleman, and doubtless yours is but if he undertakes to preach money every time he goes into the pulpit I am sure he will soon render himself very unpopular, and it may be he feels too much Christian dignity to make his wants known, and reveal his necessity to the public congregations.

Now! Brother Smith, but it is not worth while to be mealy mouth about the matter, he has cast a reflection upon our church to leave us here alone in the middle of the year. There is somebody at fault, and it will come out some time and I don't think we are to blame, we have a good house for him to preach in, and could have paid him all we owed him and I am sure he need not have thought we were too poor to pay him his salary, for I could have paid him a few dollars, or given him a sack of flour, a barrel of corn, or a ham or two of meat at any time, for I always keep something lying by.

Ah, Bro. Jones, that is very true, it is a very sad reflection indeed upon your church for him to leave and I am sure there is a serious trouble some where. As to your innocency in the case, did you pay him anything, or did you give him any flour, corn, meat, or any thing at all? You said you could have done so.

No, Bro. Smith, I did not pay nor give him anything, but I see you are just like my wife about these preachers that come around here. I will say to you as I did to her: Is it any of my business to run around and see if he has money, bacon, corn, provisions and clothes? I will give my honest opinion in plain English. I feel that if he has a divine call to the ministry, that he should go forward in the discharge of his duty, leaving the result with God, and if he is faithful God will take care of him, "For no good thing will he withhold from them that walk uprightly."

Bro. Jones, surely you could not expect him to live, take care of his family and meet all his appointments, as you demand without something to go on? You said you could have paid, but you did not, and thus your action was withholding all the good thing you had from your dear pastor, who was in need, and yet you demanded that he do his full duty, and you failed in almost every respect to do your duty in the least. Now as to being like unto your wife, I don't know about that, unless she believes in the "Golden rule," "As ye would that men should do unto you, do ye even so unto them." I count it well that she is not like unto you. Certainly it is your duty to see after his temporal interest as he was so deeply interested in your spiritual welfare, and if some one does not look after his temporal interest what will become of him? How can he live without something to eat? and whose duty is it to supply him if not the members of his church. You all have employed him and you should not fail to pay him some all through the year. I am sure you do not treat your hands on your farm so. You pay them off monthly and if you don't pay them they will go where they can get pay, and I don't blame them for it. You have no right to demand his labor without pay. The Bible says, "The laborer is worthy of his hire," "Now concerning the collections of the saints, (the poor pastor) as I have given orders to the churches at Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him " 1 Cor. 16:2-3, and not wait till the close of the year before you pay your pastor any thing. You say you alway do provide, however he is a very faithful servant both of God and you all. It seems that you question his call to the ministry. That is not a question of human consideration and criticism, it is alone between him and his God. "Judge not lest ye be judged with the same judgment," But my brother have you done your duty? God does not propose to do every thing for man. He only does what man cannot do God does not give your pastor money, clothes, provisions and such like things, in one sense, except through the members of his church. The good Lord has lavished out upon you the good things of the gospel, and you are with holding every thing both from him and God's cause, so he had to leave the sacred desk, his calling, and all that was so dear to him in his profession, to make support for his family, all this was done by your churches failing to do their duty towards him. Cheer up Bro., don't look so melancholy. Where is your last year's pastor? Did you pay off all his salary? Did you want him to return this year?

Well, Bro. Smith, as to our last years pastor, why, he has gone into another field. No we did not pay off all his salary, we lacked a very little at least, I reckon, about, well, say, some $50 00 Oh, yes, we all wanted him to come back again, he is a mighty good man, a splendid preacher and stands high in our congregation, but there is one fault he has and that is he asked us too large a salary, and we thought he ought to curtail it some, and this he refused to do, saying it would take all he was getting to support his family, consequently he has gone up into the mountainous country where the people are rich and where he gets a larger salary, you know preachers will go for the big salary and the monied places. It seems to me they are preaching for the fleece and not for the flock any way.

Well, well, Bro. Jones, I am sorry to find your church in such a dilemma. The idea of your past $50 00 and the present year's pastor has been here 6 months and received but little, and has gone off to make a living elsewhere. How many members have you in your church? what did you promise your pastor last year? Are you a farmer, or what is your profession? You are very ready to censure your pastor for leaving and going where he could get enough to support his family. Would you not have done the same if your family were in want? Now as to preachers, preaching for the fleece and not for the flock, you ought to be very careful, you think others or preachers ought to walk a chalk line, but you do just as you please. Don't you work for a living for your family? Is there any thing wrong in paying a pastor the salary you promise to give him? Is it not your duty to pay it without murmuring?

Bro. Smith, It really seems to me that you are out of order. It is not last year's pastor that is giving us the trouble, it is the present, and we now have no pastor at all. But I will try to answer you as best I can; but I think we had better adjourn, as I am sure I ought to have been at home long ago looking after my business; but here you keep bringing me out on so many things that are really out of of date. We have a very good church, we have some 150 members and we are out of debt. (I believe too some of the members did not pay off their assessments) and we have good homes, but we are rather financially weak as a church, but I want you to understand we are honest. Now as to the salary of last year. I heard some one say that the delegates promised him, $100 00 and that it should be paid off quarterly as he was a poor man, but I don't know whether they were authorized by the church or not, as I was not at the quarterly meeting when he was called, as I had paid $2 50 on our previous pastor's salary, (and he was one of the best men I ever saw) and there was yet due on his salary some $60 00 so I did not attend church, that day. Yes in part I am a farmer, that is, I have a very good farm, with good tenants on it, but I, that is, I myself sell goods; but come brother I am compelled to go to the store. I have lost at least two hours. Good day.

Good by.

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Our Daughters.

The curse of our modern society is that our young women are taught that the first, second, third, fourth, fifth, sixth, seventh, fiftieth, thousand thing in their life is to get somebody to take care of them Instead of that, the first lesson should be how, under God, they may take care of themselves. The simple fact is that the majority of them have to take care of themselves, and that, too, after having. through the false notions of their parents, wasted the years in which they ought to have learned how successfully to maintain themselves. It is inhuman and cruel for any father or mother to pass their daughters into womanhood having given them no facility for earning their livelihood. Madame de Stael said: "It is not these writings that I am proud of, but the fact that I have facilities in five occupations, in any of which I could make a livelihood." We should teach our daughters that work of any kind, when necessary, is a credit and honor to them. It is a shame for a young woman belonging to a large family, to be inefficient when the mother and father toil their lives away for her support.

It is a shame for a daughter to be idle while her mother toils at her washtub. It is as honorable to sweep the house, make beds, or trim hat, as it is to play the piano, twist a watch-chain or embroider a slipper. —*Selected.*

The *Interior* recently offered a prize for the best paragraph of a hundred words by a woman about women. Mrs. Alice E. Wells of Princeton, Kansas, won the prize over many competitors by writing the following: "Given a mind to cultivate, a heart to watch, a home to keep, a husband to love and obey(?), a boy with an immortal soul to train, a social circle to influence, a country to keep trace of, a world to be interested in, the coming of Christ's kingdom on earth to labor for, and a knowlege of God to acquire: given also, an appreciative sense of these blessings and of the responsibility of the situatirn: required, by her God, to account for the success or failure of her life word: Query, Where is the limit to woman's sphere of action?"

Says the *Watchman*: "Real prayer for others, of course, means much more than the formal mention of their names in our petitions. It implies that we envelope them in our interest and sympathy and love. When our Saviour tells us to pray for those who despitefully use us and persecute us, He is telling us to cultivate toward such the spirit which is the exact opposite to that which their conduct toward us would naturally excite in us.

Procrastination, speaking of the salvation of the soul, is a fatal arrow in the devil's quiver.—*Rev. E. C. Sell.*

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which we propose to send to you, transportation paid. The little darling rests against a pillow, and is in the act of drawing off its pink sock, the mate of which has been pulled off and flung aside with a triumphant coo. The flesh tints are perfect, and the eyes follow you, no matter where you stand. The exquisite reproductions of this greatest painting of Ida Waugh (the most celebrated of modern painters of baby life) are to be given to those who subscribe to Demorest's Family Magazine for 1893. The reproductions cannot be told from the original, which cost $400, and are the same size (17x22 inches). The baby is life size, and absolutely lifelike. We have also in preparation, to present to our subscribers during 1893, other great pictures by such artists as Percy Moran, Maud Humphrey, Louis Deschamps, and others of world-wide renown. Take only two examples of what we did during the past year, "A Yard of Pansies," and "A White House Orchid" by the wife of President Harrison, and you will see what our promises mean.

Those who subscribe for Demorest's Family Magazine for 1893 will possess a gallery of exquisite works of art of great value, besides a Magazine that cannot be equaled by any in the world for its beautiful illustrations and subject matter, that will keep everyone posted on all the topics of the day, and all the fads and different items of interest about the household, besides furnishing interesting reading matter, both grave and gay, for the whole family; and while Demorest's is not a fashion Magazine, its fashion pages are perfect, and we give you, *free of cost*, all the patterns you wish to use during the year, and in any size you choose. Send in your subscription at once, only $2, and you will really get over $25 in value. Address the publisher, W. Jennings Demorest, 15 East 14th St., New York. If you are unacquainted with the Magazine, send 10 cents for a specimen copy

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Pygmies From Africa.

Two Akka girls, who were rescued from Arab capturers by Dr. Stuhlmann and his companions, have been brought to Europe, and will remain in Germany for some months In the summer they will be taken back to Africa, where they will be placed in some mission house, or otherwise provided for. They are supposed to be between seventeen and twenty years of age. A correspondent of the London *Daily News*, who saw them at Naples, says they are well proportioned, and as tall as a boy 8 years of age Their behavior is "infantile, wild, and shy, but without timidity." One of them was always cross, bending her head, and glaring from beneath frowning brows while the other often laughed joyously, was pleased with beads bracelets and other trinkets given to her, and expressed by a queer sniff of her flat nose her appreciation of some chocolate bonbons. After making "a capital dinner on rice and meat," they greatly enjoyed the sunshine in a pretty garden, where they gradually grew more confident, and finally allowed themselves to be photographed arm in arm with the little son of their hostess "The coquettish one shook with laughter, and seemed to guess that a process was going on flattering to her vanity, while the cross one still looked gloomy and suspicious. They showed neither wonder nor admiration of the people and things around them in the artistically furnished house and tasteful garden. Their eyes, though large and lustrous, have less expression than the eyes of a monkey." These intersting representatives of one of the pygmy races of the world are to be presented to various scientific societies in Berlin. —*Scientific American.*

They were in a prohibition state at the time. "What will you take?" remarked the governer of South Carolina to the governer of North Carolina.

"I think I'll take the train for home," replied the governer of North Carolina, and the governer of South Carolina joined him.

Notice to Pastors.

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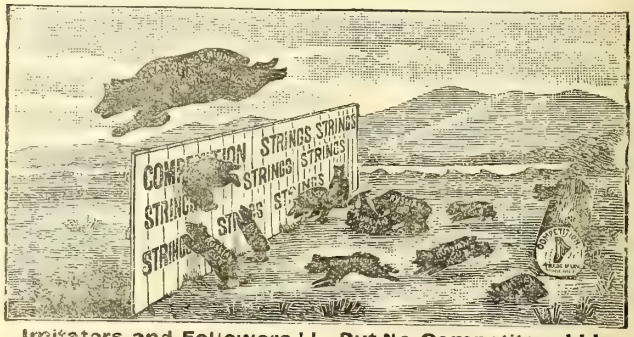

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CONDENSED SCHEDULE.

In Effect Nov. 27, 1892.

SOUTHBOUND	No. 9.	DAILY. No. 11	No. 37
Lv Richmond	12 45 pm		12 50 am
Burkeville	2 51		2 40
Keysville	3 35		3 18
Ar Danville	5 55	7 25 am	5 35
Greensboro	8 00	9 20	6 54
Lv Goldsboro	2 35 pm	†7 45 pm	
At Raleigh	155	11 10	
Lv Raleigh	4 40 pm	6 15 am	
Durham	5 37	7 15	
Ar Greensboro	4 30	9 15	
Lv Wins'n S'l'm	†6 40 p m	*8 00 a m	
Lv Greensboro	8 10 pm	9 30 am	659 am
Ar Salisbury	9 50	11 04	812 am
Ar Statesville		12 03 pm	
Asheville		4 25	
Hot Springs		5 57	
Lv Salisbury	9 55 pm	†1 14 am	8 17 am
Ar Charlotte	11 10	12 40	9 25
Spartanburg	1 56 am	3 36	11 37
Greenville	3 07	4 24	12 28
Atlanta	9 00	11 00	4 55
Lv Charlotte	11 30 pm		9 35 am
Ar Columbia	6 60 am		1 20 pm
Augusta	10 00		4 25

NORTHBOUND	No 10	DAILY. No 12.	No 38
Lv Augusta	6 00 pm		12 30 pm
Columbia	10 50		350
Ar Charlotte	6 00 am		7 30
Lv Atlanta	9 20 pm	8 05 am	12 45 pm
Ar Charlotte	6 40 am	7 00 pm	8 05
Lv Charlotte	6 55 a m	7 45 pm	8 15 pm
Ar Salisbury	8 17	9 15	9 24
Lv Hot Springs		12 39 pm	
Asheville		2 45	
Statesville		7 47	
Ar Salisbury		8 37	
Lv Salisbury	8 27 am	9 52 pm	9 29 pm
Ar Greensboro	10 10	11 20	10 42
Arwnsn S'l'm	*11 30 am	†1 00 a m	
Lv. Greensboro	10 20 am	11 35 pm	
Ar Durham	12 11 pm	3 35 am	
Raleigh	1 09	6 00	
Lv Raleigh	1 28 pm	†8 45 am	
Ar Goldsboro	3 05	12 05	
Lv Greensboro	10 20 am	11 35 pm	10 47 pm
Ar Danville	12 01 pm	1 15 am	12 01 am
Keysville	2 45	4 05	4 05
Burkeville	3 25	4 51	4 51
Richmond	5 30	7 00	7 00

† Daily except Sunday.

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p. m daily except Sunday; arrive West Point 5 00 and 6 00 p m.

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 12 45 p m daily; leave Keysville 3 45 p m; arrive Oxford 6 00 p m, Henderson 9 10 a m, Durham 7 20 p m Raleigh 6 00 p m Selma 10.45 p. m. Returning leave Selma 12 55 p m. Raleigh 4 40 p m. daily, Durham 6 00 p m Henderson, 6 30 p m Oxford 8 15 p m; arrive Keysville 11 45 p m, Richmond 7 00 p m.

Mixed train leaves Keysville daily except Sunday 3 30 A. M.; arrives Durham 11 55 A M Leaves Durham 7.45 A. M. daily except Sunday; arrives Oxford 9 20 A M, Keysville 3 00 P. M

Additional trains leave Oxford daily except Sunday 4 15 p m; and 12 20 p m, arrive Henderson 5 10 and 1 05 p m Returning leave Henderson 6 30 p m and 2 30 p m daily except Sunday; arrive Oxford 7 25 p m and 3 15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 189

TRAINS MOVING NORTH.

No. 34. Pass. Daily		No 38. Pass. and Mail. Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m
Mil Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Pl'ns	7 14	1 39
Macon,	7 22	1 46
Arrive We'don,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 p. m.
Macon,	1 13	7 06
Warren Pl'ns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 59	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a. m., 2.00 p. m Arrive at Franklinton at 8 10 a. m, 2.52 p. m. Leave Franklinton at 12 30 p. m., 6.05 p. m Arrive at Lousburg at 1 05 p. m., 6 40 p. m. JOHN C WINDER, Gen'l Manager WM. SMITH, Superintendent

RALEIGH & AUGUSTA AIR LINE R R.,

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

	No. 41 Pass. & Mail.	No. 45. Freight & Pass.
Leave Raleigh	4 00 p. m.	8 35
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	2 50
S'th'n Pines.	6 21	3 35
Arrive Hamlet,	7 20	8 10 p. m.
Leave "	7 40	
" Ohio	7 40	
Arrive Gibson,	8 15	

GOING NORTH.

	No. 38. Pass & Mail.	No. 40. Freight & Pass
Leave Gibson,	7 00 a. m.	
" Ohio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron,	9 26	9 31
Sanford,	9 52	10 55
Moncure,	10 16	12 10 p. m.
Merry Oaks	10 26	12 50
Cary.	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsboro Road.

Leave Pittsboro at 9.10 a m., 4 00 p. m arrive at Moncure at 9 55 a. m. 4.45 p. m Leave Moncure at 10.25 a m, 5.10 p m arrive at Pittsboro at 11.10 a. m 5 55 pm

No Escape From the World's Fair.

One of the most remarkable things about the great Columbian Exposition is the thorough way in which it has been established and advertised, and it comes to pass, for that matter. In the April *Lippincott's* William Eglebeart gives an amusing incident illustrating this.

A short time ago, some of the railroad general passenger agents, representing nearly all the railroads in the United States, Mexico, and Canada, were in Chicago, and went to see the World's Fair grounds. Naturally enough, the talk on the return trip to the city was directed largely to Exposition matters. Various sights they had seen were discussed, until a Boston man broke in with an observation. "You think you know something about this," he said, "but the biggest thing about the whole show is the way it has been heralded abroad. I spent last winter in Europe, and wore myself out trying to dodge questions about the World's Fair. I saw pictures of these buildings until my dreams were highly colored lithographs; I fled from Paris to Berlin, from Berlin to Rome, and from Rome to Athens, and I'll pay my fare home if I could find a hotel in the continent that didn't have some sort of World's Fair picture hung up where everybody had to see it.

"When I took my summer outing, I went to Japan, and the pictures still haunted me. I left the railroads and traveled four days in a jinrikisha to get where I could be reminded of the Fair. Finally, I struck a great pottery, clear away from any regular line of travel, and the very first thing the superintendent showed me was a big exhibition at the World's Fair. That became, I resigned myself to it, and concluded to Chicago the first chance I had, and face it. I want to say right here that the world never saw anything like it, and I'd bet dollars that if Nansen ever drifts up against the north pole, he'll find a World's Fair lithograph tacked on it right in plain view.,,

"Only a Little Smutty"—Beware.

Beware of that man who is always ready to tell you a joke that is "only a little *smutty*." It is an unfailing index to a bad character. If you indulge him once you will find that he has plenty of the same sort, and many more blacker than midnight. A little humor, occasionally, is enjoyed by the wisest and best of men, and is allowable in all: but obscenity, anything offensive to purity or delicacy, never!

Beware, not only of the man who indulges this sin but of first excusing, and then falling it! Looking back today over the track of many years, this editor finds much of the way strewn with the wrecks of such characters. Beware! —*Southern Christian Herald.*

Death to Potato Bugs.

A gentleman of this city, who had considerable experience with the various ways of exterminating the Colorado potato bug, says the following is the best and cheapest way to dispose of them: To a peck of finely sifted wood ashes add about two heaping tablespoonfuls of Paris Green and mix thoroughly. Put about a quart of the above mixture at a time in an old flour sifter and walk along the rows of plants, gently sifting the seive over the rows as you go so that a light shower of the mixture may fall on the plants.

When so treated, vines which were previously infested with thousands, scarcely show a single bug the next day. A second application within a week may be needed to dispose of such as may afterwards hatch out. This plan is cheap and as good as any. —*Charlotte Observer.*

The Sin of Murmuring.

Murmuring is a species of blasphemy. You are in the Lord's guest chamber. You sit at his table. If you complain of the fare, you insult him on whose bounty you live. If you doubt whether you will be taken care of, you impugn the truthfulness and love of Him who declares that he is more willing to give good things to them that ask him than parents are to give bread to their children. Mark Guy Pearse says: "God does not pitch men into the world haphazard; don't cry out so much against your circumstances, it is little short of blasphemy; what you have to do is to find Christ. He will be a match for your circumstances." If we had eyes and hearts of faith, we would see that whatever he gives is best for us.—*Cumberland Presbyterian.*

Applicant for position—I have here a letter of recommendation from my minister.

Head of the firm—That's very good as far as it goes. But we won't need your services on Sundays. Have you any endorsement from anybody who knows you the other six days of the week?

Renew your subscription.

Resolutions.

Resolutions passed by Liberty Spring church at its 2d quarterly conference 1893, in memory of Sister Sarah C. Byrd, who departed this life January 16th, 1893.

Whereas, It hath pleased Almighty God in his wise providence to take from our midst by death our beloved sister and mother in Israel Sarah C. Byrd, therefore.

Resolved, That whilest we have lost one of the oldest and more faithful members, yet we bow in humble submission to the will of God and say the Lord gave, and the Lord hath taken away, blessed be the name of the Lord.

Resolved, That the church has lost a worthy member and a devoted Christian One who in her life exhibited the Spirit of Christ.

Resolved, That we will strive to perpetuate her memory, by imitating her Christian virtues.

Resolved, That we will extend our sympathy towards the bereft husband and children, and we pray God's blessings upon them that they may meet her in the sweet by and by.

Resolved, That a copy of these resolutions be placed upon our church record, and that the Secretary be instructed to transmit a copy to the family, also to the Christian Sun for publication.

Joel H. Brinkley.
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Receipt Column.

J M Winston 50, July 15, '93.
Rev L W Mangum $2.00, Aug '94.
Mary E. Funk $1.00. July '93.
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The Christian Sun

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"Looking unto Jesus the Author and Finisher of our faith."

VOLUME XLVI. RALEIGH, N. C., THURSDAY, MAY 25, 1893. NUMBER 21.

The Christian Sun.

The Organ of the General Convention of the Christian Church

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.

2. The name Christian, to the exclusion of all party or sectarian names.

3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice.

4. Christian character, or vital piety the only test of fellowship or membership.

5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

Light Wanted.

Dear Bro. Barrett, your articles have placed me in a quandary. Now you know I am superintendent of the Raleigh Sunday school, and have two women teachers. I understand you to assert that this is wrong—contrary to Paul's teaching—and I am not scholar enough to be able to tell what is right. My lady helpers *teach*, and Paul says: "I suffer not a woman to *teach*"—1 Tim 2-12. There are no men in the school who will take the classes. What can I do? I do not want to continue to sin before God and man. It is true you have been writing about *preaching* but I find only that she is commanded not to "teach" and not to "speak" in the references you give. This has come to be a serious thing to me, and I appeal to you for relief.

D. J. Mood.

Giving in the Sunday School.

Christian benevolence is a living subject. Much has been written on it, and the writer would like to add a few words on how to train our Sunday school children to give.

Teach the spirit of giving. This is the great need. One of the main reasons that so many Christians are not liberal givers is because they have not the spirit of giving. This can be taught to the child. His mind is plastic, on which impressions can easily be made. In the Sunday school, while they are young, the children should be shown that giving inspired by love is the spirit of Christianity. They should be taught how God gave his Son to save the world; how the child-friend Jesus left his heavenly home, and gave himself to be the world's saviour; how he was constantly giving, and became poor that we might become rich. Impress it upon the young minds that only as we have this loving spirit of giving can we fully obey Jesus, and carry on his work. Let them see the blessedness of giving, fill them with a desire to give, to help, and they will find the way to give, to assist.

Teach to give intelligently. After the child has been permeated with the spirit of giving, he should be taught to give intelligently. In many of our Sunday schools, where missionary offerings are made, were the classes asked the purpose of the offering, or to explain the organization to which the offering was to be given, they could not give a correct answer. How many classes in a Congregational Sunday-school can clearly explain what the American Board is? or in a Baptist Sunday school tell the work of the American Baptist Missionary Union? or in a Methedist Sunday school show the purpose of the Freedmen Aid Fund? And so concerning the benevolent organization of any of our churches. The children are ignorant of these organizations; they grow up ignorant, and there is a great need of education concerning the missionary work of churches. The various "days," as "Children's Day," "Mission Day," "Bible Day," etc., are not sufficient. The children go through the program, give their pennies, while but few could afterward tell where their money had gone.

The only way to know of our denominational organizations is by thorough study of their aim and work. This can be done by occasionally appointing a Sunday for the study of some one of the various benevolent organizations. I would set apart one Sunday of a quarter for the study of the benevolent work of the church; not to take a collection, but to study the organization, its work, and its field. It will be time well spent. It will increase the child's interest in practical work. He will see Christianity at work. He will become interested, and will know what use is being made of his money. Having the spirit of giving in their hearts, and knowing where their money will be used, the children will give cheerfully and willingly. Nor will it harm the older ones to make such a study. They will soon find that there is something for them to learn; and they, knowing more of the work of the churches, benevolent agencies will themselves become ready and willing givers.

The children should be taught to give systematically This can hardly be done by merely teaching that the child should give a portion, or to lay by something regularly the first day of the week. These principles should be taught, but a child with no income could not, while young, carry out these principles. Yet the children can be taught to give regularly by having fixed times for them to give. "Bible Day," "Children's Day," "Harvest Home Day," "Foreign Missions Day," etc., should be observed. Let it be a fixed time. Let the children know of its coming. Let them be prepared to give, and in this way they will be giving regularly, and soon it will become a habit, and almost unconsciously they are giving systematically.

In this way we are teaching the grace of giving at the right time—in childhood. And by actual practice they are being trained, for a child will learn more by practice than in any other way. Dr. Trumbull tells, in his "Yale Lectures on the Sunday-school," of the native Hawaiian mother's bringing their infants to the church contribution-box, and practicing them in giving. "The mother would put a piece of money into her child's hand. With the instinct of nature—not of grace—the little fingers would close tightly over the money, and hold it fast. Then the mother would take the child's arm by the wrist, and hold the little hand over the contribution-box, and with gentle firmness would shake the hand until its grasp on the money was loosened, and the coin dropped into the box. The mother's loving smile and words of approval were the child's reward for its submissiveness; and the frequent repetition of this process brought the child to a certain enjoyment of winning his mother's commendation. . . . Thus it was that, before the child was able to go alone, he was in the habit of bearing a part in missionary giving; and by the whole course of his training, of which this was a portion, he found the blessedness of being a giver in behalf of the Lord's cause." So in the Sunday-school by teaching the children the duty and blessedness of giving, by showing how to give intelligently, and an opportunity being given to contribute regularly to definite objects, our children will be trained by practice to give, and to give rightly.

Above all, the superintendent and teachers must be imbued with the giving spirit. Non-giving officers will not make a giving school. A selfish teacher cannot teach unselfishness A superintendent who has no love for missions will not be able to stir up a genuine enthusiasm for carrying the gospel to all nations. In Sunday school work as in all work it is true, like teachers like scholars. The officers, teachers, and superintendent be entirely consecrated to their work; let them realize the responsibility that is upon them to train the children to give themselves and their means to the Master's work; let the principles outlined in this paper be followed,—and we believe our children will be giving children, and the churches of the future will be true churches, the members truly interested in the Lord's work, and giving cheerfully of their means for doing that work.—*S. S. Times.*

God denies a Christian nothing but with a design to give him something better.—*Cecil.*

POETRY.

Only a Little.

Only a little. It is not Much.
She stopped and laid her hand
On the heavy basket, "You are tired;
Let me help you across the strand"
And the woman looked in wonder
At the delicate, fair young girl,
Who, in spite of sneer, and cruel jeer,
Helped her through crowd and whirl.

Only a little. She might be
Discouraged in the attempt.
She knew not what a brightness
Her little deed had lent
To a heart that was very bitter
From neglect and scorn and pain,
Whose life was so bear that she did not care
If she never smiled again.

A little! But the woman thought,
As she went her weary way,
That the world had yet some brightness,
As the loving words that day,
From a heart so like its Master's
Would come to her memory again,
And lighten the load and cheer the road
And lessen the power of sin

—*Our Youth.*

The Silence of Life.

Neither a song nor a sign,
Neither laughter nor tears:
Calmly the days go by,
And make, ere we know, the years.

How shall we count the time
That has nothing to mark its flight,
That is not sad nor sublime,
That is scarcely dark or light?

What are the years that thus
Silently steal away?
What can they do for us
That word should bid them stay?

O better than strife or noise,
Better than stir and rush,
Better than pains and joys,
Sometimes, is the shade and hush.

For the weary amid the fight,
And the weak amid the strong,
It is good to come from the light,
And away from the gladdest song.

For silence means the rest,
And the quiet means the prayer,
And the weary and oppressed
May cast away their care,

And lie at the feet of God
In the peace and repose, till at length,
As flowers spring up from the sod,
To the soul come joy and strength.

—*Marianne Farningham.*

THE PULPIT.

Endeavor Shadows.

BY REV. JAMES MAPLE, D. D.

They brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing might overshadow some of them. Acts 5:15.

One of the grandest religious movements of the day is the Young People's Society of Christian Endeavor. It is the outgrowth and incarnation of the spirit of Christ, for no other spirit that has ever moved men could have produced such a result. The objects of earthly ambition that move men all lead to widly different results. This movement has come out of love, and has the noblest of all object in view—the salvation of sinners. The name of this society is expressive of its spirit and object—"Christian Endeavor." It is Christian in its nature and object. The word endeavor comes from a french word that means to owe or be indebted, and hence it primarily signifies duty, from the sense of binding, pressure, urgency. Hence our popular phrase. "I will do my endeavor;" make my best effort to attain the object in view. The society of Christian Endeavor is an organized effort for the salvation of sinners, and the development of Christian life in the church.

Each individual has an unconscious influence in society for good or evil. This is not a matter of choice. It grows out of the relation that we sustain to each other, and we cannot help it. We can determine what an influence shall be; whether it shall be good or evil. The apostles were a great power for good in Jerusalem, and "many signs and wonders were wrought among the people" by them Their influence and power was so great that "they brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might fall on them." They thought that this would heal them, but there was no healing power in the shadow of Peter. The power to heal was in Christ who was with Peter. Without him he would have been powerless for good. Thus it is now. The spirit of Christ in the heart is what makes a man a redeeming power in the world. Then his shadow is healing. Saul of Tarsus was a blighting curse until he was converted, and baptized with the spirit of Christ. The first thing for a man to do is to secure his own salvation from the guilt and power of sin, and consecrate himself to the service of Christ. Then he can lead sinners to the cleansing fountain, but not till then. David understood this, and prayed, "create in me a clean heart, O God; and renew a right spirit within me. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." The sinner is not, and cannot be, prepared for Christian Endeavor work until he is a converted man, conversion is a change of mind and heart that leads to a change of life, and it is every man's duty to seek this change. It is a duty that he owes to himself, for his salvation and eternal destiny depends upon it. Then it is a duty that he owes to his fellow men that he may be able to help them out of their sinful life into a better and happier life. "For none of us liveth to himself, and no man dieth to himself." Connected with this solemn fact there is another of tremendous import. "So then every one of us shall give account of himself to God." We are responsible for the influence we exert over our fellow men, and must answer for it in the day of judgment.

"An English clergyman has told the story how one day he sought the spot where he was wont to meditate in his quiet church yard and was quickly lost in thought. The hours passed unnoticed until the sun went down, and he suddenly awoke from his reverie. He felt at once a chill shaking his frame. He could not tell whence with its cold embrace it had come to him, until he saw that dark upon the place of his rest had fallen the shadow of a yew tree, and then he seemed to hear a message.

"Listen! I will interpret to thee the yew tree voice. 'It throws its chill shade about thee to teach thee that everything casts a shadow. Thou, thyself, hast a shadow that must rest upon those about thee. One that may chill and darken everything beneath it. Thou castest the shadow of unconscious influence upon the spirit of thy fellows. Angels good and evil match it. Would'st thou know of what it is composed? Thy words, thy deeds, thy looks, the very expression that passes from thy face to another, these with thy omissions weave the shadow of unconscious influence.

This world is full of shadows Some of them are like Peter's, are healing shadows. Some are baneful and full of poison. They poison the mind against God, and religion. What a poisonous shadow the infidel Ingersoll is casting upon the minds of the young men of our country, and how many he has cut loose from their moral moorings and sent adrift on the wild stormy sea of infidelity. What a sad and terrible fact, and what sorrow and anguish it will bring to many lost souls.

This world is full of shadows. Every thing casts a shadow. Every man, woman, and child casts a shadow healing or poisonous. Each has an influence, influence to lift up or to cast down, to smite or to heal. This is a terrible power, the power of influence. It clings to you, you cannot shake it off It was born with you. It has grown with your growth, and strengthened with your strength. It speaks, it walks, it moves. It is powerful in every expression of the eye, in every tone of the voice, in every word, in every act. It cannot live to yourself alone. It must be either a light to enlighten, or a tempest to destroy. This is a necessity. It is a tremendous thought that as we walk through life we are casting a shadow that will help or ruin souls. This unconscious influence is felt at every step we take in life whether we will or not. We cannot help it, but we are responsible for the nature of the shadow we cast. There is no escape from this responsibility, and we must answer for it in the end.

The sphere of one man's influence may be, nay must, be larger than that of another. The capacity of one man for good or ill may be a thousand times greater than that of another, and the position a man occupies may increase or diminish his influence. How much good or ill a man may do cannot be told till the day of judgment. When the books are opened, and we are judged according to the things written in them then we will know just what we have done.

The influence that we exert is of a two fold character, that which is direct, active, positive and that which is indirect passive and unconscious. Men sometimes desire and work to do evil, to lead men into sin, like infidel lecturers, gamblers, and rumsellers. Then there are those who have no desire to injure any one, or to lead men into the ways of evil. They think only of the gratification of their passions, and of the personal enjoyment of "the pleasures of sin;" but they are casting their shadow upon others, and it is poisonous. Men are just as responsible for their influence as for their direct and active work; but they do not realize this.

In one of the counties of Kansas, at the recent election, two candidates received exactly the same number of votes, and the election had to be determined by lot. The lot fell in favor of the Republican candidate. The membership of the Legislature is also so nearly equal that this one member suffices to give that party a majority in the House of Representatives, and a control in State legislation. And this flows from the act of some one voter, in giving or withholding his vote

Our illustration is from the the political world: our application would be to the religious world. How often does it occur that one man's influence may turn the course of his neighbor's life, to heaven or to hell, and for eternity! How often may it turn out that the efforts of some one of us may cause success or failure to follow some precious church enterprise!

Did the absent voters in Kansas argue with themselves that their votes were *unimportant*? The event proved the reverse to be true. In the matter of salvation, results will not all be known till the last day. May we all so work that on that day we may give account of our stewardships with joy!

No man can tell how far his influence will reach, nor all that it may do. A man may shout for joy or anger, and he thus sets the air around him in motion. The sound of his voice dies away in a moment, and is lost; but this is not the end of it. The effect of his voice on the air spreads until it reaches around the world, and every part of the atmosphere feels its effect. Thus it is with every expression of the face, every word, and action of our life. Our influence deepens and widens as the years roll on. Up in the Alleghanies there is a bubbling spring that sends forth a beautiful little stream that flows down the mountain side, and it gathers into its embrace other little streams. Thus it grows in depth and width until it makes the Ohio river. Such is our influence. It is ever increasing in width and power.

God in his wisdom has so arranged our relations in life that we all have our influence. This gives to every one a mission, and all can, if they will, do good in the world. Nothing was created in vain. Each atom of matter, each flower, each tree, each insect, bird and animal have a mission to fill. We may not be able to see what it is, but God knows. Thus each man and angel has a mission to fill, and the greatest works of earth have been done by individuals, and not by the masses. Samson delivered the Hebrew nation from the oppressive hand of the Philistians, and Gideon freed them from the iron bondage of the Midianites when the whole nation lay in hopeless despair. David with his sling and stone slew the mighty warrior who defied all the armies of Israel, and put the hosts of their enemy to flight. Deborah, lone handed, waked up her people from from their national lethergy, inspired them with new life, and led them to victory and freedom from the hand of Jabin king of Canaan. Luther, by his personal efforts, set in motion the mighty forces that revolutionized Europe, freed the church from the ignorance, superstition and bondage of Catholicism; and led the nations to a higher and grander civilization. John Wesley waked up all England from the sleep of spiritual death, and set in motion spiritual forces that are still felt in all parts of the earth, and among all nations. No one but God can measure the power of one consecrated soul for good. A Christian woman in Chicago invited a Sweed to go with her to church. There she heard the gospel preached, and was led to become a Christian. Her husband worked on a steamer that sailed the lakes. She led him to Christ, and went to work to save his fellow workmen on the steamer. He succeeded in leading every soul on the vessel to Christ from the humblest sailor to the captain. This was the glorious result of personal work, and shows what one earnest Christian can do. This man's shadow, like Peter's was a healing one

One of the most important and interesting features of the society of Christian endeavor is that it means personal work for souls, and it is through this that it has won its greatest achievements. This is what is most needed in saving men, and more can be won to Christ in this way than in any other. It is a glorious work, and the grandest in its results of all others. It was this that brought Christ down from heaven, for it he died; and in it he is still interested as is all heaven. There is nothing on earth so deeply interesting to the holy angels in heaven as the work of saving souls. And nothing increases the happiness and joy of heaven as the salvation of one soul. There is joy in heaven among the angels of God over one sinner that repenteth and is saved.

SELECTIONS.

What Our Troubles Mean.

It is common for us to regard our troubles as coming from an unfortunate combination of circumstances, or the ill-behavior of others, rather than to recognize them as sent of God, for our spiritual benefit. "As many as I love I reprove and chasten," was the message of our Lord to the Church at Laodicea The troubles we are made to know, whatever the form in which they may come, are under God's control and are to fulfill his purposes. He may not answer our prayer for the removal of troubles as we desire, but he will undoubtedly give us grace to bear them. Paul's thorn in the flesh was not taken away, but there was an assurance richly fulfilled: "My grace is sufficient for thee."—*Ex*

Semi-Profanity.

There is a habit too common, even among some professed Christians, of relating what another has said and *repeating* their pet phrases, and that, too, with such a gusto as to make the impression on some that they really enjoy it; and we fear they do, often, though satan keenly persuades them they are "*only* repeating what somebody else said"

We regard it as a very pernicious and demoralizing practice, and especially when indulged in the presence of the wicked or the young

A father indulging in this habit is actually sowing the seeds of profanity in the minds of his children, which will spring up to pierce his own heart by and by. He may be charging it all to the evil associations of his boys, while in reality the recording angel has charged it to their father. O, think of it, ye thoughtless fathers! Are you prepared to meet that fearful record?

Such things are sometimes indulged in the presence of God's Ministers, and whether so intended or not, they always seem to say, "I have no respect either for you or your calling." Take no stock in the practice. – *Southern Christian Herald.*

No Use

There is no use putting up the motto, "God bless our home," if the father is a rough old bear, and the spirit of discourtesy and rudeness is taught by the parents to the children, and by the older to the younger. There is no use putting up a motto "The Lord will provide" while the father is shiftless, the mother is shiftless, the boys refuse to work, and the girls busy themselves over gewgaws and finery There is no use putting up the motto, "the greatest of these is charity," while the tongue of the backbiter wags in the family, and silly gossip is dispensed at the tea-table There is no use placing up conspicously the motto "The liberal things," while the money chinks in the pockets of "the head of the household," groaning to get out to see the light of day, and there are dollars and dimes for wines and tobacco and other luxuries, but positively not one cent for the church In how many homes are these mottoes standing let us say hanging—sarcasms, which serve only to point a jest and adorn a satire? The beauty of quiet lives, of trustful, freehanded, free-hearted, charitable lives is one of surpassing lovliness, and those lives shed their own incomparable fragrance and the world knows where to find them. And they shall remain fresh and fadeless when the colors of the pigment and the worsted and the floss have faded, and the very frames have rotted away in their joints.—*Selected.*

Yourself.

"Whoso knoweth himself," said Thomas a Kempis, "is lowly in his own eyes and delighteth not in the praises of men." And another saying by the same wise man may be quoted in connection with the first: "It is great wisdom and perfection to think nothing of ourselves, and to think always well and highly of others."

In these sayings is indicated a standard of which it may first be said that it is the same as that set up for our guidance in the Scriptures. It is said in the Proverbs, "It is not good to eat much honey; so for men to search their own glory is not glory." Said our Lord, "Blessed are the poor in spirit, for theirs is the kingdom of haeven" Paul said, "I say . . . to every man . . . not to think of himself more highly than he ought ot think," etc. Also, "In lowliness of mind let each esteem others better than themselves"

It is natural and not improper that men should desire the approval (in mind) of their fellows, but no desire we have is more easily and commonly developed to a discreditable and hurtful excess than this. Jeremy Taylor says in the "Holy Living" that some people are wont to inquire of others how they did a certain thing in order to extract from those others the statement that it was very well done, and so feed themselves on the praises of men, which often become the veriest flattery. More even than the approval of men we should desire the approval of God in the doing of what seems to be right and best; and as to the approval of men, surely it ought to be enough if their actions show that they are in accord with what we say and do. And we may be sure that it is no injury to us to esteem others as better than ourselves. Of all methods of self-exaltation that of speaking ill of others is the most ineffectual and miserable, and he who fears that by speaking well of others he is taking from his own standing and reputation lacks the first elements of true wisdom.

It should make us humble to consider our spirit and works in the light of the Master's. Our business is to follow the example he has set, but it is certain that we shall always fall very far short of it. Often we are tempted to think that we have done most excellently. Let us be careful A celebrated artist, years ago, studied his art in Munich. One day he painted a head that was the admiration of the school. Highly elated, he hastened with his "strong study" to the Pinacotek and sought the room where hang many of Ruben's canvases. There he stood it on the floor under the brilliant works of the Flemish master. Amazement, disappointment, chagrin! His color, which seemed so fine before, now appeared dull and heavy. Crestfallen, he hastened away, a wiser man. Let none of us ever deem that we have done so well as to *deserve praise.*—*Boston Star.*

Christ Wounded.

W. B HARRELL.

How strange that any one bearing the name of Christian, and also a member of the church, will allow himself to do that which is directly opposed to the sacredness and honor of the very NAME he professes to love and revere!

How strange that a Christian(?)will give his Lord and Master a cruel "stab in the back," by any unholy course of conduct whatever!

But this is done every time a professor of the religion of Jesus rents his store-house for the purpose of the degrading business of selling liquor. A whiskey shop is necessarily and always, a "den of evil." Profanity is there, daily and nightly, open-faced and unrebuked, either by the proprietor, or by the patrons of the place.

The name of our God is ever defiantly and unblushingly blasphemed in the so-called "saloon;" and the vilest jests of debauched obscenity are constantly belched forth from drunken lips that are enough to "turn the stomach" of the very devil himself. Such is the testimony of "reformers," and doubtless their testimony is true

All this is known and more. too, to the man who owns the premises, and rents the same to the whiskey seller He knows that his house is used for a most ungodly purpose. He was satisfied that it would be thus used before he consented, "for money," to put it to such use; and with his eyes open, he A CHRISTIAN(!) bargains, for a consideration, to suffer the devil's business to be carried on by one of his agents, in his house, and on his premises!!

The front door of entrance to such places, with the "slatted blinds" just inside; and the back door for Sunday visitors, and all law-breakers of every grade, both white and black, are all the same to this Christian owner of the "Saloon." It is all known to him. He knew it would be so, from the very nature of the business, and the character of the man who wanted to sell whiskey in his house. But the money, oh, there's the trouble, the MONEY that is in it, led the Christian to smother his conscience, shame his bretbren, and disgrace his holy profession, by renting his house to a grog-seller.

Christ Jesus the Lord, came to "distroy" the works of the devil; but John Doe, the church member, rents his store to Richard Roe, the blasphemer, to promote "the works of the devil" in our midst, by a business that makes other blasphemers and drunkards, thus continuing the race of the lowest and vilest people on earth.

Is not Christ wounded and betrayed by such so called Christians? Wounded by one who professes to be his friend! How sad!

Oh, may that blessed Savior who turned his pitying eye on Peter who denied him, turn his eye of pity on that brother(?) who rents his store-house for a grog-den! "For His mercy endureth forever."—*Selected.*

Renew your subscription.

Olive-tree Christians.

BY THEODORE L. CUYLER, D. D.

To an American on his first visit to Palestine no object is more suggestive of Bible scenes and story than the groves of *olive trees* At the first sight of them there may be some disappointment at their moderate size, for they are about the average height of our apple trees, and also the pale and dusty color of their foliage. But when the wind ripples through the the branches, the uppermost leaves turn over and show a silvery hue The bark is smooth and of ash color. Gnarled and twisted are the trunk and the boughs, but in a picturesque and shady style; like all solid things they grow slowly, and they last for centuries. The olive berries are gathered in November, and after that comes the gleaning; for in the Mosaic law it was commanded: "When thou beatest thine olive tree, thou shalt not *go over* the boughs again." After the owners of the orchard had filled their presses, then the poor were permitted to come and glean the branches. And so while the rich man's presses were out with oil for the sanctuary, the poor man's table was cheered by the oil of gladness" with his simple dinner of herbs; and at night the olive lamp shed its brightness over his household.

A generous old tree it is, yielding its fruit to prince and priest and peasant for two or three hundred years One generation cometh and another goeth; but its bounteous boughs still rain down the bright berries. Even when the tough old tree stands on a desolate stone bed it "brings oil out of the flinty rock," and pours down fatness amid surrounding dreariness and desolation. It presents a beautiful emblem of the *fruit-bearing Christian*; and is well worth studying in these days when worldly ambition and Mammon consume the strength of so many members of the churches The most striking feature of the olive tree is its fixed and permanent habit of yeilding fruit. Season after season—on the low alluvials or up on the rocky cliffs—the same bountiful crop comes in, prompt as a sunrise and always "on time." A follower of Jesus Christ who is habitually laborious in every good enterprise, who is always abounding in love deeds and sweet, gentle words of sympathy, and in ministrations of mercy at sick beds and in poverty cellars or attics, who distills true piety like holy oil into every day of his life, who drops his benign influences on the the driest and bleakest spots that misery ever cursed, who loves to do good and cannot help it, and would chafe himself to death if he were not allowed to do good—such a man answers to the Bible description that "his beauty is as the olive tree." He has a habit of loving Christ and loving his fellow men; not on special occasions, but all the while. It is his way. We can count on him; and we go to him for contribution of money, or of a timely prayer or speech in a prayer-meeting or a good service of any kind, just as confidently as we go to a Bartlet pear tree in its September abundance of golden fruit. This blessed fruitfulness is the Holy Spirit who dwelleth in him; he is always alive, because Jesus Christ liveth in his innermost soul and supplies the vital sap.

There is nothing mean or scanty in this man's religion. He never gives God or man short measure. He speaks out his convictions when cowards are dumb. Is a righteous cause unpopular? then he loves it all the more. To do an honest deed in times of financial stress and panic if it takes his last dollar, to put his shoulder to the wheel of slow going enterprises of benevolence, to give systematically to Christ's treasury even if it pinches his pocket, and to face stormy weather in his rounds of duty—all this is as much the spontaneous acting of his godly heart as it is for an olive tree to rattle down a revenue of ripe berries every autumn. And never does he pour down such a shower of the "fruits of the Spirit" as when the flail of God's providential discipline is beating hard on every bough.

Such Christians are well rooted. No part of a tree is so invisible as its *roots*. The condition of a tree commonly reports where its roots are and what they are doing. A dearth of life below ground soon means death above ground. The roots of our religious life are our secret motives and ruling affections. When we are shocked to discover the loose living and the spiritual barrenness of some church members it is because the branches of their profession only hang over on the church-side of the wall, while their roots are in bad soil of "the world" on the other side. There is no soul union to Christ; for he has declared that "except ye *abide in Me* ye can bear no fruit." Some professed Christians root down into covetousness, and there is no use in shaking their branches with any hope of filling even the smallest basket of benevolence. Others root down into secret sensualities and fleshly indulgences. A genuine olive-tree Christian draws the inspration of his daily conduct from his deep down heart loyalty to Jesus Christ. These are the motives which subdue selfishness; these are the holy affections which hold him as stout roots hold the veteran olive both under the severities of wintry gales and the parching droughts of midsummer. Every year is a bearing year. The beating of the boughs always insures the filling basket.

Their is a counterfeit of the olive tree which naturalist called the "oleaster." It bears a close resemblance in many external features to the genuine tree; but it *yields no fruit.* Ah, how many such get set out in the plantations of the church! When I see a man taking up a large space in Christ's orchard and yielding not one per cent, of Godliness I say, There is an oleaster. When I hear a professor of religion glib in the store or the stock exchange and yet silent in the prayer room—ready to speak for anybody but his Savior—I say, Ah, what an oleaster! When I hear of a church member going from the communion table to the deals and the dickers of the party caucus I say, Behold an oleaster! When I hear a brother pay glibly that he may provide things honest in the sight of all men" and then send his customers away with sleazy fabrics or cheap adulterations, I think to myself, You are as arrant a cheat as an oleaster. When a garrulous "sister" sheds tears under the pathetic stories of returned missionaries, and goes home to grind a dime out of an overworked laundress or to turn off a sick servant to languish or die in an attic, I want to whisper in her ear, "Madam, you may be fluent in your professions of holiness, but your oleaster bears 'nothing but leaves'!"

The growth of an olive tree may be slow, but it is steady and sure. Such is the growth of a fruit-bearing Christian A solid, godly character is not to be finished up during a revival or by the mere religion of Sundays and sacraments. Regeneration may plant the roots of grace; but the trunk of character is built up in the solid fiber of *Christ within the soul*, the boughs spread broadly to the sunlight and in the face of all men the "tree is known by its *fruits.*"—*Independent.*

Necessary to Perfect Christianity.

A Christian is incomplete for service without Christ as his partner. But there are two ways of taking Christ as a partner in the Christian life. The wise way is to look to Christ for help and wisdom in everything that pertains to our spiritual progress, and to do all our work with that help and guidance. The foolish way is to try to divide the spiritual life into separate provices, and to give to Christ only his share, while we hold ourselves responsible for the remainder. One of the commonest blunders of this kind, is to look to Christ for the forgiveness of sin and assurance of acceptance with God, while we of ourselves undertake the purification of hearts and life.

Some of God's best saints have made this blunder for a time. Albert Hopkins, the aroma of whose devoted life lingers around Williams College, blending with the memory of his great brother the president, toiled years at achieving his own sanctification, before he wakened up to the knowledge that the right way to Christian holiness it by consecration to the Master, in order that he make of us what he pleases. When he found Christ made unto him sanctification, he was not less watchful, not less zealous, not less abundant in good works. He did not fancy that he himself was a "sleeping partner" in the great transaction of Christian life. But he found a more solid peace and a steadier progress than was possible to him before Christ is our very life, yet we are workers together with him in God's service.—*S. S. Times.*

Why not Prof it by Example.

Wilmington Messenger: It is surely a very wise, a very proper thing for a young man to do to remember that this life is not all and there is a judgment to come. Solomon was a wise if not a pious man. He has left this on record: "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth; and walk in the ways of thy heart, and in the sight of thine eyes; but know that for all these things God will bring thee into judgment." Youth is the spring-time of life. It is a glad season for the young. The heart is fresh and hopeful and happy. It is warm and sympathetic and resceptive and responsive. It is easily moved and easilp influenced. Impressions are made that are never forgotten, and plans formed that often fail The seeds are dropped into its virgin soil, and as the sowing so shall be the reaping. The seeds easily spring up produce of their kind. The crop is often rank and luxuriant, and sometimes, it is sad to say it, poisonous and deadly. Habits are formed in youth. These habits may last for a life time. They may adorn or they may deface. They may lift up or they may cast down They may bring happiness or misery Youth is the time of strong passions If you permit them to hold the reins they will run away and destroy you After life is a more reflex of youth, unless God touches the soul and the whole life is changed thereby. Everything is colored by the medium through which youth looks out. The earthly, the material, the sensual, the things of this life are apt to be distorted. Many when grown old only see things through the same distorted medium. The blessed Savior loved the young when on earth and he once declared of a young man he met that he loved him The young are the hope of the world. They are to fill all the vacant places presently The responsibilities will be great, the dangers not less so. The only safety and guaranty of real success—success that shall tell upon the immortal destinies, is for the young to seek God early, and remembering their "Creator in the days of their youth," and "living unspotted form the world," serve their generation with singleness of heart and at last find Heaven Woe to any nation, to any generation, to any people of whom it must be said that their chief men are bad men.

The Best is Truthfulness.

The following selection is old but it serves to illustrate a great truth:

Two country lads came at an early hour to a market town, and arranging their little stands sat down to wait for customers One was furnished with fruits and vegetables of the boy's own raising, and the other supplied with clams and fish. The market hours passed along, and each little merchant saw with pleasure his store steadily decreasing, and an equivalent in silver bits shining in his little money-cup. The last melon lay on Harry's stand, when a gentleman came by, and placing his hand upon it, said: "What a fine, large melon! What do you ask for it, my boy?"

"The melon is the last I have, sir; and though it looks very fair, their is an unsound spot in it," said the boy, turning it over.

"So there is," said the man; "I think I will not take it." But he added, looking into the boy's fine open countenance, "is it very business like to point out the defects of your fruit to customers?"

"It is better than being dishonest, sir," said the boy modestly.

"You are right, little fellow; always remember that principle, and you will find favor with God, and man also. I shall remember your little stand in the future. Are those clams fresh?" he continued, turning to Ben Wilson's stand.

"Yes, sir; fresh this morning. I caught them myself," was the reply, and a purchase being made, the gentleman went away.

"Harry, what a fool you were to show the gentleman that spot on the melon! Now you can take it home for your pains, or throw it away. How much wiser is he about those clams I caught yesterday? Sold them for the same price as I did the fresh ones. He would never have looked at the melon until he had gone away.

"Ben I would not tell a lie, or act one either, for twice what I have earned this morning. Besides, I shall be better off in the end; for I have gained a customer, and you have lost one"

And so it proved; for the next day the gentleman bought nearly all his fruits and vegetables of Harry, but never spent another penny at the stand of his neighbor. Thus the season passed. The gentleman, finding he could always get a good article of Harry, constantly patronized him, and sometimes talked with him a few minutes about his future prospects. To become a merchant was Harry's great ambition; and when the winter came on, the gentleman, wanting a trusty boy for his warehouse, decided on giving the place to Harry. Steadily and surely he advanced in the confidence of his employer, until having passed through various posts of service, he became at length an honored partner in the firm.—*India's Young Folks.*

Refurnish The Par-onage.

Parsonages, like other houses, need to have the *furniture rep enished* from time to time. Nothing lasts forever. The wear and tear in a preacher's house is not usually greater than it is in others. The care of the mistress of the manse over the furniture and house-furnishing goods committed to her keeping will compare favorably with that of the best house-keepers in the charge. She may not be able to make one dozen towels last as long as her neighbor's three dozen; with scarcely a change of sheets for her beds, they may wear out sooner than those of her neighbor who has an ample supply; a small tray of odds and ends of crockery may not last as long as the closet full of china at the next house; but, take it all in all, it is really wonderful how these blessed women who preside over our parsonages can make things last. They deserve better of the Church than they receive. See, then, that they lack for nothing in the furniture and appointments of the parsonage Every church should have a Parsonage Aid Society, the business of which should be to see to it that the parsonage is *kept* well furnished. Once a year, at least, the matter should receive thorough investigation, and all needed articles should be supplied. If this work is done *regularly* the annual outlay will be inconsiderable. —*Southern Christian Advocate.*

Remarkable Dust Explosion.

Early on the morning of March 21, in the city of Litchfield, Ill, one of the most remarkable dust explosions on record occurred in the "Plant" or Kehlor flour mills. Before the explosion a fire broke out in one of the elevators, and the watchman was unable to send an alarm before the fire had reached the mills. Here it was beyond control. The fire companies, on reaching the scene, got their apparatus connected. By this time the flames had reached the part of the mill where there presumably was an accumulation of dust, and the explosion occurred. The great mill, said to have been the largest flour mill in the world, was blown to pieces as if by dynamite. Bricks, timbers, and pieces of machinery flew in all directions The spectators of the fire were thrown to the ground by the shock, and people a mile distant were prostrated. Towns sixty miles away telegraphed that they had experienced the effects of the explosion At Decatur, fifty miles away, the atmospheric concussion was felt In the town no house escaped injury. Those near the scene had every window blown out. Some houses two miles distant were entirely destroyed. The town bore the appearance of having been swept by a cyclone. The incoming trains brought crowds of spectators

When Sire Humphry Davy invented the safety lamp which bears his name it was supposed that mine explosions were due to inflammable gas, generally or mostly marsh gas, CH_4. But recently it has been found that coal dust plays a most important role in mine explosions, and the miner's "fire dam" may be interpreted as including coal dust as well as marsh gas. The recent development of steam milling has brought dust explosions more in prominence. In mill explosions there is absolutely no gas. The flour dust is so fine that, mingled with and suspended in air, it produces an explosive mixture. The loss of the mill, which had a capacity of two thousand barrels of flour per day, represents about one million of dollars. —*Scientific American*

A Lesson in It.

"Come, hurry up!" said the second-hand of a lock to the minute hand; "you'll never get around in time if you don't. See how fast I'm going," continued the fussy little monitor as it fretted round on its pivot.

"Come, hurry up!" said the minute to the hour-hand, utterly oblivious of being addressed by the second-hand "If you don't be quick you'll never be in at the stroke of one."

"Well, that's just what our young friend there has been saying to you."

At this point the clock pealed forth the hour as the hour-hand continued, "You see we're all in time - not one of us behind. You take my advice —do your own work in your own way, and leave others alone."

Moral—mind your own business.—*Selected.*

Why We Need God.

According to a French *mot*, "If we have no God let us invent one." That is good sense. If there were no God it would be a social necessity to believe in a God.

This fact that the world so certainly and imperatively needs a God makes all Christians who vitally believe in their religion —for too many do not—a little impatient with those who talk as if there no God, who make no room for him in philosophy of the universe, and who do not seem to miss the lack We believe in God with too much intensity of assurance, and too much conviction of the social value of our faith, to be willing to have God bowed out of the universe as an unnecessary factor in it.

To say that the world and all that is in it was crated by law is not to say that there is no God behind the law; and those who are devoting themselves to the study of Nature must not teach us that there is nothing but law and no Lawgiver. It is a very good thing to dissect Linguas and mudfish, or to study the lovenotes of Gryllidæ, or search for the teeth of fossil birds, or fill up the lacking steps between the extinct and the living horses; but it is not worth while in the process to assume that the visble, which can be shaved off and put on a microscopic slide, can exclude the invisible. It is still well to let Nature point to Nature's God.

But however it may be with these students of processes of creation and life, we Christians confess that we need God for our own protection, and we also believe he is needed for the protection of society. We need him ourselves for our own personal wants, because without him we know into what worthless lives, or into what sins and crimes we may fall. For we look upon a bad life as itself the worst disaster that can befall a man; not merely or chiefly because of the suffering that s man endures for it in this world or the next, but because wickedness and all selfishness is in itself only bad. It not only leads to bad, but it is bad even when, as is often the case, it leads its agent to success and happiness Against this worse evil we know that we need all the protection that the promises or the threatenings of God can provide us.

There may be those who have reached such sublimated hights that they do not need even to be reminded, by the presence of God, that purity is good only, and that vice is only bad. But we know that most of us are controlled by our hopes and fears. We know that men work not because work is a pleasure but because they hope to get comfort and escape discomfort by it. We know that in our efforts to avoid sin it is a decided help to us to remember that there is a God who sees us, and he will reward or punish. We thank him every day for the revelation of his righteous judgment, because it helps us and nerves us in our contest against the evil that is in our corrupt natures We want all the help we can get; and if this motive of a present and rewarding God were taken away we do not know into what evil we might fall

But if faith in God be lost, then with the loss of God will also go, for most men, the struggle for virtue. They will say, If our existence is but a bubble, why not let it be as gaudy as it may be? It will make no difference to-morrow. Let us eat and drink, like the swine of Epicurus's herd, for to-morrow we die. Possibly the generalized experience of the race might decide that theft or adultery or falsehood is unlucky, but observation teaches us that bad men are successful and happy. Why should we not be happy in the same way, if there be no righteous God, and no righteous judgment? We fear our philosophy might be no better than this. Paul's would have been no better, and he was a saint. We are sure that the world's would be no better We know what society has become whenever the restraints of religion were thrown off, and we shudder at the prospect. We know the world needs God, and we want no philosophy which excludes him from life, and is content to study physical and vital conditions, as if the slope of a condyle were of more importance than the moralities of the universe.—*N Y. Independent*

Washington Letter.

One of the most important international decisions ever made by the U. S. Supreme Court, particularly to the foreign Missionary interests of the Christian churches of the United States, was that handed down by the country on Monday of this week, affirming the constitutionality of the Geary Chinese Exclusion act, and there is no question about it having been contrary to what was expected by a majority of those who had interested themselves in the case, including some of those who voted in Congress to make it a law. It is regarded as unfortunate that the court was not unanimously in favor of the decision. The dissenters were Chief Justice Fuller and Justices Brewer and field. Justice Harlan being absent a motion was made by the attorneys for the Chinese for a rehearing of the case before a full bench at the next term, but it was denied by a vote of 5 to 3, the same as that upon the decision So the Geary act stands as unimpeachable law, that is, unimpeachable, except by act of Congress repealing it or portions of it.

Those in a position to be best informed as to the intentions of the Chinese government assert emphatically that if the unregistered Chinese now in the United States, and considerably more than nine-tenths of them are unregistered, shall be forcibly deported the Chinese government will retaliate by compelling every American residing in China to leave that country It is estimated that at least $6,000,000 will be required to pay the expense of deporting all of the Chinese who failed to register within the specified time, and there is at this time less than $20,000 available for that purpose. The subject was discussed at a cabinet meeting yesterday, and, although no official announcement was made as to the policy of the administration in enforcing the law, it is believed that a conservative course will be followed until the matter can again get before Congress, on the proposition to appropriate the money needed to carry the law into effect. and that few, if any, arrests will be made until Congree shall have acted

Everything is in readiness for the meeting of the Presbyterian General Assembly tomorrow, and most of the delegates are in town. It is expected that the session, which will probably last ten days or two weeks, will be unusually interesting, not only to Presbyterians, but to the general public.

The Attorney General has rendered an opinion to the effect that the law will not permit the opening on Sunday of the branch post office which is one of the Government exhibits at the World's Fair. This opinion applies to all of the Government exhibits. President Cleveland and all of the members of the cabinet are receiving requests from every section asking them to take some action to prevent the proposed opening of the gates of the World's Fair on Sunday, but they have as yet decided upon nothing

Here are saloon statistics just completed by the Census Bureau: 257 cities with a total population of 15,316,167, have 61,336 saloons, an average, within a fraction, of one to every 250 persons. San Francisco has one saloon to every 103 persons; Buffalo, one to every 128; Philadelphia, one to every 870, and Pittsburg, one to every 2,460.

Hon Charles Lyman, president of the Civil Service Commission delivered an interesting address on temperance, Sunday evening Among other important statements he said: "Two thousand millions of dollars a year is the sum expended in this country for drink. Were the country to be taxed by the government for any purpose for that amount the people would declare they were terribly tax ridden. This is more than a tax; it is a waste—thrown away. It is a moral waste. I have no right to waste anything that comes into my possession, be it property or money I am bound morally to use it for a good purpose. Nobody has ever succeeded in proving that beer benefits the system. The most intelligent physicians have stated that it is not good for medicine. Therefore money expened for it is absolute waste."

Col. Bain, of Kentucky, the widely known temperance orator, made a characteristic speech to a large meeting held under the auspices of the W. C T. U., Sunday afternoon. He was particularly severe upon Congress for having failed to appoint a commission to investigate the liquor traffic. He expressed regret that drinking had been made respectable in the Capital City, by wealth and influence and the example of state dinners, and closed with these words: "Not a mule that pulls a cart, a dog that watches a hen-coop, a snake that crawls in the grass, but better fulfills the purpose of God than the man who gets drunk."

CORRESPONDENT.

May 17, 1893.

Rich, Red Blood

As naturally results from taking Hood's Sarsaparilla as personal cleanliness results from free use of soap and water. This great purifier thoroughly expels scrofula, salt rheum and all other impurities and builds up every organ of the body. Now is the time to take it.

The highest praise has been won by Hood's Pills for their easy, yet efficient action. Sold by all druggists. Price 25 cents.

Memorial.

BY REV J PRESSLEY BARRETT, D D.

There is nothing new under the sun, and so the memorial idea is an old one, but none the less a happy conception and a most useful incarnation of a thought.

From the earliest times to this day have God's gracious dealings with his people called forth expressions of gratitude in "memorials" one form or another. These have been set as capstones upon the most interestnig events in history, and left standing as peaks upon the mountain tops, commanding the admiration of the world.

Thus, when God delivered Israel from Egyptian bondage, he set the example and gave as a memorial of that wonderful event in human pro-

gress his own name,—I AM From this magnificent mountain top of divine thought God has spoken to all the world in his memoral—the I AM of Jehovah.

The feast of the Passover was instituted as a memoral of the deliverance of the first-born of Egypt from death at the hands of the destroying angel.

The feast of Trumpets was the memorial for the closing year.

Moses and Eleazar offered 16,750 shekels of gold as a memorial of Israel's victory over the Midianites.

Twelve stones taken from the Jordan were set up as a memorial of the fact that the waters were cut off before the ark of the covenant of the Lord.

Samuel took a stone and set it between Mizpah and Shen, and called it Ebenezer, as a memorial of the fact that hitherto the Lord had helped them.

The feast of Purim was instituted as a memorial of the deliverance of the Jews from death under the plot of the wicked Haman.

In all these instances the "memorials" represented events in history over which had hung fear and dismay as a pall, and from which the darkness had been lifted as by the hand of God, in his goodness to man, so ushering in upon the people a brighter day and a happier service

And so it has been with the CHRISTIANS- There came a dark day in their history—discord and strife hung as a pall over them like a dark and ominous cloud bursting with the howling winds and the thunder's crash, illuminated only with the mad flashes of the blinding lightning. It was a time that tried the true and the brave. The day passed and the mists cleared away, only to reveal the havoc of the storm. We were twain, and our forces, God given forces, were weak and broken and scattered, and desolation at noon-day stared us in the face. We stood, the South against the North, and the North against the South. Dreadful and appalling was the sight! We struggled on—and what a struggle it was!—brother against brother, church against church, till, if it had been possible, the rent would have divided God himself and all his heavenly hosts.

But a brighter day came. Better influences got the ascendancy. A REUNION was proposed and effected. It was publicly declared at Marion, Ind., in October, 1890. Then and there we determined, too, that in demonstration of our gratitude to God for his goodness in preserving our existence and in restoring the Union, we would make a memorial and solemnly offer it to God in honor of this great event in our history as a people.

The memorial was to be a temple for the worship of God, to be built in the city of Norfolk, Va ,—one of the most prosperous and thrifty cities of the new South. The day for the erection of this memorial is upon us. The ground has been broken, the work is progressing, and the call has been made for contributions, by the Executive Board of the American Christian Convention. The offerings for this temple are to be from the church at large, and the memorial is to bear testimony that we are again one people—one in work and one in spirit. The purpose is at once stimulating and commendable—is of itself an appeal which calls for a response from every heart and pocket where real, true union has a God-given hold.

This enterprise has already gone so far, that under the blessings of God, it will be built. Its proportions and magnificence must be dertermined by the liberality of our people. I have but one plea to make: Since we have reunited and have undertaken this "memorial" jointly, in honor of the reunion, let us make one united effort and so build a memorial which shall really testify to our appreciation of the event, and which may speak to our children and to strangers in years to come of the work accomplished at Marion, Ind., in October, 1890; and we will give the glory to God, to whom be all the praise forever. —*Herald of Gospel Liberty.*

Difference.

Between the man who does his best and trusts God, and the man who does his best because his inclination runs that way, and who refuses to look higher for a motive, there is a difference as wide as the universe. How the literalness of these expresions forces itself upon us! There is truly a universe between them. They belong to kingdoms not only separate, but utterly opposed to one another.

These two men are well known characters. To the careless onlooker there is much similarity in their cases. Each has freed himself of responsibility, and each takes his way lightly because of this care free condition. Yet the one state is an attainment after striving, the other is a refusal to strive at all.

The first is the result of a long struggle between belief and doubt, hope and despair; between the burden of a responsibility too great to be borne, and a crushing sense of inability to meet it. When the outcome of such a soul-conflict is *Faith*, it is a faith profound and unchangeable. "God lives!" Then, although the heavens fall, that soul may abide in security!

"But," says the second man, "what is the advantage gained by worrying and straining to reach this state of mind? It is possible to be content without it. Look at me. I long ago declined to face these questions, and I have been quite comfortable ever since. You have concerned yourself for nothing. You have but come around to my way of thinking. We stand upon the same ground, after all. We each do as well as the average man—rather better; but I have never troubled myself about the matter, while you, you do not give a thought to to-morrow."

"No," repeats the first man, "I do not give a thought to to-morrow!"

"And," goes on the second, "neither of us has any anxiety as to the final result of to-day's action!"

"You are right," echoes the first. "I feel no anxiety as to the final result!"

"Then how are you any better off than I? demands the second. "What is the difference between us?"

What, indeed?—*Harper's Bazar.*

News from the Field.

DEAR BRO. CLEMENTS:—I met my congregation at Oakland Saturday before the first Sunday in May and we held our second quarterly meeting. Sunday morning we met the Sunday school; after the lesson three little girls, Bessie, Annie and Willie Staley, came on the rostrum one by one and delivered missionary speeches that were thrilling and took well with the audience.

The Church Aid Society then held a short session.

After preaching we admmistered the sacraments of the Lord's supper to a goodly number of communicants, then took up a collection for the Norfolk church which amounted to three dollars. The hard times causes small collection even when the will is good.

This is a fine congregation, and it never fails to provide for the comfort of its pastor, and to keep up its finances.

All my charges are doing well and I am well pleased with the work. I think I have the best field in the conference, and the longer I stay among them the better I like them

I went to Good Hope and Walnut Grove last Saturday; second quarterly meeting at Walnut Grove passed pleasantly. Sunday morning preaching at 11 o'clock, followed by communion service and a collection for the Norfolk church. This is a good church composed of solid material and it is taking a lead in finance.

I feel much encouraged with Pope's Chapel, Mt. Carmel and Liberty, (V.) for they are doing well. Three of my churches are in the tobacco region and three in the cotton region. I hope they will all come out right, and be fully prepared to meet the bridegroom when he cometh.

Yours in Christian love,

J. D. WICKER,

Youngsville, N. C, May 16, 1893.

Notes Here and There.

TO THE CHRISTIAN SUN:—The fourth Sabbath in April it was my privilege to be at Mt. Auburn, Warren Co, N. C. This the church of my childhood, and it was sweet to meet relatives and friends, some of whom I had not seen for two or three years. But sadness came when I saw how many aged fathers and mothers had passed away. We miss them at the dear old church This church is under the pastoral care of Rev. P. T. Klapp. Bro. Klapp is a tireless worker, and a bold defender of that which he believes to be right. It afforded me pleasure while on this trip to drop in the SUN office and shake the hands of Bros. Clements and Mood. They are giving us a good paper, and we should support them Send in subscribers with the cash if you want the CHRISTIAN SUN to shine still more brightly.

The fifth Sunday in April I was at Bethel, Caswell Co. It was the dedication of their church. The congregation was very large, and attentive. They have a nice house, and it was all paid for before the services commenced. We did not have to ask the congregation to finish paying for the house so as to dedicate it. It was paid for and a few cents in the treasury, all before the services. This is a good people They love the Christian church and have done well to erect such a neat and comfortable house. Bro. Stroud is pastor of Bethel and is highly esteemed by his congregation. I bespeak much prosperity for Bethel and her pastor.

The first Sabbath in this month Bro. Clements was with us at New Providence. We had a delightful day. Congregation large and attentive. Bro. Clements preached us a good sermon. We are always glad to have him with us.

Yesterday was communion at Long's Chapel The church was well filled and a few out of doors. This church has recently enclosed their cemetery. It adds very much to the looks of the grounds and is an excellent enclosure. Where the people have a mind to work, everything moves on nicely, and promptly. Long's Chapel is always present in the finances of their church. When the quarter ends the pastor's salary is paid. We were pained a few days ago by the sad news of Mr. T. E. Longests death. He died in Dalton, Ga. His remains were brought to Graham and we laid him away in the town cemetery to await the resurrection morn. Burial services by the writer To his many friends here and in Dalton, Ga. we offer the consolation of God's Word. A young man fallen in the prime of life. I understand that he feared not death Not dead only gone before.

The annual address which conference ordered published will be sent out in a few days to those who paid at conference. Should those who have paid fail to get the address in a week or two please let me know at once. If you have changed your post office since conference please notify me of said change.

I would like for some one to give me the post office of J. E. Langston, and of A. D. Leonard

P. H. FLEMING.

Graham, N. C., May 15, 1893.

The Christian Sun.

THURSDAY, MAY 25, 1893.

REV. W. G. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER

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THE CHRISTIAN SUN,
RALEIGH, N, C.

EDITORIAL NOTES.

See C. J. Parker's Insurance ad. on last page.

Children's Day should be observed in June by our people.

Rev E. T. Iseley says, the Va Valley Christian Conference will meet 31st of Aug.

Children's Day Programs are for sale by us in any quantity. Price 5 cents each, or 50 cents per dozen.

Many complimentary letters have been received about Rev. Alice A. Draper's articles which have appeared in the SUN occasionally.

Any one desiring to locate at Elon College, will do well to examine the house and lot which J. E. Long offers for sale. It is convenience completed.

The time for accepting the offer to get Britannica for $20 with us has expired, and any wishing one should now address John B. Alden, 57 Rose St., New York.

The June number of *Christian Thought*, published by Wilbur Ketcham 2 Cooper Union, N. Y., is before us. As usual its subject matter is what the name indicates. Price $2.00 a year. To clergymen $1.50.

The Editor of the SUN left for Eastern Virginia yesterday to attend the laying of the corner stone of the Norfolk Memorial church. He will remain a week or so in that section in the interest of the SUN. Do not disappoint him.

On page 300 you will find an ad. for Benj. W. Hitchcock, 385 Sixth ave , New York. We have secured a copy of the law Book and can recommend it. We have also received a quantity of the music and pronounce it superb This is good music cheap.

Rev. M. L Hurley and wife will attend the Commencement at Elon College in June. Bro. Hurley will spend June, July and Aug. at Elon College looking after the building of his dwelling. His wife will spend three months visiting friends in North Carolina and Eastern Va.

We have received the first number of the new magazine published by the Christians in Japan. The machanical make up is good, and that is all we can tell about it. We think that Bro. Woodworth must be meeting with fine success in Japan or he would not have been able to have gotten out a magazine full of so many queer marks so soon as this. May God bless the missionary work.

GRAHAM, N. C., May 22, 1893.

CLEMENTS & MOOD,
Raleigh, N. C

DEAR BRETHREN:—The box of books to hand today. Thanks for the same. I have not had time to examine very minutely, but think you have certainly given me a good job.... I am much pleased with your work, and desire to return thanks for the kind notices which you have given from time to time of the Address. Hastily.

Yours very truly,
P. H. FLEMING.

From the above taken from a private letter you will see that Bro. Fleming is in possession of the books containing his address before the conference and is ready to supply all who desire copies. We have seen nothing better on "The Christian Church" than his address.

Elon Commencement will be held this year on June 6, 7, and 8, and should be attended by every one interested in our cause—the cause of Christianity. The program is as follows:

Tuesday, 6th, 8 P. M.—Speeches by the Societies Representatives, Clio: J H. Jones, W. J. Graham; Psiphelian: Ella Johnson, Emma Williamson; Philologian: W. P. Lawrence, W. D. Harward.

Wednesday, 7th, 10 A. M.—Baccalaureate Sermon by Rev. James Maple, D. D., of Milford, N. J.

3 P. M.—Musical and class exercises.

Thursday, 8th, 10 A. M.—Graduating Class: W. C. Wicker, J. W. Roberts, J. E. Long, R. H. Peel, W. H. Albright, J. W. Rawls, Annie Graham, Elijah Moffitt, B. F. Long, S. E. Everett.

3 to 4. P. M.—Art Exhibit.

8 P. M.—Annual Reception.

Graduating class this year is larger than has ever graduated from Elon College.

No greater evidence of the vast trade and industrial development of the new life and activity reported in Baltimore could be given than is found in the publiction of a 64-page special issue of the Baltimore News devoted to the progress and paosperity of Baltimore and the South. This is the largest paper ever published south of New York, and its list of contents is the most remarkable ever seen in any one issue of any daily paper. Ten Southern Governors write of the resources and advantages of their respective States. Hon. Robert P. Porter, the Superintendent of the Census, gives an official census review of the South. Mr. Richard H. Edmonds, under whose editorial charge this issue was prepared, writes of the condtions of the South prior to the war, and of its progress since then, and editorially discusses every phase of Southern advancement.

The Name Christian.

We regard the chapter from the pen of Rev W. W. Staley in Five Cardinal Principles Defined, so replete on this subject, that we think it best to continue it on our editoral page until the readers of the SUN have the last word of it.

History sustains the claim to this name as the proper title for the church of Christ. Profane writers, who rank as standard authority, when they refer to the history of the gospel church, call it the Christian church. Josephus, Ant. 18:3 –§3, employs this language: "Now, there was about this time (A. D. 33) Jesus, a wise man, if it be lawful to call Him a man, for He was a doer of wonderful works,—a teacher of such men as receive the truth with pleasure. He drew over to Him both many of the Jews and the Gentiles. He was [the] Christ; and when Pilate, at the suggestion of the principal men amongst us, had condemned Him to the cross, those that loved Him at the first did not forsake Him, for He appeared to them alive again the third day, as the divine prophets had fortold these and ten thousand other wonderful things concerning Him; and the tribe of *Christians*, so named from Him, are not extinct at this day." As an example of profane historians I quote the first sentence in Gibbon's Decline and Fall of the Roman Empire: "In the second century of the *Christian Era*, the empire of Rome comprehended the fairest part of the earth, and the most civilized portion of mankind." That is the idea that pervades the history of civilized nations of nineteen centuries. Christianity is the one religion that engages the attention of the historian and calls forth words of praise from most skeptical pens. Ecclesiastical history treats the subject as the history of the Christian church. There starts with Christ a new period in the history of the world, and it gathers strength as it comes from Bethlehem, with the babe over whose birth the heavenly host sang "Glory to God" and *to* whom the wise men bowed and presented their gifts of gold, frankincense, and myrrh; on by Gethsemane, and Calvary, and Joseph's new tomb, and the ascension, down through the blood of martyrs and brotherly love to this present age. This history in its life and its blessing for the nations has had its power in this grand fact. Whatever divides this idea into fragments weakens the saving force of this new life. The church in its aggregate life and work ought to keep this one idea before the world. There is no saving influence outside of this. Take this out of any denomination and there would not be enough left to save one soul. But some might ask, "Why is it then that you, as a people, do not succeed better and save more souls?" The answer is plain. The large bodies around us are not in sympathy with us. They look upon us as the Jews did upon Christ. The Jews prevented Christ from doing what He might have done with their sympathy and prayers. The doctrine of Christ required the surrender of many forms of Jewish thought and practice. The position held by the *Christians* pleads for a surrender of sectarian names. Men are unwilling to recognize such a plea But such a surrender involves the loss of of no principle that has in it any gospel power or saving force. If all denominational titles were surrendered, there would still remain the same fundamental doctrines of this religion, and the same demands of gospel life. All that would be lost in such a course would be worldly honor, and fame. It might be the great Hudson losing her idenity at the Atlantic; but she would be all the purer for that. That is what all need to lose themselves in Christ. All thought, and love, and work of God's people should be for Christ and the salvation of souls. But with many gospel ministers they do more work for their church than for the head of the church. They refer all their labors, all their thoughts, all their efforts to this one aim of building up the interests of their church. God demands of us more than this

This inquiry would be incomplete if it failed to refer this matter to the word of God That is the source of all things to the church. It is a revelation of God's will to man. It is higher in authority than usage, or history, or the acutest moral sense. It is final as authority for man in all matters of faith and practice This word seems to sanction the name *Christian*, and this accords with what has been written before. The comment of Matthew Henry on Ephesians 3:13, sustains this view: "The universal church has a dependence upon the Lord Jesus Christ; *of whom the whole family in heaven and earth is named.*" The Jews were wont to boast of Abraham as their father; but now Jews and Gentiles both are denominated from Christ; so some.

While others understand it of the saints in heaven, who wear the crown of glory, and saints on earth, who are going on in the work of grace here. Both the one and the other make but one family, one household: and from Him they are named *Christians*, as they *really* are such; acknowldging their dependence upon, and their relation to, Christ."

[To be Continued.]

The Sunday School Convention.

Dear Mr. Editor:—We are very glad indeed to know that so many of the brethren are being more interested in our Convention work. Have already received quite a number of important subjects to be placed in the program. Let all, *at once*, who are interested, send in such subjects as they may wish presented in the Convention. Don't delay as we are arranging the subjects for the program. Remember the N. C. and Va. Christian Sunday school Convention meets with Union (Alamance) Tuesday before the 4th Sunday in July, and that YOU are expected to be present and take part in the work of the Convention.

Yours fraternally,

J. L. Foster.

Elon College Commencement.

The exercises at the approaching commencement will be of universal interest. There are ten members of the senior class. The largest class we have every had to graduate. The meeting of the Trustees, the sermon, the address, the speeches of the representatives of literary societies, the concert, the graduating exercises, the meeting of friends and the renewal of friendships, etc. ,etc. It is worth a great deal to know the people with whom we labor, and the young men and women who go from these halls are to take places in our congregations. The preachers should know them. We hope to see a large gathering of friends. You can spare a few days. Come to commencement.

W. S. Long.

To L H.

Dear Sir:—I missed getting the Sun of May 4, till the 16th, hence no reply to you till now.

I am glad to find you interested in the salvation of your soul, and I sincerely pray that you may soon become a happy and useful Christian man.

At the earliest moment I can give the matter the necessary attention, by the help of the Lord, I will prepare and preach a sermon as suggested in your letter, of which due notice will be given.

Sincerely yours,

J. P. Barrett.

Wake Chapel.

Last Saturday and Sunday were spent with the church at Wake Chapel, N. C. The congregations were good both days, and the services pleasant.

Saturday night was spent with the family of Bro. Wm. Utley. He is in quite feeble health; but his confidence in God is unshaken, and he is trusting in Jesus, his Saviour.

W. W. Johnson, Lennie Ballentine, J. T. Rowland and Dr. B. S Utley all showed us acts of kindness

Suffolk Letter.

Last Friday was memorial day here It was an ideal day. The attendance was very large. The decorations on the graves were profuse and tasteful. The G. A. R music rendered by the combined choirs of the churches was touchingly sweet and inspiring. The address by Rev. J. N. McCormick of the Episcopal church was very fine and well delivered. The march to Willow Hill and thence to Cedar Hill cemetery to appropriate music by the Suffolk Band was significantly solemn and pleasing. The behavior for the day was a credit to any community The memory of our soldier dead and loved ones departed in a time of peace was duly revived by military and band, by speech and song, by flowers and visits to their graves. The most precious acres to patriots and Christians are those acres where soldiers and believers lie buried. Our richest inheritance is what is left us by those departed. The beautiful flowers with which we decorate their graves will fade away, but the memory of their lives will live while we have our reason and being.

ANOTHER ADDED.

At 11 a. m. of this same day we laid the remains of Mrs Mary M Rawls to rest in Cedar Hill. She had been in declining health for months and passed away on Thursday. Her husband, Alisha A Rawls, was buried March 13, 1890. At that time they resided near Holy Neck, since then Mrs. Rawls with her two sons and two daughters moved to Suffolk where she ended her pilgrimage. She was a sister of Mills Watkins of Windsor. She was a woman of faith and lovely Christian experiences. Devout in her disposition She cultivated her religious convictions which were more to her life than all besides. She closed her life in peace to enter upon joys eternal

Next Friday promises to be a red letter day in the history of the Norfolk Christian church. The corner stone will be laid with imposing ceremonies and distinguished orators will lend the power of human speech to which involves the salvation of many souls. Dr. Jones deserves the co-operation of all the church in this noble and promising enterprise. His co-workers in Norfolk are loyal and enthusiastic in their efforts to further the work.

Quite a little company will attend Elon commencement from Suffolk, and they have read so much of it that they expect to see and hear things worthy of the long trip.

W. W. Staley.

May 22, 1893

Once More I Come.

The Sun of May 4th did not reach me at all. May 16th I borrowed a copy and I find in it Bro. Holland's rejoinder. It is not my purpose to reply to him except to say:

1. Mr. H. says I see my mistake now. I am astonished at that statement, coming from a beloved brother minister, when there is not the shadow of reason for it. I am more fully convinced than ever that Paul said what he meant, and meant what he said.

2 He says that I have confessed that women did preach in the apostolic age." I am astonished at that statement, coming as it does, from a beloved brother minister, when I have said no such thing. What I did say was that there were women in Paul's day, as men, who wished to preach, but Paul would not allow it—altogether a different fact.

3. Bro. Holland declared that the Bible said women did preach. I called for book, chapter and verse He could not give them, but excused himself by giving a" synonym." That is a poor answer to an italicized statement that they did preach. He could not sustain his own declaration.

The main purpose I have in this article is not so much to answer Bro. Holland, but to answer some correspondents who shoot at me in ambush.

A few days ago I received a letter from a familiar post office in a hand writing which is by no means strange to me. On opening it I found it contained only a little pamphlet entitled: "Jesus Christ, the Emancipator of Women." For the moment it did not occur to me that it was a shot at me on the women preaching question, but when I read it I found out that it was even that. Very well. I am always glad to have attention, and especially so in this case, as it turns decidedly in my favor. The pamphlet was written by Rev. C. C. Harroh, a strong advocate of the right of women to preach He says plainly: "There were good reasons for saying: Let women keep silence in the congregations at Corinth; where the people revelled in excesses of wealth and luxury; where they abandoned themselves to vice and profligacy; where hundreds of bold courtezans appeared on the streets and public places, and the name Corinthian, as applied to woman, meant a bad character," etc. Now I want Bro. Holland, sister Adams and others to note this fact well. They have done all they could to make it appear that Paul did not mean what he said. but here is Rev. C. C. Harroh, a bold defender of the right of women to preach, admitting that there were good reasons why Paul should have so forbidden the Corinthian women to preach. Mr. Harroh says that it was because of their excesses in wealth, of vice and profligancy and that the name "Corinthian" meant a bad character, as applied to women.

He plainly admits that Paul forbade the Corinthian women to preach, and then gives his reason as above. I think Paul made no allusion to the reasons which Mr. Harroh assigns, but he did give reasons, and Paul's apply to womankind, and not to "Corinthian" women only. His reasons were: "Adam was first formed then Eve And Adam was was not deceived, but the woman being deceived, was in the transgression." I do not known where Mr. Harroh got authority for what he said Paul's reasons were, but the above is what Paul said himself. See 1 Tim. 2:13, 14. I should like to know now how my critics enjoy having their main prop knocked from under them by a champion of their own cause. The Sun's readers who are interested in this question may decide now for themselves whose reasons why women should not preach they will accept Mr. Harroh's, or Paul's. Paul forbade it and Paul gave his reasons. I prefer Paul's own statement to that of any uninspired man.

From the forgoing my friend who shot at me from ambush, perhaps now sees that his shot proved to be a boomerang, and the ball strikes him and the friends of woman's right to preach, instead of myself.

J. Pressley Barrett.

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Durham, N. C.

THE CHILDREN'S CORNER.

My Dear Children:—

After the lapse of a week the Corner is here again, and we give you a merry greeting. It is earnestly hoped that the many cousins who have been writing to the Corner, and those who do not write, will pardon me for the times I have missed having the Corner and I will try not to allow another Sun to go out without a word for the cousins.

Now the work for the Band has been neglected considerable of late; what shall we do about it? The old bad man and all the little folks, and big ones too, who belong to his band are just as faithful as can be They work all the time; why can't we?

Hoping to hear from all of the girls and boys of the Band, I am

Cordially yours,
Uncle Tangle.

Milltown. Ala , May 8th, 1893.

Dear Uncle Tangle:—I was indeed sorry when your told us how you would go to the office and fail to get any letters for the Corner. I know how it is to be disappointed when one is expecting a letter and fail to get it. I have a dear brother in Tenn. and when we are expecting a letter and fail to get it we are expecting a letter and fail to get it we are sadly disappointed. Yet we are all subject to disappointments in this life. Beautiful spring is here and it is very pleasant to live in the country to see the beautiful flowers and hear the birds sing, it makes us think of our creator and all his goodness. I will answer Una Davis question, Jonah was sent to Nineveh to preach unto the people. I will also ask a question: Who was Enoch's father. Enclosed please find half dime for the Band. With much love for you and the cousins.

Your little niece,
Ada Stephenson.

Ada, you have written us a nice letter, and I hope that all through your life you will manifest that sympathy for your fellows that will help them on their way to heaven.

Double Head, Ala., May 7, 1893.

Dear Uncle Tangle:—Well as I was reading the Sun this evening I thought I would try to Write you a short letter as it is my first time, and of course you will excuse my letter this time. My dear little sister wrote to you and I said that if her letter escaped the waste basket perhaps mine will too, as I am little the largest. Uncle Tangle God has called so many of our dear friends to his home here of late until every thing is so sad, may it not be long before he calls us there where we will meet them to part no more. Uncle Tangle I will ask you to pray for me for I want to meet my dear friends to part no more. Next Sunday is our regular meeting day at Antioch. Well I guess I had better close for fear my letter will find its way to the waste basket.

Yours lovingly,
Clara G. Hamlin.

Clara, here is your letter, and a very nice one it is too; write again. The good Lord does not take us from this life until our work has been accomplished here.

Milltown, Ala., May 9th, 1893

Dear Uncle Tangle:—Here comes a little school boy. But our school is out now and our teacher Prof. Fuquay and wife have gone on a visit to their former home Doles, Ga.; hope they will have a pleasant time. I am helping papa work on the farm since school is out. He says that if I will be real smart I may go fishing soon and I am going to try it. For I enjoy fishing very much. Rev. Jubilee Smith gave me ten cents of which I will send five cents for the Band. With much love for you and the cousins.

Your wee nephew,
Jubilee Stephenson.

Jubilee, my boy, you have a glad welcome to the Band. It is hoped that you will become as useful a man as the Rev. Jubilee Smith. You will try to, won't you?

A Literary Sensation.

"Uncle Tom's Cabin" has certainly "broke loose"! The copyright on this most famous of American novels, by Mrs. Stowe, has recently expired, which frees its publication from the monopoly of the highpriced publishers, and though in anticipation of this fact they have within a few months greatly reduced its price, now that it is really "unchained" the consequences are something surprising. John B. Alden, Publisher, of New York, issues several editions, selling them only *direct* (not through agents or book sellers); one in good type, paper covers, for 5 cents, sent post-paid, or the same bound in cloth for 10 cents with postage 7 cents extra; also an excellent large-tyve edition, on fine paper, handsomely bound in cloth for the price of 25 cents, postage 20 cents Surely a copy of "Uncle Tom's Cabin" will soon be found in every home where it is not already Mr. Alden sends a 32-page pamphlet describing many of his publications free, or a catalogue of 128 pages of choice books, a veritable "literary gold mine" for book-lovers for 2 cents. Address John B. Alden, Publisher, 57 Rose St., New York.

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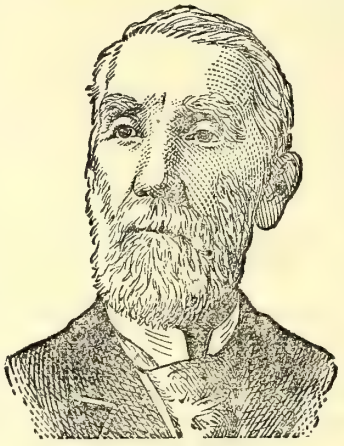

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J. R. White, M. D., Birmingham, Ala.

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Love as an Essential Element of Mankind.

ELON COLLEGE MONTHLY

Love has truly been acknowledged to be the most potent element in life, and life without it may indeed be compared to the "world without a sun."

What is it that makes our grandest, noblest characters in life. It is that instinct that gives them a higher ideal of life. Something to look up to, to reverence. In that ideal of mankind are seen the qualities that will give one a purer and higher aim for his own, in some object that they have in view in striving to attain, thus you imitate them because you love them and in so doing you elevate your own life imparting a benefit to you.

No life is complete without first experiencing love,—hope is without aim and man is but miserable until he realize this influence with soothes all cares and troubles; and satiates all desires and expectations in life.

One who loves has something to live for. For our lives are brightened by love, our energy increased, our aspirations made stronger. Without this perpetual melody of humanity in the heart, man would be worthless, sailing on the grand old ocean of time not caring how life drifted.

Love is also an essential element in regard to health; no one can be happy without love. We all know that it is a pleasure to be loved Life would be a burden if we thought no one loved us It is often that it causes us to be discontented, dissatisfied with life and makes us want to drown cares in the baser habits.

With love our happiness increases—our selfish nature is forgotten and in striving to do for another's happiness, contentment comes in and that is the true essence of health and happiness. Love causes us to have a more elevated idea concerning a moral character and thus prepare us better for eternity.

Without love mankind would not be cognizant of the poor and we would not work for the elevation of mankind generally. For were it not for the love we have in our hearts for souls of others we would not endeavor to send the gospel to other nations and to the heathens at home and aboard, that they might know the goodness of God, teaching them to worship him as the maker and ruler of every good and perfect thing. Without it we too would be unable to appreciate his wonderful love for us, or to understand the passage—"Love thy neighbor as thyself"

Without the love of Christ in our hearts we would not be prepared to die, which is the most important element in our subject.

True love also in a manner elevates the intellect. The poet Browning says—"All love renders wise in a degree, and the most gifted minds have been the truest lovers." Great souls make all affections great. They elevates and consecrate all true delights.

"Oh love! pure love! Thou art the fountain of all comfort and without the man is but a brute."

FLORENCE LASSITER.

Nice to Pastors.

FOSTER'S MINISTERIAL RECORD AND PASTOR'S DIARY is now ready! A new and complete Record and Diary for the use of Ministers of all Denominations. Conveniently arranged for a weekly diary of all pastoral work, and a complete record for 160 sermons with appropriate and corresponding blanks for use of choir and pulpit announcements, about 360 pages, price per copy 50c. or 3 for $1.40 post paid.

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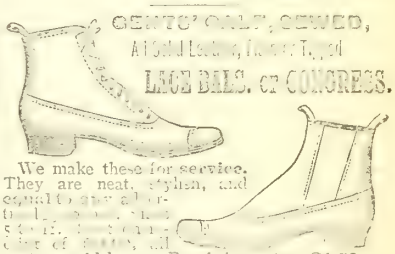

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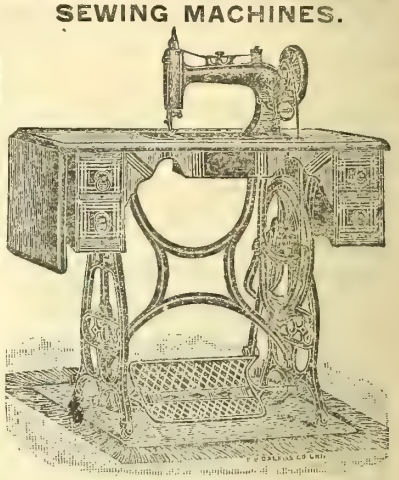

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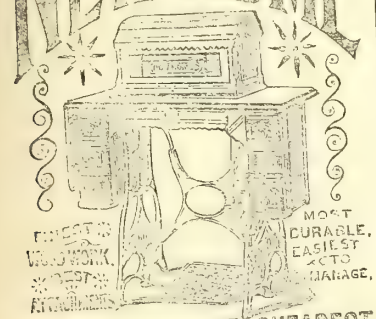

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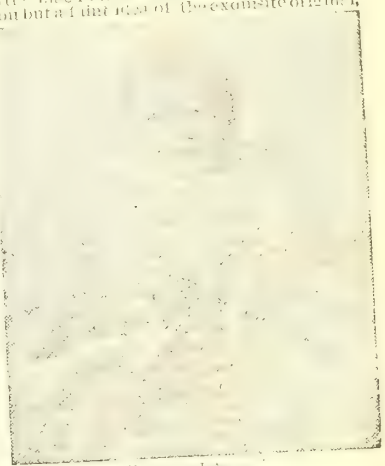

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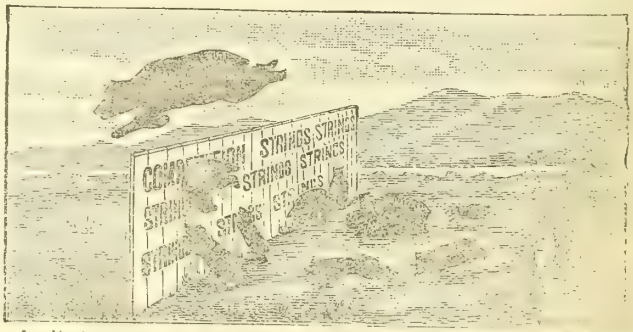

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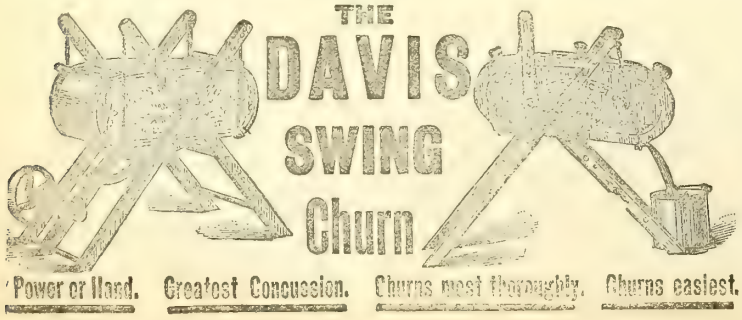

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Lv Richmond	12 45 pm		12 50 am
Burkeville	2 51		2 40
Keysville	3 35		3 18
Ar Danville	5 55	7 25 am	5 35
Greensboro	8 00	9 20	6 54
Lv Goldsboro	2 35 pm	†7 45 pm	
Ar Raleigh	5 55	11 10	
Lv Raleigh	4 40 pm	6 15 am	
Durham	5 37	7 15	
Ar Greensboro	4 30	9 15	
Lv Wins'n S'l'm	†6 40 p m	*8 00 a m	
Lv Greensboro	8 10 pm	9 30 am	659 am
Ar Salisbury	9 50	11 04	812 am
Ar Statesville		12 03 pm	
Asheville		4 25	
Hot Springs		5 57	
Lv Salisbury	9 55 pm	11 14 am	8 17 am
Ar Charlotte	11 10	12 40	9 25
Sprt burg	1 56 am	3 36	11 37
Greenville	3 07	4 24	12 28
Atlanta	9 00	11 00	4 55
Lv Charlotte	11 30 pm		9 35 am
Ar Columbia	6 00 am		1 20 pm
Augusta	10 00		4 25

NORTHBOUND	No 10	DAILY. No 12.	No 38
Lv Augusta	6 00 pm		12 30 pm
Columbia	10 50		3 50
Ar Charlotte	6 00 am		7 30
Lv Atlanta	9 20 pm	8 05 am	12 45 pm
Ar Charlotte	6 40 am	7 00 pm	8 05
Lv Charlotte	6 55 a m	7 45 pm	8 15 pm
Ar Salisbury	8 17	9 15	9 24
Lv Hot Springs		12 09 pm	
Asheville.		2 45	
Statesville		7 47	
Ar Salisbury		8 37	
Lv Salisbury	8 27 am	9 52 pm	9 29 pm
Ar Greensboro	10 10	11 20	10 42
Atwsn S'l'm	*11 30 am	†1 00 a m	
Lv. Greensboro	10 20 am	11 35 pm	
Ar Durham	12 11 pm	3 35 am	
Raleigh	1 09	6 00	
Lv Raleigh	1 28 pm	†8 45 am	
Ar Goldsboro	3 05	12 05	
Lv Greensboro	10 20 am	11 35 pm	10 47 pm
Ar Danville	12 01 pm	1 15 am	12 01 am
Keysville	2 45	4 05	4 05
burkeville	3 25	4 51	4 51
Richmond	5 30	7 00	7 00

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Mixed train leaves Keysville daily except Sunbay 3 30 A. M.; arrives Durham 11 55 A M Leaves Durham 7.45 A M. daily except Sunday; arrives Oxford 9 20 A M, Keysville 3 00 P. M

Additional trains leave Oxford daily except Sunday 4 15 p m; and 12 20 p m, arrive Henderson 5 10 and 1 05 p m Returning leave Henderson 6 30 p m and 2 30 p m daily except Sunday; arrive Oxford 7 25 p m and 3 1[illegible] p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; between Danville and Augusta.

On 37 and 38, Pullman Buffet Sleepers between Richmond and Danville, uniting at Danville with Washington and Southwestern Vestibule limited for Atlanta carrying Pullman Sleeper New York to New Orleans and Augusta, and dining car New York to Montgomery

Trains 11 and 12 Pullman Buffet Sleepers between New York, Washington and Hot Springs via Salisbnry and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth Va via Atlantic and Danville RR.

E. BERKLEY, Sup. GREENSBORO, N. C.
J. S. B. THOMPSON, Sup. RICHMOND, VA.
J. H GREEN, Gen'l Mgr,
SOL HAAS, Traffic Manager,
W. A. TURK, G P. A. WASHINGTON, D C.
S. H. HARDWICH, A. G. P. A ATLANTA, GA.

RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 189

TRAINS MOVING NORTH.

	No. 34. Pass. and Mail. Daily	No 38. Pass. and Mail. Daily Ex Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Pl'ns	7 14	1 39
Macon,	7 22	1 46
Arrive Weldon,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m.
Macon,	1 13	7 06
Warren Pl'ns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a. m., 2.00 p. m Arrive at Franklinton at 8 10 a. m, 2.52 p. m. Leave Franklinton at 12 30 p. m., 6.05 p. m Arrive at Lousburg at 1.05 p. m., 6 40 p. m. JOHN C WINDER, Gen'l Manager WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R R.,

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

	No. 41 Pass. & Mail.	No. 45. Freight & Pass.
Leave Raleigh	4 00 p. m.	8 35
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	3 35
Arrive Hamlet,	7 20	8 10 p. m.
Leave "	7 40	
" Ohio	7 40	
Arrive Gibson,	8 15	

GOING NORTH

	No. 38. Pass. & Mail.	No. 40. Freight & Pass
Leave Gibson,	7 00 a. m.	
" Ohio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron.	9 26	9 31
Sanford,	9 52	10 55
Moncure.	10 16	12 10 p.m.
Merry Oaks	10 26	12 50
Cary.	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsborro Road.

Leave Pittsboro at 9.10 a m., 4.00 p. m arrive at Moncure at 9.55 a. m. 4.45 p. m

Leave Moncure at 10.25 a m, 5.10 p m arrive at Pittsboro at 11.10 a. m 5.55 pm

At Youngsville N. C.

Last Saturday and Sunday were the appointments at youngsville. The congregations were very good both on Saturday and Sunday. The Sunday school is also doing well

The people in the community are rather low spirited. Several of them had held their cotton for a higher price, but now are forced to sell at low prices. No man can afford to make cotton at the present prices.

Dinner was taken Saturday with that ever energetic persevering brother, W. T. Young. A little while was spent pleasantly with the family of Bro. A. L. Allen, Saturday night was spent with the interesting family of Bro. M. C. Winston, and dinner was taken Sunday with our old friend Dr. P. R. Hatch, Sunday morning went to see sister Harris, she has been an invalid and great sufferer for some time May the Lord restore her to health.

From Berea, Norfolk Co.

DEAR SUN:—On Tuesday night following second Sunday, Rev. Rodger Charnock preached for us It was not the pleasure of the writer to hear him, but I have heard his remarks on that occasion commended. On the fourth Sunday, same month, it was our pleasure to hear Rev. W. T. Herndon preach (what we considered a grand sermon) Last Sunday the 7th inst. Rev. R. D H. Demarest (in the absence of our pastor) gave us another one of his good sermons. So you can learn from this, that we are blessed down this way with a good supply of gospel seed from different sowers. And I would like to add, that we have been fortunate in geting good seed and good sowers—men who know how to rightly divide and scatter them over the soil. I believe if they fail to spring up and bring forth fruit, it will be not in fault of the sowing neither the seed, but in fault of the ground upon which they fell Our Sabbath school seems to be doing well under the leadership of our young brother, F. L. Curling. We love the Sabbath school and we hope, that by it we my accomplish that for which it was designed.

Yours in Christian love,
M. W. HOLLOWELL.

Great Bridge, Va., May 14, 1893.

Receipt Column.

D W Waynick $2.00, Jan '94.
J N Williamson $2.00, Sept. '93.
David Micheal $1.00, March '93.
Samuel Ireland $1.00, Aug. '93.
I N W Garrison $2.75, June, '93.
P H Apple $2.00, July '93.
W C Rich $2 00, June '94.
C D S Farmer $2.00, April '94.
Miss Bettie Jordan $4.00, Nov. '93
J H Boyd $1.00, July '93.
H C Newcomb $3 00 July '93.
J W Jones $2 00. Jan. '94.
J D Grissom $1 00, Nov. '93.
Mrs. Daniel Brothers $2 00, Feb. '94.
Jas A Sparkman $1.00, Nov. '93.
T J Clements $2,00, Jan '94.
H C Olive $ 50, Nov. '93
Rev J W Fuquay $1.00, July '93.
J E Ballentine $1 00, Nov. '93.
J F Coghill $2.00, Jan. '94.
T J Kernodle $2 00, Feb. '93.
Mary E Sutton $2 00, Sept. '93.
H Keck $1.00, Oct. '93.

When you speak or even think of spring medicine, how quickly Hood's Sarsaparilla comes into your mind. Take it now.

Summer Excursion Rates, Season Of 1893.

The Richmond & Danville R. R, begs to announce that commencing June 1st, Summer Excursion Tickets will be placed on sale at all coupon ticket offices in Virginia and North Carolina an very low rates for the round-trip. These tickets will continue on sale until September 30, 1893, inclusive, and will be good for return trip until October 31st, 1893, permitting stop-overs on going and return trips at all resort points Send for Summer Homes Folder and apply to any agent of the company for information as to rates and schedules, or to W. A. Turk, General Passenger Agent, Washington, D C.

Excursion Rates to Raleigh

To enable persons to visit Raleigh at the time Ex-President Jefferson Davis, Remains will pass there en route to Richmond Va., for re interment, the Richmond & Danville R. R., will sell tickets to Raleigh, N.C., and return at following rates for the round trip. For individuals, one and one third first-class fares for the round-trip; for Military Companies, in uniform, twenty-five or more men traveling together on one ticket in each direction, two and one half cents per mile one way for the round-trip. Tickets on sale May 29th and 30th, good returning until and including May 31, 1893.

RATES TO RICHMOND VA.

For reinterment of Jefferson Davis' remains the Richmond & Danville R R. will sell tickets to Richmond, Va, and return, at following rates for the round-trip: For Individuals, one and one-third first-class fares for the round trip. For Military Companies in uniformAtwenty-five or more men traveling together on one ticket, in each direction, one first-class fare for round-trip. For Confederate Veterans Organizations, wearing uniforms or badges, twenty five or more traveling together on one ticket in each direction, two and one half cents per mile one way for the round-trip Tickets on sale May 29th and 30th, good returning until and including June 3rd, 1893.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS

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Louis Mollenhauer, Director, Henry Mollenhauer's College of Music
Brooklyn, N. Y., Feb 10, 1892.
Messrs. John F Strat on & Son:
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Yours truly. LOUIS MOLLENHAUER.

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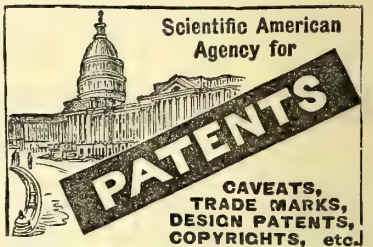

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By able, conservative management, safe investments, big rate of interest, low death rate, the Northwestern has won the love and applause of its policyholders and the respect and admiration of all who are acquainted with it.

Mr. J. S. Carr, Durham, N. C., under date of Oct. 24, '92, says: "I am pleased to say that I have been insured in the Northwestern since 1887, and I am greatly pleased with my investment, so much so, in fact, that I have since taken out three additional policies making altogether $50,000, the full limit on a single life. I do not hesitate to commend the Northwestern to my friends."

Mr J.H.McAden, President Merchants' and Farmers' Bank, Charlotte, N.C. says: think the Northwestern, without exception, one of the soundest organizations and the best for the policyholder. I now hold three policies in this company. My dividends are much larger than in other companies in which I carry insurance. The affairs of the company are safely and conservatively managed; they pay promptly and are exceedingly fair and liberal in their dealings with their policy-holders."

Mr. R. B. Raney, Raleigh, N. C., under date of April 1, '93, says: "I have held a policy in the Northwestern for a number of years, and am satisfied it has do superior.".

C. J. PARKER, AGENT, RALEIGH, N. C.

State Library

The Christian Sun

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"Looking unto Jesus the Author and Finisher of our faith."

VOLUME XLVI. RALEIGH, N. C., THURSDAY, JUNE 1, 1893. NUMBER 22.

The Christian Sun.

The Organ of the General Convention of the Christian Church.

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.

2. The name Christian, to the exclusion of all party or sectarian names.

3. The Holy Bible, or the Scriptures of the Old and New Testaments, sufficient rule of faith and practice.

4. Christian character, or vital piety, the only test of fellowship or membership.

5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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Renew your subscription.

Suffolk Letter.

Rev. W. G. Clements, the editor of the "Sun" has been in Eastern, Va., since last Wednesday. He add to his long list of friends wherever he goes, and is adding the list of subscribers at the same time. He attended the laying of the corner-stone of the Norfolk Church last Friday and took part in the exercises. He went to Cypress Chapel yesterday with Rev. H. H. Butler and will spend several days in that vicinity.

The ceremonies at the laying of the corner-stone of the Norfolk Church last Friday were very impressive and beautiful. There was a good attendance though not as many as provided for. The dinner was excellent in quality and variety, and supper abundant in quantity. The ladies worked faithfully, and served their guests royally. After dinner the audience assembled under a large canvas on comfortable seats for public exercises. The Band enlivened the occasion with sweet music. Rev. J. P. Barrett, D. D, led the congregation in an appropriate prayer. Dr. Jones introduced the following clergyman who made most cordial and appropriate addresses. Rev. A. S Lloyd, D. D., rector of St. Lukes Episcopal Church; Rev. Jas. I. Vance, pastor of first Presbyterian church; and R A. Robinson, pastor Presbyterian Church in Atlantic City. These addresses were all very liberal and fraternal, and expressed the highest respect for and commendation of Dr. Jones in this work. The well pleased audience was dismissed by Rev. W. G. Clements. The day was very dry and very hot and so lemonade, ice-cream, ect. went like hot cakes. The walls of the church are well up and Dr. Jones appears to be in better health than for years.

Later in the day the joyous occasion was saddend by the news that little Mary Savage, oldest child of A. J. Savage and Mrs. Mamie Savage, in the absence of her mother had accidentally swallowed some poison from which she died that night. Mary with two other children were left in charge of a woman while her parents were at church. She was a sweet little darling of four. Yesterday they laid her remains to rest in the narrow house. Her spirit is with Christ for "of such is the kingdom of heaven." Deepest sympathy is felt for brother and sister Savage in this sudden and painfull bereavement.

Maj Saunders of Cypress Chapel a widely known and respected gentleman has been confined to his bed for several weeks with some serious affliction. His many friends anxiously await the course of the disease, desiring greatly his recovering.

W. W. Staley.

May 29, 1893.

Notice.

The Committee on Division of the will meet at the home of the chairman some time during Elon commencement

J. W. Holt, Ch'm.

Dear Bro. Clements:—Yesterday I was with the Mt. Auburn congregation, I was indeed glad to see them again for it had been 2 months since I had seen this dear people. The congregation was good and attentive, very little sickness in this congregation so far as I could learn. Wheat crops are very fine, plenty of fruit. T. J. Haskins, Jr. is now spending some time with his father and family. After preaching in company with brother L R Crocker of Middleburg, we stoped at Enterprize to hear a minister of the Free Will Baptists church preach, and from there we came to Middleburg, where we spent the night with brother Crocker and his dear family. We have spent today visiting friends here in town We need a church in this place and also in the growing town of Henderson.

P. T. Klapp.

Middleburg, N. C., May 28, 1893.

We have received with plaasure a catalogue of the University of N C., for the present year. It is offering a wide range of instruction, which is attracting several hundred young men to its halls. There are fifteen departments of instruction, including eighty-eight minor courses. The number of students has grown to 316, being a gain of 68 over last year; of these 53 are law studnts and 17 medical and pharmacy students; 27 have already graduated at college and are pursuing abvanced or professional studies. They come from Vanderbilt University, Davidson College, Wake Forest College, Guilford College, Washburn College, the University of New Brunswick, and the University of North Carolina. There are four general courses of study leading to degrees: professional courses in law, medicine and engineering; brief courses for men of limited means; special courses in chemistry and other sciences, and a large number of optional courses. The Faculty includes 21 teachers; there are six scientific laboratories and museums, 11 buildings, libraries, reading rooms, Y. M C. A. room, athletic grounds, gymnasium, etc., etc., There are seventy scholarships giving free tuition. Any deserving boy can get help. The Deems Fund for loans amounts to 16, 000 dollars

Catalogues, pamphlets, etc, are sent free to anyone who will address President Winston at Chapel Hill,

Golden Rule Meditation On Fearlessness.

Lord, I am not worthy to receive thee for myself; thou hast enabled me also to bes ow thee o others. My own prayers are too weak to deserve the assurance of faith, yet thou hast granted me also to remove th doul s to others. By my trembling and stammering words thou hast made others strong, and strengthened me as well. What anointing of power thou hast poured on my beggardly service! Yet still I bear me like a beggar, and when thou dost set before me a deed to be done I look on the weakness thou hast crowned rather than on the crown of might thou hast placed on my weakness. Nay, I am the King's man, earth slave no longer! His herald shall speak of authority. Let not the ambassador of the Most High tremble before men. I will be bold about my Father's business. Yet ever—be this my sincere and constant prayer, near Father—do thou abash my headstroug pride with frequent failure. Warn me from my weakness by clear disclosures of it. Drive me by my defeats to thy victories. Do I seek thy glory only? Gloriously prove it to me by de troy ng my own. Yet I shall be exalted, for thou wilt work through me. Yet I shall be proud, as a subject of his king, as a child of his father. Yet I shall be strong, and masterful, and fearless; strong in the Almighty, masterful because full of my Master, and fearless before men because I fear thee, O Christ, Upholder of men.—*Golden Rule.*

The Pulpit.

Eternal Life in Christ

BY REV. JAMES MAPLE, D D.

And this is the record, that God hath given to us eternal life, and this life is in his Son. 1 John 5:11.

There are two great questions that have deeply interested man in all ages of the world, and will do so to the end of time. The first is, our relation to men and things, and our real interests in this life. How can we get the greatest happiness out of this life? This is what all men are seeking and laboring for in all the relations and business of life. The second great question is, is there a future life, and if so, what will it be to us? This question can only be fully answered by a direct revelation from God. There are indications of man's immortality in his nature and posibilities also in the providential government of God, but these things leave the question shrouded in darkness. God in his infinite goodness has not left us in any uncertainty on this vital question. He "hath saved us, and called us with a holy calling, not according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." Christ has scattered the clouds that hung around the grave, and enabled us to look beyond it to a home in heaven. John, in this chapter, is speaking of the duty and necessity of believing in Christ, and the dread consequences of disbelieving, the testimony of God concerning his Son, our Lord and Savior Jesus Christ. The substance of this testimony is found in our text, which communicates two facts.

1. *That God hath given to us eternal life.* "This is the record, that God hath given to us eternal life." What is eternal life? Where shall we look for an answer to this question? There is not much light thrown on this question in the Old Testament, but in the New Testament, and especially in the writing of John, man's immortality is clearly recorded.

As life is more than mere existence, so eternal life is more than unending existence. Unbelievers and devils will have unending existence, but they will not have eternal life. The nature of eternal life is not physical, but spiritual. A man may exist physically, and yet be an entire stranger to eternal life. Indeed, all men have physical life, but not eternal life. Eternal life is more than spiritual existence. Angels are living spirits and hence have spiritual existence, and will live, therefore, forever, but we never read of their having eternal life. This life is that ideal humanity of which Christ is the first born. It is the opposite of eternal death, which is not the loss of being, but of well-being. Neither soul-sleeping nor annihilation has any claim to consideration.

The believer in Christ has eternal life now. "He that believeth on the Son hath everlasting life." Christ said, "verily, verily, I say unto you. He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." The irreligious man is morally dead. The dead regard not any thing. They are unaffected by the things that move the living, and care not for the objects of earthly ambition. They hear not the voice nor the tread of the living. Thus it is with the sinner. He sees the beauty of purity and holiness Hears not the voice of God, nor regards his threatenings. He is without God in the world. The Christian realizes the existence of God, and lives with him. He hears his voice, and obeys him. He sees him in everything in nature and providence. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." He has new thought, new loves, new desires, new hopes, and new life for new objects. Everything in this life is made subordinate to God and eternal things. He can say with Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by faith of the Son of God, who loved me and gave himself for me."

Religion in its nature and blessings is one and the same, here and in heaven. The happiness and joy of the Christian life here is living unto God being sensible of his presence, love, glory, and majesty. The happiness of heaven flows from the same foundation. There we shall see God as he is clothed in all his created glory, and shall live in sweet communion with him. The joys of the Christian life here shall expand into the sweeter and fuller joys of heaven. Hence when a man is converted and brought into Christian life here he is said to have eternal life. He is born into a new life of loving obedience to God, that grows up into the fulness of spirit life in heaven. This spiritual birth is essential to our admission into heaven, for heaven is not only a place, but also a state of purity and fellowship with God No man can be admitted into, nor can he enjoy the happiness of heaven, without this change of heart. "Except a man be born again, he cannot see the kingdom of God." Thus you see that necessity for this change of heart is founded in the nature of things, and that there is no other possible way for admission into heaven. This is a solemn fact, but men do not realize its fearful import They rush on in the pursuit of the objects of eathly ambition, and the carnal pleasures of life, just as though there is nothing higher to live for. A man may live for, and if possible attain the highest honors and the richest pleasures of this life, but when life ends what can these things do for him? He must pass on, and leave them all behind They are nothing to him then, and what has he in the great future? Nothing that can bring peace and happiness. In view of this fact Christ asks, "What is a man profited, if he shall gain the whole world, and lose his own soul?" 1 John 2:15-17.

This change of heart that brings us into fellowship with God now brings present peace of mind and comfort of heart. Then our sins are all pardoned, and when all nature feel his presence, and we realize our accountability to him, we are not afraid, nor do we dread the future; for we are at peace with him, and know that when we pass into eternity he will receive us to the arms of his love. We have nothing to dread in the future. Heaven will be our eternal home, and there we shall enjoy the society of the holy angels and of the pure and good of all ages and climes Thus you see, my friends, that the religion of Christ secures to us the highest possible joys here, and enables us to get the greatest good out of this life. Why not then accept Christ as your Lord and Master at once, and live for him and heaven? Why not? can you give any good reason for delay? Is it to your high est interest here, and will it bring richer rewards in heaven to delay? Certainly not. The Master says, "Seek first the kingdom of God, and his righteousness," "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you."

Eternal life also embraces the idea of endless existence in heaven This Christ has promised to all his faithful disciples, and he is able to do all that he has promised. He says, "My sheep hear my voice, and I know them, and they follow me and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand My Father, which gave them me, is greater than all and no man is able to pluck them out of my Father's hand." The believer in Christ is safe, and he shall live forever.

II. *Eternal life is in Christ.* God hath given to us eternal life, and this life is in his Son. "He that hath the Son hath life; and he that hath not the Son of God hath not life." How is this life to be obtained? Not by natural decent. Our parents may have this eternal life, but we connot inherit it from them. Christ "came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." This eternal life is not obtained by development of man's nature. There are a class of so called Christian teachers who propose to save man by educating him, but he needs more than education. He needs salvation, and eternal life is a gift. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." He said of his disciples, "I give unto them eternal life." Eternal life is imparted by the life giving spirit as the vitalizing force in the new nature. "God who is rich in mercy, for his great love wherewith he loved us, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. For we are his workmanship, created in Christ Jesus unto good works." "In him was life, and the life was the light of man." "For ye are dead, and your life is hid with Christ in God."

It is by repentance toward God, and through faith in Christ that we are quickened from death in sin, and made spiritual alive to God, heaven, and eternal things Christ tells us that we are sinners, and must be pardoned, or we cannot be save; that a life of obedience to him will lead us to heaven and eternal life; that a life of disobedience to his authority will bring present condemnation, and eternal ruin. "He that believeth on him is not condemned: and he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; for the wrath of God abideth on him." When a man believes these statements of Christ, and lets them govern him, they will restrain all his evil passions, and quicken him to a new life of loving obedience to God. It is in this way that "the gospel of Christ is the power of God unto salvation to every one that believeth." It is only through faith in Christ, and obedience to his teaching that we can have eternal life. Matt. 7:24-27.

It is through Christ that the Christian is kept spiritually alive. "Abide in me," said Christ, "and I in you.

So the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." The branch cut off from the vine will perish, and the Christian cut off from vital connection through faith with Christ will die spiritually.

Man has the functions for eternal life, and has more or less of it communicated to him; but the source and supply of this life is outside of himself. Here is his security. It is hid with Christ in God. It is as the spring hidden in the impenetrable rock. "The water that I will give him a well of water, springing up into eternal life.

"The element of life which issues from the parent fountain of life must also return to its primitive source. Here is warning. Though we have the functions for this life, they may be but feebly exercised because of a small supply of this vitality. We could have larger supply if we would. The reservoir may be full, the conduits, service pipes and plumbing all right, but the faucets may not be open.

"As this life is in Christ, we accept Him or remain destitute of it. 'He who has the Son has the life; he who has not the Son of God has not the life.'"

It is the nature of life to draw to itself things suitable and necessary to its perpetuation and development Life in the vegetable draws from the air, water and earth whatever is essential to its growth. On the other hand life rejects and seeks to expell whatsoeveer is hurtful. If a tooth dies and commences to decay, and thus becomes an injury, life immediately sets to work to lift it out of the jaw; and in time will do this. Thus spiritual life in the heart and mind of the believer draws to itself from the fountain of life all that is essential to its sustainance and development, and seeks to expel the relics of sin from the moral nature.

SELECTIONS.

Christian Unity.

This is one of the live questions of the present decade, pressing more and more to the front, attracting much thought and eliciting no little discussion. The end will not be reached by legislation, but by the growth of a vital principle. A dispassionate discussion of the subject will contribute to that growth, and facilitate a sound judgment on the issue. Even a casual observer must see that there have been great changes in the public sentiment of Christendom. Time was, within the memory of men now living, when denominations were at war with each other. The Methodists were pretty sure they well nigh held a monopoly of vital spiritual piety; the Baptists believed the immersed only were subjects of the Kingdom; Presbytrians were very sure that the Westminister Confession and the Shorter Catechism were essentials to genuine piety; and Protestant Episcopalians saw no way of acceptance with God but through the priestly functions of the historic Episcopate. On the basis of these differences, the religious press teemed with polemics Religious controversies on baptism, or the decrees, or apostolical succession were the rage. Men of a warlike turn armed themselves to the teeth for these gladiatorial combats. Each denominatian conscientiously believe that its presence was a necessity in every town and neighborhood. It is not so now. When has there been a religious controversy either in pulpit or press? This, at least, is a time of peace. Denominations are beginning to recognize each other.

Episcopalians have so far changed in this that they are really seeking union with other bodies. Methodists no longer discount the religion of a pious Presbyterian. A leading Baptist minister says the distinctive features of Baptists are not immersion and close communion. The upright, useful lives, the triumphant deaths of Christian, of whatever name, have demonstrated the soundness of their faith. And now fraternal messengers are beginning to carry messages of recognition and love from one to another.

Christian unity, as we see it, does not depend on exact sameness of polity or exact alignment of belief, but rather upon a full and frank recognition of each other as parts of the whole, members of the body of Christ. If one comes saying "Let us unite and be one," yet does not recognize you as a true church, trust him not. There is deception. It is not union he seeks, but rather absorption. That the times are not yet fully ripe for ecclesiastical union is apparent from the fact that there is yet lacking the fullest and frankest mutual recognition. However, Christendom is moving in that direction. A careful study of New Testament doctrine and an infusion of New Testament life with all its divine graces, will develope these tendencies as rapidly as is consistent with the normal condition of the body ecclesiastic. The ark of progress is moving, let no profane but well meaning hand touch it, lest there be displeasure from the Lord.

In the very nature of things, federation and co-operation must precede organic union. The former will come when we have reached that State that we can trust the entire occupancy of a field to another. So long as any church thinks its presence necessary in a field occupied by another, co-operation is a fiction, and organic union a long way off A time of full recognition, co-operation and federation will make the way easy for organic union.

There may be a few denominations ready to unite in one ecclesiastical body, but only a few There should be more official fraternity between different bodies. Some few are ready for co-operation and some for federation.—*Christian Advocate.*

Steps Forward in Christian Union.

N. Y. INDEPENDENT

We published last week an account of the negotiations for union between the Free Baptists of Michigan and the regular Baptists of the same State. It is a movement which has much to commend it, and it needs now only the ratification of the respective churches to be an accomplished fact.

We have no doubt the news of this projected union has proved a great surprise both to Free Baptists and to Regular Baptists, and we may add also to Congregationalists in other States. The latter have taken some not very effective steps toward union with the Free Baptists and have always been met in a kindly spirit. Their National Council has once and again commended the proposition, and has made it clear that no obstacles on their side would be put in the way On the other hand it has been supposed that union with the Regular Baptists was impossible on account of the emphasis which the latter put upon close communication, a practice which is abhorrent to the Free Baptists. Their distinctive doctrines are open communion and the denial of the Calvinistic doctrine of election and reprobation help by the Regular Baptists. We can hardly believe that this union in Michigan indicates that Free Baptists have become adherents either of close communion or Calvinism. It is much more likely that it means that the Regular Baptists of Michigan will not insist upon either the one or the other, but are ready to grant perfect liberty within their own body. This, we say, is a most happy conclusion, and if we interpret the action aright such an end of the schism between the two is a victory for Christian union.

The conditions of the union we have already given in full. The Regular Baptists "signify their acceptance of the doctrine of the freedom and responsibility of man," and the Free Baptists their "acceptance of the doctrines of grace" These terms are very indefinite, and their exact interpretation is "left to the individual, subject only to the mind of the Lord as revealed in the New Testament." Nothing could be more satisfactory than this But this is the easiest part of the difficulty to be solved. The greatest difficulty, practically, is that which has to do with open communion. On this point, according to the agreement, after stating the principle on which both agree, that "baptism should follow regeneration," it is added that it "properly precedes the Lord's Supper and all public Christian duties," and that it is "advisable that invitations to the Lord's Supper be omitted, the announcement to the Lord's Supper being considered sufficient." It will be noticed that a statement of the method of baptism by immersion is purposely omitted as something on which both agree, and that the Regular Baptists can assert that if it "properly precedes the Lord's Supper," no one should be received unless baptized by immersion; while the Free Baptist are at liberty to say that while this is the proper and orderly manner yet Christian charity respect the honest conviction of those who have been otherwise baptized. It is also agreed that "watch care" membership should be discontinued where it has existed, that is, among the Free Baptists, over those who have not been immersed, but who were admitted to the Lord's table. This is the only recommendation which seems to bear heavily upon the Free Baptists.

On the whole we desire to regard this union, which we hope will be consummated, as not a step backward toward close communion, on the part of Free Baptists, but as a step toward breadth and fellowship with the great Church of Christ on the part of the Rugular Baptists. We have no doubt that the practice of open communion is spreading among them, and that a definite enforcement of close communion, as in the late case in Kentucky, would be condemned by a very large part of their Northern churches.

We trust our Congregational contemporaries will consider with a good deal of seriousness the advance toward union made in *The Herald of Gospel Liberty*, the organ of the Christian Connection. What it says is so serious and so important that tho already given in substance in our columns, we may again repeat it more fully:

"There are no two churches, perhaps, that could so easily unite, without sacrificing the fundamental things, as the Christians and the Congregationlists. They are the same in polity; but, what is more important, they

are alike in spirit. Their preaching is similar, their open fellowship is alike, their insistence upon character as the chief thing is the same. We can see no reasons why these two bodies should not begin at once to arrange by conference and kindly overtures for co-operation, to take steps that will lead to final consolidation. There will be friction, of course, for some on both sides will begin to arouse suspicion and to contend for the last inch of none-essentials; but all those that are more anxious for the triumph of the kingdom of Heaven than for the sway of their own ecclesiastical plans, will hail the movement in God's name."

This is a very important utterance; it calls for responsive action. We believe the Congregational National Council, at its session last October, appointed a committee whose duty it is to consider such matters, and we call their special attention to this subject. Union may be talked of for years and approved generally in a miscellaneous sort of way; but unless some one takes hold of it and assumes the labor of making that concrete which is approved in the abstract, nothing will come of it except —what is very valuable, to be sure— an era af good feeling. There are very close ties of sympathy which ought to unite the Free Baptists, the Christian Connection and the Congregationalists. Union of any of these bodies should receive careful consideration, but there is no reason for prolonged delay.

The Mormon Temple Dedicated.

The dedication of the Mormon Temple, at Salt Lake City, began April 6th, and the services were to continue for a week or more. July28, 1847, Brigham Young stuck his cane into the soil, saying, "Here will be the temple of our God!" On that spot the work of excavation began February 14, 1853, and the corner stones were laid April 6, 1853, now forty years ago. The block whereon the temple is located is called Temple Block. The stone of which it is built is white granite, and was taken from a quarry twenty-miles south of the city. The walls of the temple were sunk 16 feet below the surface, and are 16 feet thick. At the top the walls are 6 feet thick. The length of the building is 189 feet, 6 inches, and the width is 99 feet. There are six towers, the three east towers rising to a heigh of 222½ feet, the three west towers being from 3 to 10 feet lower. Surmounting a central spire is the statue of the Angel Morono. The entire building covers an area of 21,850 square feet. Each tower may be ascended by circular stairways to the top, the steps being over 200, all having been cut by hand out of solid marble. The temple has four floors, but the assembly room is on the fourth floor, the ceiling of which is 36 feet high. Beautiful galleries with bronzed rails, extend around the room, the finish of the whole interior being perfectly magnificent. On the lower marble floor is the baptismal font, where the living are baptized for the dead; it rests on twelve brazen oxen. The temple is lighted by 2,000 electric lamps, and two elevators are run by the same power. A hotwater system heats the entire building. The cost of the structure has exceeded $4,000,000, and withal it is a magnificent building, and the first object to attract the eye as one enters the valley. The temple is divided between the Melchizedek and the Aaronic priesthood, the latter occupying the west, and the former the east part of the structure. The latter represent the temporal, and the former the spiritual interests of the church Fifty thousand saints were expected to be in attendance at the ceremonies. We trust that the temple represents the past rather than the future glory of the Mormon system Mormonism, in its moral character, has been a stench in the nostrils of Americans. —*Herald of Gospel Liberty.*

The Refined Dance.

We ask a careful reading of the following, taken from the *Southern Christian Herald.*

We have been asked by some (who say they have no use for the hateful waltz or lastful "German") what we think of "the more refined dance." It is a good old German proverb that "if you give the devil your little finger, he will soon grip the whole hand." Keep away, therefore from the most refined dance, (so called) for even the least objectionable quadrille is giving the devil a hold of your little finger, and he will soon draw you on to the repulsive waltz and nauseating "German."

A Little Twisted.

A gentleman in New York recently said to another, "Is Mr. L——a Christian?" He replied, "Well, yes: Godward he is all right, but manward he is just a little twisted." How many really good people lay themselves open to this descripton! They do not carry out their Christian principles so as to be void of offense. Their life is not lived up to their faith. In small things they dishonor God. In some of their common-life dealings they do not carry out their principles amongst fellow-men. We are afraid the "little twist" is more or less to be seen in us all Alas! twists of temper, twists of inconsistency, society twists, business twists, home twists! May God set us in our daily life a straight backbone, so that we may walk up right amongst our fellow-men on our way to heaven! —*Exchange.*

CONTRIBUTIONS.

The Misfortunes of Job.

NUMBER 1

At some time in the world's history (nobody knows when) there lived a very just and upright man. His home was probably in some part of Asia, or Asia Minor, we are not certain which, but that does not make much difference. This good man's name was Job. Now Job is not a very pretty name, but probably it was considered so then. Job's parents would hardly have given him an ugly name if they could have helped it, and we suppose there were plenty of names for them to select from then, just as there are now for parents who want to name their children. Job was a good man, and we suppose he must have been a good boy. Not every good man was good when he was a boy, but yet we believe that Job was a good boy, and his parents wanted to give him a name apppropriate to his character, and so they named him Job. Whether this name was very common at that time, we know not, but it is certain that there is a sacredness about it which all modern Christians reverence, because of the fact associated with it. We often hear people speaking highly of a name, and saying there is nothing in it, but the reader will please excuse us for demurring from such an opinion, because every one should feel proud of his name and always so live that his name will not become tarnished by bad deed which he has done.

As we just now remarked, Job's home was either in Asia, or Asia Minor His home, we are told, was a very beautiful place surrounded on all sides by fertile fields, and lovely forest; bright skies constantly hovered overhead, and odorous flowers beneath his feet. His home was a happy hospitable home. It was a place sacred to the happy family which dwelt therein. There Job's parents had moved when they were first married, and had begun house keeping for themselves. There they had reared a large family of children, for Job had many, many brothers and sisters. People were very prolific in those days, and nearly all families were remarkable for their size. In this home Job's parents had battled with the evil things of life, and enjoyed the good. It had been a home of joy and care. Job had, when he was very small, played around the door-step many a time, and had annoyed his mamma by trying to swallow every curious little pebble or stick which he happened to get between his tiny fingers. After he grew large enough, he had spent many pleasant hours chasing the calves up and down the road, sometimes yoking them to his little cart and taking a ride, and sometimes, tying them together, just to see them pull and jerk one another, in their efforts to get loose.

The country in which Job lived was especially adapted to the raising of sheep. His father probably raised large numbers, and it fell to Job's lot, when he grew large enough, to help his father clip the wool. Boys do not generally like to engage in any serious kind of labor, but this was not the case with Job. He enjoyed helping his father, and being of an inquiring mind, he often asked a great many questions about the why's and wherefore's concerning sheep and not only sheep, but also, many other animals which thrived in that region. we feel quite sure of this on account of the wonderful success Job had, when he became a man, and undertook to make a living for himself.

People sometime's get fretted with their children for asking so many questions, but this ought not so to be, because an inquiring mind is a sign of mental activity, and mental activity will always bring to a man success in life.

After Job had lived with his father until the arrival of manhood, he got married, and built for himself a lovely home. The lady he married was, perhaps, a very pretty woman, but like a great many men and women of this day, she was very fickle. She did not have that stability and tenacity of purpose about her which her husband had, and if she had married a wicked man, she might have been wicked too. But we believe that she and Job lived happily together, because Job was very prosperous in his efforts to make a living, and this is one of the main secrets in having a happy household They loved each other, and felt that they were truly, "Two souls with but a single thought, two hearts that beat as one." They made home the brightest, dearest, happiest place in the world by dispelling from its halls those things which are apt to produce unpleasantness. And when they were drawn closer together in the band of union by the birth of their first-born, their joy was unbounded.

In this home Job and his wife lived happily a long time. Job accumulated great riches. He had seven thousand sheep, three thousand camels, five hundred yoke of oxen, and five hundred she-asses. In addition to these things, he had many servants to wait on him and his household. So magnificent was his style of living, that he was considesed the greatest man of the East. Seven

sons and three daughters blessed his household, and for these he was accustomed to offer sacrifices and burnt offerings, in order that what ever sins they might commit might be forgiven. Thus Job lived in affluence and authority, and was held in honor by all his neighbors.

HERBERT SCHOLZ.

Should Prizes be Given Sunday School.

[Essay by Mintie A. Whitesell, Elon College, May, 1893.]

It has for some time been the custom in Sunday school to offer some prize as an incentive to exertion. I have been callled upon therefore to discuss the question whether such an incentive is a proper one to be employed in Sunday school.

Just here I will say there are different kinds of prizes obtained in Sunday school.

First is that most valuable prize we all may gain by honest effort and faithful labor in Sunday school it is "Heaven." We should earnestly strive for this best of all prizes.

But lastly, and to dwell upon, is that little luxurious prize; and if there is any good to be expected from the awarding of such prizes will it counter-balance the evils that spring from the practice? Will the good of the whole school be advanced by such a measure—and will this be a permanent or temporary good? These are questions which press for an honest answer and if any of my hearers differ with me they should abide by truth rather than by prescriptive usage.

Excuse me for personal reference but I have been winner of prizes and till a short time past would confess with a strong bias in favor of the use of prizes in Sunday school I have tested their efficacy with a growing conviction that the prize is not the proper instrumentality to create a healthy interest in Sunday school. Perhaps I am expected to assign some reasons for the faith I entertain since I have expressed my opinion so decidedly. I will try to express such objections as have been suggested to my young mind by limited experience and observation

Prize offered to a Sunday school in such a way that all may compete for them and but a few get them will nearly always produce evil sufficient to overbalance the good. I do not mean to say there is no good derived from prizes in Sunday school; sometimes they are found to create much interest among small children. Though if that interest be tested it might be found to contain greater evil than good.

To offer a prize gives prominence to many an unworthy person and teaches him to undervalue the high or most holy reward of a good conscience. The prize is placed in the fore-ground of his field of vision and very often cause him to exclude the more abiding reward. He thinks little of duty of Bible teachings. The prize outshines all these to him. We very often hear such remarks. "O yes he is a faithful attendant, or he answers promptly. He is trying to get the prize he says."

A spirit of rivalry exist among pupils working for a prize. All are pursuing one object which but one can obtain and disappointment and envy falls on the losers. This ought not to be so, but seldom can it be said it is not so. Did any of us ever work for a prize with a spirit desirous of someone else getting it? I have in mind an instance wherein a young man labored diligently to win a prize that his sweetheart was working for at the same time. He wanted her to get it but when he found she was going to make a failure he worked harder himself that he might win the prize for her. See got it too

Is it not true that but few are stimulated by the hope of gaining the prize while so many become discouraged feeling very soon that they are not likely to receive any honors and retain but little spirit to share the toils? Of course this is not always the case there are few among the many who ceasing to strive for the prize toil for the more honorable blessing—"A home in Heaven."

It is very difficult to award prizes so as to give justice to all.

It rarely happens that the case is perfectly clear, We all know instances wherein there is much perplexity. If such abuses—abuses that might well make an angel weep—are the accompaniments of the prize system may we not well do without it? I use the term angel because many of us when expecting to receive a prize feel as happy as we could imagine an angel to feel. Then to be disappointed who would not feel bad?

God rewards effort and worth. Prizes reward success and talent.

We should not violate this rule of scripture which announces that "to whom much is given of him much should be required." God looketh upon the heart as man cannot do.

Pupils who work for prizes in Sunday school seldom continue to work faithfully after those prizes have been withdrawn

In a Sunday school of which I was a member, not long since a prize was offered to the most faithful attendant and in case there should be more than one faithful, the prize was to have been divided equally among the faithful. Near the close of the year it was noticed that quite a number had been faithful. It was then decided to take the money and instead of purchasing prizes purchase other necessaries for the school, which of course was all important but the point I want to get at is this—in a short time the number of faithful decreased till in the end there were "none faithful, no not one."

Those who have used prizes in Sunday school at first find it very difficult to awaken an interest there when the prizes have been withdrawn, and have again returned to the prize system believing it essential to their success.

Now don't you think it would be wise to omit such culture and avoid evil results?

Good intentions can't be bought with prizes and wherever good intention is exhibited we need no prizes.

Now quoting the words of a poem by Bonar.

"He liveth long who liveth well,
All other life is short and vain
He liveth longest who tell
Of living most for Heavenly gain."

And again he says:

"Fill up each hour with what will last,
Buy up the moments as they go,
The life above when this is past
Is the ripe fruit of life below.

Let it be true interest and love of God, that draws us to Sunday school, and not prizes.

Beware of Open Hatches"

Many times during these last few months, my beloved hearers, have I seen the notice that serves me as a text this week displayed in conspicuous places on shipboard.

These notices are posted to warn careless people of perfectly patent, but often unnoticed, dangers. Any one with a pair of eyes in his head ought to be able to see an open hatchway, one would think; and yet the Peninsular and Oriental, the Messageries Maritimes, and the Austrian Lloyds, and ever so many other lines, think it necessary to post notices of this sort near the hatchway of their vessels.

So perhaps you will bear with your old preacher if he points out some open hatches into which you may stumble unawares Every preacher and moralist posts his notices over the yawning pit of the saloon, the low theatre, the gambling-den, the vile book. If you are not twice blind with sealed eyelids and wax-stopped ears, you cannot stumble into these pitfalls unawares, but here are one or two other open hatches which you are not so likely to see.

Hatchway No. 1, Selfishness and self-will. You call it manliness, self-respect, a regard for your own rights You are not careful of the rights and feelings and opinions of others. Little by little you become arrogant and insufferable. Your friends fall away and your enemies rejoice. Almost before you know it you are at the bottom of the dark hatch, and it is much easier to fall down than to crawl up.

Hatchway No. 2, Love of money. This yawning chasm, too, is often concealed from the careless traveller. He thinks that he is wisely providing for his family; that he is laying up something for a "rainy day"; that he is only prudent and forehanded; when in reality, he is mean and grasping; taking every advantage, fair and unfair, that his position gives him; and grabbing at every possible chance to make money, as Judas clutched the thirty pieces of silver. Look out for this hole. Many otherwise pure and white souls have fallen here.

Hatchway No 3, Fretfulness and peevishness. This is the hatchway into which delicately balanced and sensitive souls most often slip unawares. They so easily lose their equipoise, their nerves are so often rasped, their teeth are so often set on edge, that it requires unusual care on their part not to stumble into the pitfall of a peevish, unhappy, vixenish old age

It will be seen that these danger signs are in different places on different vessels The hatchway is not always in the same part of the ship. Look out, my hearers, for your own special open hatchway. It may be covered with a substantial-looking tarpaulin; but the chasm yawns beneath, and it is not safe to walk with your eyes shut anywhere. Consider your own dangers. Open your eyes to the perils of your own disposition, nature, environment. Beware of open hatchways.—*Parson Mossback in Golden Rule.*

The Christ-Life.

There are some truths which can be interpreted only by experience. The teacher cannot learn them in his study, nor expound them by philosopy; he must learn them in his own heart, and then utter as well as he can the secret of his own heart, in the confidence that other hearts which have felt the same secret will respond to his utterance. "For me to live is Christ" is one of these truths. One cannot enter into it by the door of philosopy, of argument, or even imagination If we have not known what this Christ-life is, no one can tell it to us.

This does not mean that every one must become a missionary or a minister. Amos Lawrence carried this spirit into the countingroom; William of Orange carried this spirit into statecraft; Havelock carried this spirit into the camp; Arnold carried this spirit into the school-room; and there are thousands and tens of thousands of mothers who have carried this spirit into the nursery. It is the spirit of one who, whether he is in business, or in the teacher's chair, or in the camp, or in the household, or wherever he may be, is trying to do the work of Christ in the spirit of Christ.—*Selected.*

Y. M C. A. Convention.

The Thirtieth International Convention of the Young Men's Christian Associations of North American met in Indianapolis, Ind., May 10-14, over 400 delegates being in attendance. The officers of the Convention were President, G. N. Bierce, Dayton, Ohio; Vice President, L. H. Packard, Montreal; Robert A. Orr, Pittsburgh, Pa.; W. Woods White, Atlanta.; Joseph E. Clifford, Grand Forks, N. D.; secretary James A. Dummett, Portland, Ore.

Each topic considered was introduced in a carefully prepared paper and a brief time was given for general discussion.

Among the topics were: The opportunities of the Young Men's Christian Associations in the promotion of Bible study, which was opened by Professor W. W. White of Xenia, Ohio. No subject was of more interest to the delegates.

Educational work its best form and methods was presented by Mr. E. L. Shuey of Dayton, Ohio. An interesting exhibit was made from the educational departments of the Associations.

The growth and prospects of Association work among colored young men was opened by Mr. W. A. Hunton of Norfolk, Va. In the discussions that followed it was stated that two missionaries now at work in Africa had gone from colored Associations in educational institutions and five more were in training for the same field.

Work among railroad men was presented by Mr. C. M. Hobbs, General Purchasing Agent of the Denver and Rio Grande R. R., and a most interesting topic it was.

Striking aspects of the college field today brought out delegates from some twenty of the leading educational institutions.

Association work in foreign lands was presented by Mr. L. D. Wishard who gave the result of four years' travel in the East.

Interesting papers were presented on Association athletics by J. H. McCurdy, M. D., of New York; on work for boys by Mr. D. W. Corbett of Montreal, and on extension of Association work by Seldon Spencer, Esq., of St. Louis. A paper on the training of secretaries presented by Mr. L. H. Packard of Montreal gave the opportunity for the presentation of the work of the Secretarial Training Schools at Springfield and Chicago.

Reports were presented from 1439 Associations, showing an aggregate membership of 245,809. They employ 1185 paid officers, own 284 building worth $12,581,000 and other property in excess of all debts (including buildings) to the amount of $14,208,043. An aggregate of 2,582,365 young men attended the young men's Bible classes.

On Saturday ex-President Harrison and ex-Postmaster General Wanamaker visited the Convention and each made a brief and interesting address The President referred to the fact that in the earlier days of its history he had been president of the Indianapolis Association. Mr. Wanamaker also spoke of his having filled the same office for the Association in Philadelphia.

During the sessions of the Conference information was received of the proposed opening of the grounds of the Columbian Exposition on the Sabbath day. The following resolutions were unanimously adopted and ordered sent to the President, the attorneys-general and the Directory of the Exposition:

Whereas, The Young Men's Christian Associations of North America through the last International Convention at Kansas City, petitioned against the opening of the World's Fair; and,

Whereas, It has been voted by the local management to open the gates of the Fair on Sunday, with the charge of an admission fee,

Now, therefore, resolved, That this Convention enteres its solemn protest against what we believe to be an open, flagrant and unwarranted violation of the law by the Exposition authorities; that, in view of the public character and purpose of the Exposition the whole people are vitally interested that it shall not be operated in violation of the law of the land; and that we condemn the proposal to open the gates with a charge of an admission fee as an evasion unworthy a law-abiding people, and as a painful evidence of the disregard by the management of the expressed opinions and protests of the large majority of the law-abiding and Christian people of the land.

Resolutions were adopted reaffirming the Portland test of active membership and recommending its adoption by all the Associations and setting apart the second Sunday in November as a day of thanksgiving and of prayer for young men. It was recommended that $75,000 annually be secured to carry on the work of the International Committee for 1893 and 1894.

On Sunday the pulpits of the city were largely occupied by delegates. In the afternoon a meeting for young men, numbering over two thousand, was held and nearly two hundred expressed a desire that they might lead a new life. At night a farewell meeting was participated in by the delegates in which there were brief addresses by the officers of the Convention, representative of the city and churches, and by delegates from all parts of the country.

Before the opening of the Convention a four days' Conference of Association secretaries was held in Louisville, Ky., over two hundred being in attendance.

What We are Doing.

The N. C. and Va. Christian Conference I notice has gained 411 members in the year beginning November 1891, ending November 1892. Will these new members come up this year with 10 cents each for home mission? If so we will make a gain of $41.10. We have 6289 old members, which, of course we hope will pay 10 cents each this will raise $628 90. Brethren and sisters try your hand this year. See if you can get your new members to pay up promptly this will swell the amount to $670.00. This would be a nice little fund, and no one hurt. Why the Children in this conference could do this much if it was fully impressed on their minds the need of home missions. Brethren in the ministry, push this enterprise. Give this department of the mark to your active young lady friends. The church that sends up the largest amount of home mission money according to membership this year will receive a present at conference for its most active young lady member. All that will try for the prize send their names and the name of the young lady they wish it awarded to to the SUN for publication at once so we can purchase the prize. Now young ladies try your hand this year. It is fair. Now, we have notified you in time You may have as many helpers as you like. Beg all you see to help you. This will be a year long to be remembered. We intend to give you a keep sake to hand down to your posterity Then you will have the Banner church. Send in your names at once the more racers we have the finer will it be, we may have two prizes first and second. So if you fail on the first you can get the second. The committee will soon be made up to fix up the prizes.

COL. JACK DWAIN.

Influence.

Every one is possessed of power, and that power we term influence: the result of which is either good or bad. The ordeinary intellegence of every human being places him far above the level of the brute creation, and raises him to a grander and nobler sphere of civilization Thus we have the opportunity of exercising influence for good. Should we drop below the standard of Christian morality then we put forth an influence for evil

The desire to weild influence is not only natural, and instructive, but it is praiseworthy. When properly guarded and controlled it will be sure to bring forward aspiration for something higher. We do not believe that anyone however lowly or destitute, can be found without influence.

Every act of our lives produces some kind of result. If it is done in public, the influence is broader and stronger. If it is done in private, it is confined entiely to ourselves, and serves to debase our nature if of a low character.

The greatest influence on earth is that which is given around the fireside. Our children will conform to our rules for good just as easily as they will for bad, and most deeds of shame has their origin in the family circle, children who grow up undisciplined by the gentle influence of loving parents will put to naught the most elevating principles that surge through the human heart.

The young man, the young lady, the boy and girl of our schools, and churches, sends out in their career in life, an influence, that makes, or mars their future

Though I am yet young, "I have seen the son or daughter of loving parents grasp firmly, in one hand, the tender heart of the mother, in the other the gray hairs of the father, and with rapid strides bring both down to the grave, which to them, seemed their only resting place from a life that had been a mistake." How often do we see the parents of large families debase themselves at the wine cup. One son if no more, is most sure to follow, and sometimes the daughter too. Such is influence. One's whole character is shown by the influence we have over our associates and theirs by the influence they have over us.

It would be torture to my soul if I knew that I had ever weilded a bad influence. That some one in this life had made a sad failure, and all because I had failed to do my duty, and an influence for evil had gone out Every trait of our disposition sends forth some signification, and it will kindle a radiance whose glow will embrace both poles and encompass the whole earth. A whisper of kindness to the destitute, a smile to the sad, a sincere shake of the hand to the bowed down, will live through all ages to come. Every act that has ever been committed since the world began still lives. None of the great and good of past ages are dead. They are yet loving, growing, and multiplying, while their souls are basking in the sunlight of heaven's glories, and their heads are pillowed on the bosom of a Saviour's love.

Renew your subscription.

FROM PASTORS AND FIELD.

Alabama Letter.

EDITOR SUN:—Last 4th Sunday I preached at Bro. G. W. Autrey's residence We had a good meeting the Holy Spirit was with us indeed.

The 5th Sunday our District Meeting was in session, and to say the least of it we had the most profitable meeting we have ever had The subjects were all discussed in a Christian spirit, and I must say that our improvement has been wonderful since our last District Meeting We today have a ministry that will compare favorably with any other Denomination in the country We have some young men who have enlisted in the work with full purpose of heart And I just want to say to these young brethren that what we need is a more thorough CONSECRATION to the work I never felt more determined to give my whole time the work than at present. May God help us to be faithful in all things

The 1st Sunday I was with the church at Pleasant Grove. We had a very good meeting I can't see much sign of improvement with the church at this place but sincerely hope the Lord may bless us here this year.

The 2nd Sunday I filled my regular appointment at Antioch. We had a good meeting both days. We can certainly see some improvements at this place for which I fervently thank God.

Saturday night before the second, we preached to the people of Mt. Zion church. We were greeted by a large and attentive audience. This was my first visit to this church. I find the church in good condition. The brethren here have a church house that would be a credit to any community Bro. Knight is pastor he is greatly beloved by his people. We spent the night with Bro. S. W. Sledge, and his excellent family. They certainly know how to provide for a tired preacher, may the Lord bless them.

While we enjoyed good meetings, and Spiritual feasts from the presence of God. We heard some VERY SAD NEWS. We learned that death had visited and claimed for its victim our much beloved friend and schoolmate Mr. Thomas Hodges. How sad it is to part with, Tom! he was so friendly, so loving, so gentle, so studious, while in school. He was the only child of William and Mary Hodges. but now he's gone dear schoolmates, who may read this, let us offer up to God fervent prayers for the grief stricken father and mother and aged grandmother that they may bow in humble submission to the will of our Lord "who doeth all things well" and in the mean time let us all prepare to meet our God in peace. The loved ones have my prayers.

Prof Fuquay and wife are visiting relatives in Georgia

Rev. T. H. Elder is much improved in health.

One Mr. Robertson living near Lafayette Ala. was killed by lightning a few days ago while plowing in his field, his horse was killed also.

Mr. Strickland died suddenly at his home near Antioch church last 5th Sunday. Verily death comes in every form and how many are not prepared. What a *sad, sad* thought I will endeavor to write oftener in the future.

Yours in harness,

GEO. D. HUNT.

Daviston, Ala., May 15th, 1893.

Bethel.

DEAR SUN:—The church at Bethel was dedicated the fifth Sunday in April in the presence of a very large audience. The dedicatory sermon was preached, and services performed by Rev. P. H. Fleming at 11 A. M. At 3 P. M. Bro. Fleming preached and administered the Lord's supper.

I filled my regular appointment at Bethel the firs. Sunday in May, and spent the week following very pleasantly in visiting the members of the church and friends of the community While visiting, I found Rev. A. G. Anderson very feeble. Bro. Anderson is confined to his bed. May the Lord bestow his richest blessings upon him in his old age.

The Sabbath school is doing a good work, both at the church and school house. The school is held at the church in the morning, at the school house in the evening.

The school favors the convention, and will take part in the work Let us have the convention

THOMAS W. STROWD.

Chapel Hill, N. C., May 19, 1893.

Children's Day Service at the Raleigh Christian Church.

The Children's Day Service was held with the Raleigh church last Sunday at five o'clock. There were about fifty children engaged in the exercises, ranging in age from two to fourteen years old. These children are members of the society of "Little Workers." (This society is non-denominational and elects its own officers and votes its money to objects of its own selection).

There was but one notice of These Exercises given in the city papers; but by four o'clock the audience began to assemble; by five o'clock the house was crowded to its utmost eating capacity, with a large number standing while quite a number was unable to get into the house and went away Promptly at five the services began, and for one hour, the entire audience seemed deeply interested and greatly to appreciate the songs and recitations of the children. We believe all went away saying "God bless the children and the Children's Day."

Just before the close of the exercises a "*collection*" was taken by two little girls and two little boys. "four years old but pretty tall," which amounted to quite a nice sum, and was for Home Mission in the American Christian Convention. To all who attended and contributed to the great success of the Children's Day we most sincerely extend thanks: to the parents of the little children we say, encourage them in their efforts to sing and recite for Jesus; to all we extend a hearty welcome to our services again. To the young ladies and young gentlemen who kindly aided in singing we return thanks

Before closing, it may be of interest to say that, the Sunday school of the church is increasing, ten or twelve new scholars having entered within the past month. Slowly but we trust surely, the membership of the church increases.

J. L. FOSTER.

May 29, 1893.

Elon College Notes.

When we tell the readers of the SUN that we are now in the midst of final examinations, they will expect very little news from the College. The one great thing about which many are concerned is as to the result of examinations.

Miss Ratliffe who is a former student of Elon College is visiting Miss Ida Kernodle for a few days. We are glad to look into the face of any one who has been a student at this place.

Some of our boys attended the Commencement Exercises of Greensboro Female College last Thursday. They report a pleasant time with the fair ones of that College, but the Elon girls cannot be surpassed anywhere. If you don't believe this just come here the 8th of June, and see for yourself.

We are very much pleased to learn that so many of our Eastern Virginia friends will be with us at the closing exercises of this College.

The Elon College Sunday school elected the following officers for next year. Supt. W. D. Harward; Assistant Supt J. M. Cook; Sec. W. T. Sears; Treas. Miss Bessie Moring; Organist. Miss Irene Clements. Mr. I. F. Pierce was also elected to attend the Summer School of Music in order to prepare him to lead the singing next year. We feel sure that with the above officers our school will continue to prosper and send forth its good influence. Just here let us say, that good singing is one essential to the best work in Sunday school, and each and every school should send a representative to the Summer School and have a good leader next year. It will cost only about $10.00 for a full course. Surely it will pay you to send. The time and place of the meeting will be announced later.

We suppose that examinations at Harvard deprived us of the pleasure of reading the news from that place. We have experienced something of the kind on a small scale so we can sympathize with Prof. Atkinson a little

Do not forget that Commencement Exercises will begin here Tuesday of next week. We hope to see the chapel full at every meeting.

Very truly,

ELIJAH MOFFITT.

May 29th, 1893.

DEAR BRO. CLEMENTS:—Notwithstanding the first Sunday morning, was gloomy, yet my congregation at Pleasant Grove, Va., was very large. It was a day of spiritual joy, the attention that was given to the entire service was an evidence of the interest on this occasion After the sermon, the emblems of our Lord's body were administered to a large number of communicants, and thus a part of the holy day was spent. I felt that God was in His earthly temple. I think the Sunday school, Christian Endeavor, and the church are in a favorable condition. May the blessed Father direct and prosper this dear people in all things. I desire here to express my sincere thanks to Sister Henry Headspeth and Thomas Mebane for valuable presents.

Second Sunday and Saturday before I was at Ingram, Va., here my congregation was very good and attentive. The house was packed with people the attention was good, the day was fine, and here we commemorated our dear Lord's death again, and we felt it was good to be there. Bless the Lord O my soul.

I was at Damascus last Sunday and Saturday before, and Saturday we had a most interesting business meeting. On Sunday the congregation was good, and attentive. The communion service followed the sermon It was a day of spiritual help to us all Bro. Clements your good name is a household word here, they are anxious to see you and hear you preach again, can you not exchange appointments with us, and give this dear people a call? I am sure it would be highly appreciated. I was delighted to have Rev. T. W. Strowd with us, he is spending a few months with his parents, but will meet his appointments: he preached an excellent sermon on Saturday. My work I hope in fair condition

P. T. KLAPP.

Elon College, N. C., May 27, 1893.

The Christian Sun.

THURSDAY, JUNE 1, 1893.

REV. W. G. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER

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EDITORIAL NOTES.

Next week we will have the account of another meeting of Brethren Smith and Jones.

A large number of subscribers have been requested to "renew." Now why don't they renew!

Has your church been supplied with the Hymnary? Don't delay any lonlonger but come in or send in and get a supply.

Those who have remitted this week will be receipted next week. The absence of Bro. Clements will account for the omission of the Receipt Column this issue.

We will make a specialty of shipping tags. Can furnish them in any quantity, printed or blank. We can make you advertising Blotters at a very low price. Write us for Samples and prices.

The editor of this paper has only to go down to Va. to be dubbed a D. D. It is true he is a fine looking gentleman and worthy of such honors, yet he is just plain Rev. W. G. Clements in name.—M.

The article, in this issue taken from the *Raleigh Christian Advocate*, on Christian Unity, is so near in accord with the spirit always held by the Christians, and is so Christ like in its tone, we hope none of the SUN's family will fail to read it.

We urge upon our churches the importance of Children's Day. Don't under any account, let this year pass without giving a day to the children. It is profitable to the local church and to the church at large. Last year the amount realized in collections as sent to J. J. Summerbell, was $3,850. Appropriate programs can be furnished by this office at 5 cents each or 50 cents per dozen.

Send in subjects for the program of the N. C., and Va., Christian Sunday School Convention to Rev. J. L. Foster, Raliegh, N. C.

The Elon College Commencement next week promises to be an affair of considerable importance and interest. Let every one who can attend.

The month of May was the time to take collection for the Norfolk Church, but if from any cause whatever any church has failed to take a collection and forward it to Col. A. Savage, Norfolk, Va., let it do so at the first opportunity.

The ashes of Jefferson Davis, whose life and work will always live as a loving memory with those whose lot was cast with him for weal or woe, were brought to this city Tuesday, the 30th ult., where they laid in state from 2:00 o'clock until 3:00 o'clock P. M A noble man's memory was beautifully honored by appropriate exercises, and an immense crowd of people who are true citizens of the United States as well as admirers and once compatriots of the lamented dead, overflowed the city. All honor to a noble life!

Spring medicine and Hood's Sarsaparilla are synonymous terms, so pop-

The Name Christian.

With the following from the pen of Rev. W. W. Staley in the "*Five Cardinal Principles Defined*," by Rev. M. L. Hurley, we close this series, and will next week take up the subject—The Bible our Only Creed.

The prophet Isaiah, in chapter 43:7, in speaking of the church and the relation of her members to God Himself, says: "even every one that is called by My name." Dr Adam Clark in his comments on Acts 11:26, says: "It is evident they had the name *Christian* from *Christ* their Master; as the Platonists and Pythagorians had their names from their masters Plato and Pythagaros. Now, as these had their names from those great masters, because they attended their teaching, and credited their doctrines; so the disciples were called *Christians*, because they took Christ for their teacher, c editing his doctrines. and following the *rule of life* laid down by him. We are told in first Peter this: "If any man suffer as a *Christian*, let him not be ashamed; but let him glorify God on this behalf" (1 Peter 4:16) In the notes on Acts 11:26, by Jacobus. there is the following: "*Christians*, Now that Jews and Gentiles were to be gathered into one church and communion, it was ordered in God's providence, that the body of unbelievers should receive *a new name*, not national, but universal, and equally good for all people and all times; where there is neither Greek nor Jew, circumcision nor uncircumcision," &c. Col 3:11.) The fact is here recorded that the Disciples (or followers of Christ,) were first called *Christians* here at Antioch, where the first Gentile church was established. This name could not have been assumed by themselves, because it is used only twice in the New Testament besides this, and in no way to imply that it was a term of reproach and for which they were called to suffer. (1 Peter 4:16. ch. 26:28) Nor could it have been given to them by the Jews, for they would not thus have acknowledged the Messiahship of Jesus by applying the term (or Messiah) to His disciples. It was doubtless given to them by the heathen as a suitable name for distinguishing this body who were more and more prominent as followers of Christ, and would naturally be known by a name that should signify their relation to Him. The term itself seems to be rather of Roman than Greek origin. Yet it was doubtless also by the Divine ordainment that this should come to be their name, and the word signifying *called*, elsewhere means *called* by God, or by Divine direction. (Math 2;12, 22; ch. 10:22; Heb. 8:5; 11:7.) This was more than ten years after Christ left the earth. They accepted this name, however reproachfully intended, and they gloried in it; and often when threatened before magistrates their only answer was, "*I am a Christian.*" The church at Antioch was the first Gentile church. The gospel of Christ was to embrace all, both Jews and Gentiles. Perhaps this is why this name was not given when the first converts were made. The universal purpose of the gospel was to be settled before the church was named. God's purposes have often been carried forward by what is sin for men. The treatment Joseph received from his brethren was wrong, and yet the purpose of God was fulfilled in this man. "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." (Gen. 50:20.) Judas sinned in betraying his master and yet it did not prevent the purpose of God. "But all this was done, that the Scriptures of the prophets might be fulfilled" (Matt. 26:56) Let it be granted, then, that this name was given by those who had no purpose of doing service for the church in Antioch, yet no doubt it resulted in the fulfillment of the Divine purpose concerning His church. When Paul made his defence before Agrippa a deep impression was made upon the king. Said he to Paul: "Almost thou persuadest me to be a *Christian*." And Paul replied: "I would to God, that not only thou, but all that hear me this day, were both almost and altogether such as I am, except these bonds." (Acts 26:28.) Agrippa felt the force of Paul's argument and still he was unwilling to accept Christianity. He could not deny and he would not accept. But this shows that he knew the term that distinguished God's people. The King felt it and used it and Paul indorsed it. This name has ever been the one despised of men. And yet it ever presses its claims upon honest hearts. It asserts its significance in all pulpit appeals, in gospel work, in the history of twenty centuries, and in the word of God. The gospel is to the nations life and peace. The *Christ* in His *official capacity* is all in all to the church. Through Him the family of God is saved. From Him the family of God is named. Around Him the elect shall gather and rejoice in their eternal home. Before Him they shall stand arrayed in robes of white. At His feet they shall cast their glittering crowns. They shall be like Him, for they shall see Him as He is. They shall reign with him in heaven, and He will be the light thereof. It will be the same family in heaven that Christ has upon earth. There will be no change in their character or their name. All that men can hope is to enter heaven as they leave this world. Their is no work nor device in the grave. As the tree falls, so it must lie. Heaven is the final dwelling-place of the family of God. No man can come unto the Father, but by Christ. That name which relates the pardoned to Christ, teaches the world that Jesus is the Christ, distinguishes the people of God from the world, removes the obstacles in the way of brotherly love, makes all the good in religion grow out of its head, reveals the origin and end of religion to men, preserves the only name given among men whereby we must be saved, is the one most worthy as a title for the church This name is not claimed as the property of one society; it is claimed that it is the name by which all should be called. The conclusion already reached prepares for one of two views:

1 That if a name has been given by Divine direction for God's church, then that is *Christian*. There is no other that has such claim to Divine.

2. That if God approves names chosen by men, then a society of believers has the right to adopt this name of their own choice.

The name is claimed therefore by right under 2 and by divine authority under 1. All others names will be unworthy a place in heaven. This name, *Christian*, would be appropriate in that bright realm. When the sun, and moon, and stars shall fade out in obscurity, the Lamb of God will light the kingdom wherein dwell the redeemed—when names now luminous with a brightness that outshines the sun and stars shall fade away in the

distance, and revolutions and historic changes shall bring in others in the centuries yet unborn, the name *Christian* will shine on with a steady and increasing brilliance that shows the shining way to God. Human hearts will cling to it, and human love will gather around it, and conscience will own it, and history will embalm it, and God will defend it, because it binds the church to Himself.

Renew your subscription.

A Nice Time at the Laying of the Corner Stone.

Laying the corner stone last Friday of the Memorial Church in Norfolk, Va , was a day long to be remembered. The day was fine, and the audience of good size. Many old-time and tried friends met and clasped the hand of friendship again in life. Quite a number of leading members of the Christian church from the surrounding country were present ready to cheer the Norfolk workers, both with their smiles and money. Rev. C. J. Jones, D D , J. P. Barrett, D. D., W. W. Staley, N. G. Newman and W. G. Clements of the Christian church were present. Several of the city pastors of other denominations were present and made good speeches, all of them emphasizing the thought of Christian union which is now so often leaping over denominationalism walls and clasping the hand of spiritual fellowship.

The dinner prepared by the ladies was of the hightest type of Virginias best effort to excel in loading a table with good things both in quality and quantity.

These Norfolk brethren and sisters are putting forth their best efforts. And Dr. Jones their pastor is in close touch with the people of the city in sympathy and Christian work.

The church is well located and will be a credit to the city of Norfolk We take the following from the *Norfolk Virginian:*

The corner stone of the new Christian church on the corner of Cooke and Tunstall avenues, Brambleton Ward, was laid with Masonic ceremonies yesterday afternoon by Owens Lodge No 164, with District Deputy Grand Master J. B. Jenkins, officiating. The lodge was escorted to the church by Grice Commandery, Knights Templar, in full uniform, and headed by a brass band.

THE CEREMONIES.

The ceremonies were commenced at 2 o'clock and were witnessed by an immense crowd. The stone, an Indiana granite block, appropriately marked, was hollowed out to receive a small tin box, in which were placed the following articles:

List of membership of Union Christian Church; list of charter members; list of officers; copy of the CHRISLIAN SUN; copy of *Norfolk Landmark*; copy of *News* and *Courier*; copy of *Norfolk Virginian*; copy of *Norfolk Virginian*, special issue of December 2, 1885; copy of *The Herald of Gospel Liberty*; copy of *Norfolk Public Ledger*; card of Mackintosh & Co., contractors of stone work; antique coins of 1775, 1876 and 1853, from Nat Burruss; by-laws and poster of Owens Lodge No. 164, A. F. and A. M., having charge of corner stone ceremonies; officers of Eastern Virginia Christian Conference; coin of 1892, by P J. Kernodle Esq. antique coin, 1858, by J. C. Haynes; card of Mrs. R. L. Bunting; one ticket of cornerstone ceremonies; copy of *Elon College Monthly*; copy of *Christien Herald*, Dr. Talmage; card of Face & Co., brick contractors.

DINNER AND SPEAKING.

After the ceremonies dinner was served in the chapel by the ladies. Seats were arranged in a lot near the chapel in which the crowd assembled after dinner, and then ofter prayer by Rev. J. P. Barrett, D. D , listened to addresses from Rev. J. I. Vance, Rev. A. S. Lloyd, Rev. W. W. Staley, of Suffolk Christian Church, and Rev. Mr. Robinson, of this city.

The founder of the new church and its ruling spirit, Rev. C. J. Jones, made a short address. The long meter doxology was sung and the benediction pronounced Rev. W. G. Clements, of the CHRISTIAN SUN, of Raleigh, N. C.

THE NEW CHURCH.

The new church will be of brick and brownstone, and will be an ornament to the city.

Mr Parlette, the contractor, will superintend the work. The edifice will cost rather more than $20,000. For some time past Dr. Jones has been energetically engaged in raising money to put up this church. He has made trips North on several occasions in the interest of his enterprize, and as a money raiser and organizer he has been unusually successful. The work will go rapidly forward to completion.

Holland Items.

We are having it quite rainy to day—a thorough season, after weeks of drought.

Yesterday 28.h was our regular church service. Bro. Demarest preached and a good congregation was in attendance.

Sister Luter a member of the Christian church here has been very sick for several weeks. We learn that she has improved some within a few days past. She seems to be patient and resigned.

Rev. Roger Charnock is booked to preach for us next 4th, Sunday (June). Bro. Charnock is held in high esteem by the church here, and if the weather is good, we expect an overwhelming congregation.

The writer finds in the Annual, a resolution passed by our annual conference at its last session part of which is as follows: "And we advise all our members, now living within the bounds of other than the Christian church of which they are members, to as early as possible, make the transfer necessary to bring them into active relations with such church." We would like to see an explanation from the committee as to thepurpose of the resolution.

R H. HOLLAND.

Notes From Harvard.

In our study of history and the past with the great events that loom up therein, I think we often forget the importance of the present and the really great and significant events of our own time. The present, as well as the past, is history making. Because men live in our own times and because their names are common household words is no reason why they are not great and worthy of the historians here. We have men living today who have simply made history and whose lives afford us food for thought and whose deeds and achievements clearly exemplify what great men can do, to what they are exposed and what obstacles have to be overcome in every successful career. I think I am not alone in saying there is no grander man in all English history, from the Norman conquestin 1066 down to the present, than William E. Gladstone. Deservedly has he won the title of "The grand Old Man." At the close of this century no complete history of England could be written without accrediting to Gladstone a very large place therein. Even now having arrived at the ripe old age of 85 he finds himself with the virtual responsibility of administering the English government upon his shoulders. This power, as we all know, he came into a few months since, after a most vigorous and heated campaign, but with an overwhelming majority in his favor. This man is known as politician, statesman, scholar, author and the true Christian gentleman throughout the civilized world. We know too that there, his last days, are being spent in behalf of his long cherished scheme Home Rule for Ireland. Look at the "Grand Old Man"! Long and faithfully has he labored and even now when he richly deserves all the pleasure, retirement, and leisure that a well-spent life could bring, we see him denying himself of all these, and his last days are his busiest days — all for the cause he loves so well, the liberty, the freedom, the self-government of a people not his own, but whom he sees and knows are oppressed, abused and burdened with undue and unjust taxation!

But this was not begun as an eulogy to Gladstone. We all know of his greatness too well to be spoken of here. What I did intend to notice though was just this. A few days since when the Prince of Wales was entertaining Gladstone, as his guest, at each public appearance this good and great old man was met with jeers and hisses from the Tories—the political party opposing Mr. Gladstone and his Home Rule scheme.

Now it seems to me that among others there are two important lessons we may learn from this seemingly small affair.

1st Is it not strange that men of noble birth and high breeding and such like, can be carried so far by petty jealousies and party antagonism as to forget the rules of propriety, honor, citizenship and decency? And yet this took place among the aristocracy of England! Well, Americans may not have the titles and the good breeding and the high life training and the etiquette and such stuff as the English have, but it cannot be said of us that we have so far forgot all rules of honor and propriety as to hiss and taunt and jeer at a noted man of state when he appears on public occasion. Witness the reception which was given President Harrison on his tour of the United States. Republican and Democrats forgot party lines then and all joined in extending our President a most cordial welcome wherever he went. And thus may it ever be in our country.

2nd. But there is a moral in all this, and but for calling attention to this, I doubt if these lines would have been written.

Gladstone is fighting for what he believes to be the right. Wherever the English tongue is spoken he is known as an honest, up-right, noble Christian gentleman. And yet this man so much honored, so much admired, so widly known and so profoundly and universally loved, must spend his last days amid the jeers and taunts of his enemies, and amid the ridicule and abuse of hundreds and thousands of opposers.

Are we not justified in saying: There is but one rule for life, namely, to do the best you can and know and then leave the world to hiss and taunt and jeer as it will. Possibly some day it will call you blessed and honor the land that gave you birth.

J. O ATKINSON.

May 25, 1893.

THE CHILDREN'S CORNER

MY DEAR CHILDREN: —

Today we have three nice letters for the Corner and wish there were more. I suppose the cousins everywhere are getting ready for Children's day, and I hope that where ever it is held it will be as successful as the day at the Raleigh church was The little folks did splendidly and the house was crowded with people. The children of the Raleigh church, under the leadership of Mrs J. L Foster, always make these occasions pleasant and the people have found it out and give them a crowded house. The collections taken on Children's Day are used for Home Missions, and the amount realized last year was $3 850. Ain't that a large sum? And then to think that it comes from the children's effort. The Bible teaches us to despise not the day of small things, and it is shown by the children that small people are to be honored too. Let all write.

Cordially yours,
UNCLE TANGLE.

YOUNGSVILLE, N C, May, 1893.

DEAR UNCLE TANGLE: —Our school closed last Friday and on Saturday our vacation began with a big Sunday school picnic at Mr. W. W. Staley's fish pond; they had a very nice time, nice speeches, nice playing the organ; they had marching with flags and had a glorious day. I will close by asking a question. Did God write the ten commandments the second time after Moses broke the tables of stone? Enclose find 5 cents for the Band

Your niece,
BERTIE WICKER

CHURCHLAND, Va., May 27, 1893

DEAR UNCLE TANGLE: —I promised to try and write for the Band once a month, but failed to do so last month. It was due to circumstances over which I had no control. I hope to be punctual in the future. Please find 30 cents for the Band.

Your little niece,
GERTRUDE GRIFFIN.

YOUNGSVILLE, N. C, MAY 22, 1893.

DEAR UNCLE TANGLE: — I am so glad that our school has closed. Now I can write oftener than before, I can not write much at a time, but will try to write when I can I would like very much to see you and Aunt Tangle. We had a picnic Saturday, the little girls performed their parts very well. We all at the picnic had [illegible] I knew you would [illegible] wouldn't it be nice to have a picture of all the cousins in one group? I will ask the cousins a question. What two chapter, in the Bible are alike? Find five cents for the Corner.

Yours affectionately,
MAGGIE WICKER.

The men who have been broken down in any way have usually said of the destroyer beforehand: "It will not hurt me." They have said this of overwork, of exposure, of disease, of moral evil, of pollution, of strong drink of opium, of evil companionship, of deviation from strict integrity They have fallen victims, too, and their bones are bleaching on the sands. Any soul is safe who walks, truthfully and obediently, with Christ, fearing sin in any mode and any measure. Any soul is in danger who underestimates the power of sinful habit and thinks that in his own strength he is free from harm and death. —*Herald and Presbyter.*

An attempt to induce the management of the World's Fair to dismiss all the non-union labor employed there resulted in a strike, which, however, lasted but one day, when common sense came to the rescue and mutual concessions were made.

Mrs. L. Townsend
Rising Sun, Delaware.

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I take pleasure in recommending these medicines to all my friends, for I believe if people

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would only keep Hood's Sarsaparilla and Hood's Pills at hand as we do, much sickness and suffering would be prevented." MRS. L. TOWNSEND, Rising Sun, Delaware.

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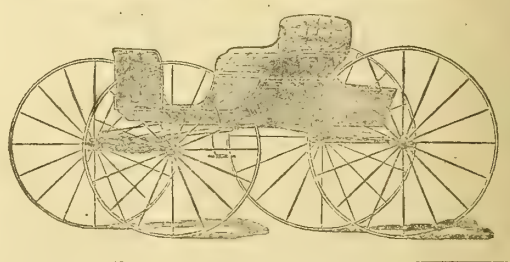

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LITERARY NOTES

DEMOREST'S FAMILY MAGAZINE. A fascinating picture of the possibilities of future development on the earth and of the condition of mankind in the ten thousandth century, when interplanetary communication has been established and the "dream of the ages" become a reality, is one of the special features of *Demorest's Family Magazine* for June. It is compiled from the records of the Optimiste' Club, an orgnization established for foretelling the future of the world, and the unique illustrations tell the story as vividly as the words. "The Diary of an Athletic Girl" tells all about tennis teas and tennis dresses; from "A Caravan Outing, one learns about the newest and most charming way of spending a vacation; and if suggestions in "Summer Furnishing" and "The Guest-Room, are carried out one may be sure of having an attractive home for the hot weather.

Demorest's always contains plenty to interest every member of the family; and is published for only $2 a year, by W. Jennings Demorest. 15 East 14th St., New York.

A SYMPOSIUM OF WESTERN AUTHORS is the name for the June *New Peterson*. Many of the best-known writers from Chicago to to the Pacific Coast are represented. together with the most promising new poets, romancers, and essayists, Joseph Kirkland, Joaquin Miller, Gertrude Atherton, Mary Abbott, Opie Read, Stanley Waterloo Ernest McCaffey, Le Roy Armstrong, Harriet Monroe, Carrie B. Morgan, Patience Stapleton, and other popular authors have a place, "Pacific Coast Writers," with their portraits, by Ella Higginsoon, makes one of the attractions. "A Shelf Full of Western Books" is Octave Thanet's welcome contribution. We heartily recommend to our readers this enterprising periodical, which has quickly established its claim to take a front rank among American magazines.

The first issue of MCCLURE'S MAGAZINE in a surprise in many ways. The cover is designed by the famous artist Will H. Low, and, unlike the covers of most new magazines, it easily ranks in beauty and effectiveness with the best magazines. Another surprise in the magazine is its price; it is just half that of its older rivals. Then, it is very fully illustrated. This first issue contains ninety-five pictures and fourteen different articles. Perhaps the greatest novelty, however, in the magazine, aside from its extraordinary price, is a real dialogue between William Dean Howells and Professor H. H. Boyesen, in which Mr. Howells in a frank manner tells more of his early struggles and literary career. Professor Henry Drummond contributes a paper on "Where Man Got His Ears," that is a perfect study in evolution. The new department, invented by this magazine, "The Edge of the Future," contains some very interestsng matte gained by interviews with Thomas A. Edison and Alexander Graham Bell. This magazine, with the completeness in illustration, the timeliness and interest of the articles and its extraordinary price, which is only $1.50 a year, and 15 cents a copy, make the advent of McCLURE'S MAGAZINE noteworthy. Published by S. S. McClure, Limited, 743, 745 Broadway, New York City.

"SMALL TALK ABOUT BUSINESS." By A. E. Rice. A banker's business hints for men and women. Published by Fremont Publishing Co., Fremont, Ohio. 60 pages. Paper 40, cloth 75 cents, by mail, post paid. Descriptive pamphlets free.

This book, as its name indicates, is a talk about business; a banker's talks to men and women about the every day business affairs of life. It is brimful of useful ideas and old, and is a book that should be on every desk and in every home.

In the June number of THE MOTHER'S NURSERY GUIDE, Dr. Canfield dispels some popular delusions concerning the contagious diseases of childhood which "some mothers think it just as well for their children to have and be over with them." His article on "Immunity and Protection from Disease," will repay careful reading. The advantages of a simple yet varied diet for children are set forth by Dr. Wm. H. Flint, and Dr. Meding contributes some useful "Points for the Summer." The entertaining, Kindergarten-at-Home Stories are continued. 20 cents a number, $2.00 a year. THE BABYHOOD PUBLISHING CO., 5 Beekman Street, New York.

"Even more important than Columbus's discovery is the fact that the General Government has just discovered woman," says Mrs. Potter Palmer, President of the Board of Lady Managers of the World's Fair, whose portrait adorns the front page of FRANK LESLIE'S POPULAR MONTHLY for June. The beautifully illustrated article on "Woman's Work at the World's Fair," by Isabel McDougall, which follows, is a revelation in this regard, of which every American has a right to be proud. Another timely feature, of extraordinary pictorial interest, is J. S. Stuart-Glennie's descriptive paper on "The Ionian Islands," including earth quake-stricken Zante. Other illustrated articles are: "Ellerslie and its Guernseys," a description of ex-Vice President Morton's model dairy farm on the Hudson by Charles H. Crandall; "In the Metropolitan Museum of Art," by Mary Titcomb; "How the Big-Tree was Sent to Chicago," by Sara D. Price; "Bird Babyland," by Nelly Hart Woodworth: and "Rays from the Search Light," together with half a dozen short stories of real merit, and the full complement of literary miscellany.

"THE PREACHER'S MAGAZINE" for June edited by Revs. Mark Guy Pearse and Arthur E. Gregory is received. This is the sixth number of the third volume of this Magazine which is intended more particularly for the preacher, but will be found of great aid to teachers and Bible students. Dr. T. Bowman Stephenson contributes a sermon of great power, entitled "The Social Panacea to this number. There is also a most excellent paper by Prof. Henry Drummond on "Joy, Rest, and Faith" it is written in his charming style, and is sure to attract great attention. The Rev. Dr. Robert A. Watson continues his able series of articles on the "Apostolic Churches," and takes up in this number their doctrine and fellowship. It is highly recommended by prominent clergymen of all Evangelical denominations. It is published monthly at $1.50 per year, single copies 15cts., by *Wilbur B. Ketcham, 2 Cooper Union, New York*, Liberal premium offers are made to new subscribers.

PUBLICATIONS OF D. LOTHROP CO., BOSTON.

OUR LITTLE MEN AND WOMEN FOR JUNE is an exceptionally good number. It opens with a poem by Mary D. Brine, and the frontispiece accompanies the verse. Other articles that will commend themselves are, A Little Columbian Grandpapa, The House that was Made for Me, There Little Gold-Diggers, and The Clock o' the Year. There are other illustrated poems and stories by Eleanor Kirk, Emma Huntington Nason, Lilla Barnard, Warren H. Frych and Mrs. J. S. Lowe, writers suggestive of good things and bright just what boys and girls like. Price $1.00 a year; 10 cents a number.

BABYLAND for June opens with a pretty picture, and continues with poems and pictures, stories and pictures, and merry little jingles, to its close. It is as dainty a number as any Baby could wish. Price 50 cents a year; 5 cents a number.

THE PANSY for June has much of value and worth, notably the Golden Discovery paper, by Margaret Sidney, in which the writer pays a fitting tribute to Senator and Mr. Leland Stanford, in behalf of their humanitarian work in establishing the Leland Stanford, Jr., University at Palo Alto, California. Only Ten Cents, by Pansy, is characteristic of this popular author's well-known stories; this number of The American Literature papers concerns itself largely with Bayard Taylor, whose name is a synonym for appreciation in travel and song; a good portrait accompanies the sketch, and a view of Cedarcroft—the home of this writer—is given as well: other shorter stories, and articles in both poetry and prose, supplement the many attractions to be found throughout this finely-conducted publication. Price $1.00 a year; 10 cents a number.

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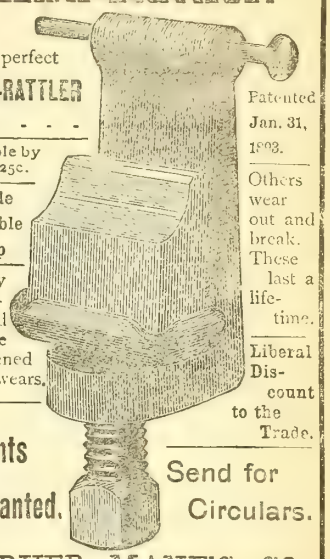

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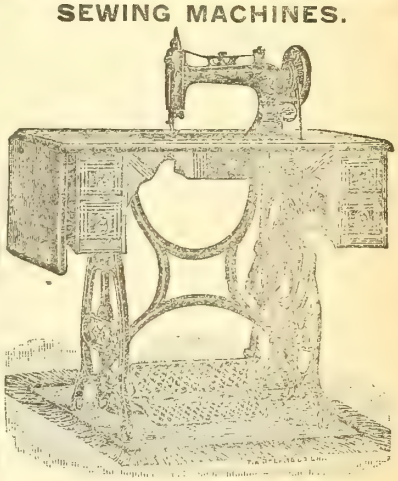

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"Sick, And Ye Visited Me."

BY LILLIAN GREY

How the flies beat against the hot window panes, and how they buzzed! If they had fluttered only a few inches lower, they might have gone out into the free air and not been a nuisance to the poor little woman on the lounge, who was so tired watching them.

She thought of going over and brushing them down and out, and lowering the green paper shade, but she felt so dizzy and deathly sick whenever she raised her head, that she did not dare to make the effort; and so she lay and suffered, and thought, the same dreary round of thought that she was so tired of. Poor Mrs. Minor!

At least one-quarter of her time was spent on that lounge, or in bed, and the rest in trying to catch up and piece together the most important strands of her daily life and duties. No one of all her acquaintances, except Auntie Gould, who was eighty, was such an invalid as herself; and it was hard, with all her ambition and pride in nice and thrifty housekeeping, and her love for her dear John and desire to help him along, to be idle so many days, not even able to read. No wonder she grew morbid and sad, and fretted so that even the flies seemed a burden.

"How I wish somebody would come in to see me!" she sighed. "I am so tired of myself; anybody would be welcome,—except Sister Ellen. I just couldn't stand her!"

But Sister Ellen was even then at the gate; and a moment later she passed the window, and went around to the back door, and Mrs. Minor held her breath as the footsteps paused, for well she knew that her sister-in-law was taking a survey of the disordered kitchen; and then the door opened, and she came in, flushed with heat, and possibly with exasperation.

"Mercy me! you laid out on the sofy again? Why, I fully expected to see you around as lively as a cricket after spendin' a dollar on that new medicine."

"But I've only taken it three days, Ellen, and it's my head is so bad just now. I tried to do a little this morning."

"I should think it would ache,—all this light a-glarin' in, an' the flies swarmin' onto the winders. Why don't you have nettin' in? John could make some frames."

"Yes, he could; but he has so much to do when he's around the house, I hate to ask him to do anything extra, you know.

"Yes, I know John's dretful unfortunit in his housekeepin', having to take holt so much himself. I wonder he stands it as patient as he does, an' hirin' a woman a day in every week besides; but John's naturally slack. I know when we was home together I couldn't make him do as I wanted him to, anyway, only to keep at him."

"John is as good as he can be!" said the loyal little wife, flashing out in his defence; "and their's a palm-leaf fan on the table to keep the heat and flies away from you while you stay here."

"O my! I can get along. I didn't see you out to meetin' yesterday; nor John, neither."

"No; was the new minister good?"

"Nothing to brag of. I wasn't so very much taken with him; preached very plain; but there! just the ones he hit didn't know it; set there as onconcerned as if he was preaching about the heathens. I stayed to Sunday school, too, just to see how it seemed to be flourishing. That class of boys you had so long acted awful. Miss Coe ain't much of a teacher, I guess; but it seems as if, if there had ever been any good seed sowed into their minds, it would be a-growing up an' bearin' fruit by now. They're bad boys.

"O, I don't agree with you, Ellen. Don't you remember, last Christmas, how they came to see me, and brought some of their fruit and candy? I often think how nice it was."

"Law! they knew they'd get more treat out of you than what they brought. You need n't ever expect much kindness out of a boy. But I must go to sewin.' I can't afford to set an' fan my time away; life's too short. I see the sink's full of dishes; an' if it was noon-time, and there was a fire and hot water, I might wash 'em up; but it ain't no work for the middle of the afternoon. I don't s'pose you've baked any this morning."

"No; John bought out of the baker's wagon "

"We'd starve if we had to live on baker's stuff. I washed this forenoon, an' baked four pies an' a pan of gingerbread. I didn't do as much as usual Saturday. I s'pose your woman's comin' to wash an' iron to-morrow. I should think John would get clean discouraged. I had a letter from Cousin Lias this mornin,; he's another that's got a hard row, wife as slack as a half-twisted rope, an' a lot of children under foot. You ain't got none of them, Rosy, to be neglected, an' a-whinin' around when you 're so complainin'; that's one good thing, anyhow."

A good thing! The little woman on the lounge winced, and pressed her hands over her eyes, and her thoughts went straightway out to the hillside where slept the little daughter. Six years the grasses had waved and the snows had drifted over her little bed, and the marble was growing weather-stained, and the hurt in the mother's heart had never healed. Three years old was the baby when they had laid her there so quietly; and her mother often tried to fancy how it would have been if she had lived,—a little maiden flitting about the house, with quaint, womanly ways, and loving caresses when mamma had a headache, and———.

"Have you clean gone to sleep, Rosy? I've been a talkin' an' a-talkin', an' you as deef as a post. I laid out that you'd be glad of some company, stayin' home as close as you do, but my goodness! there goes Mandy Smith an' her niece; I most know they're goin' to my house, so I'll run along home. Now do try an' brace up, an' go outdoors more'n you do, Rosy. The more you give up, the more you may. Good-by; I'll be over again 'fore long."

The door, and then the gate, slammed after the departing guest; and the quivering nerves and sore heart of the little woman on the lounge found relief in a flood of tears; and the hot afternoon wore on.

"Crying? O my poor dear; how lucky I came!" and the face of Auntie Bruce beamed brightly into the room. Every one loved and admired Auntie Bruce. "There, you need n't try to tell me anything. I know you have one of those mean old headaches, and you've worried over the undone work and poor John, and the memory of every pain and worry you ever had come up again, and Ellen has been over; I saw her;' and the laugh that came with the last words rung out so cheerily that even Mrs. Minor was induced to smile, and the tears dried up of themselves

"Yes, I know just how black an' blue things look sometimes; but my! they don't stay so. Just let me shake and turn these pillows."

How refreshing was the soft, cool side of the pillow to the hot, aching head, and the soft hand stroking the hair back, and a moment later the cup of cold water so longed for; and all the while the pleasant voice went on, recounting little bits of news, and telling how good and nice seemed the new minister; and he was going to call on sick people first, for he said that the sick and the little children were the favorites of the Master.

"Now tell me, have you eaten any dinner?"

"Not much; I could n't I don't know how John made out, for I did n't go out in the kitchen at all after breakfast was over."

"I saw the dishes and now you'll let me go out and work a few minutes, won't you?"

"O don't, auntie? it's so hot now; and by to morrow I'll be able to work, I hope."

"Why, then you can wash to-morrow's dishes. There's pine wood in the box, and I can get some hot water in a few minutes. You just take a bit of a nap, and let me have my own way. I always was wilful, so they say."

Her busy steps went back and forth in the kitchen, and a little later the cheerful clatter of cups and saucers in the pans was heard, and then the words of a song: —

"He leadeth me O blessed thought!
O words with heavenly comfort fraught!
Whate'er I do, where'er I be,
Still 't is God's hand that leadeth me."

Some people might not have admired the singing of Auntie Bruce; but to the grateful listener on the lounge it sounded wholly beautiful, and carried the sweet meaning of the words straight to her heart.

"Lord, I would clasp thy hand in mine,
Nor ever murmur nor repine,
Content, whatever lot I see,
Since 't is my God that leadeth me."

Soon after the song was done, auntie came back to the lounge with a cup of tea and a plate of toast.

"Now just try a bit, dear; it will you make feel better, and freshen you up for John's coming home; and I must step along so as to have supper in time for my men folks. I've straightened up your kitchen, and you'll feel better to-morrow, I'm sure; but don't try to do much till you get stronger. You are too ambitious, I fear."

"I see so much to be done; but I do feel better already; just seeing you and hearing you sing has cheered me, and you've waited on me so nicely, too I can't repay you "

"O, when I'm sick, and you are well and hearty, then you can come and pay it back. Now be a good girl, and don't cry another tear to-day; keep your eyes bright for John," and with a kiss and loving pat the visitor was gone.

"Well I guess some good fairy has been here by the looks of things." It was a manly voice this time. "Have you been flying around so, little one?"

"I haven't done a thing, John. It's Auntie Bruce; she would wash the dishes."

"But the supper, Rosa; did she get that?"

"I don't know. I didn't know there was any got. What are you laughing at?

"You better come out to tea, Rosa."

And with the aid of her husband's arm Rosa did get up and out to the neat kitchen, and sat down at the table. A loaf of home-made bread, a ball of cottage cheese, half of a delicious-looking cake, and a bowl of currants stood before her.

"Are the ravens begining to feed us, Rosa do you think?"

"Yes, Auntie Bruce is the raven, bless her! though I had rather call her an angel."—*Golden Rule.*

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"I'M A DAISY."

which we propose to send to you, transportation paid. The little darling rests against a pillow, and is in the act of drawing off its pink sock, the mate of which has been pulled off and flung aside with a triumphant coo. The flesh tints are perfect, and the eyes follow you, no matter where you stand. The exquisite reproductions of this greatest painting of Ida Waugh (the most celebrated of modern painters of baby life) are to be given to those who subscribe to Demorest's Family Magazine for 1893. The reproductions cannot be told from the original, which cost $400, and are the same size (17x22 inches). The baby is life size, and absolutely lifelike. We have also in preparation, to present to our subscribers during 1893, other great pictures by such artists as Percy Moran, Maud Humphrey, Louis Deschamps, and others of world-wide renown. Take only two examples of what we did during the past year, "A Yard of Pansies," and "A White House Orchid" by the wife of President Harrison, and you will see what our promises mean.

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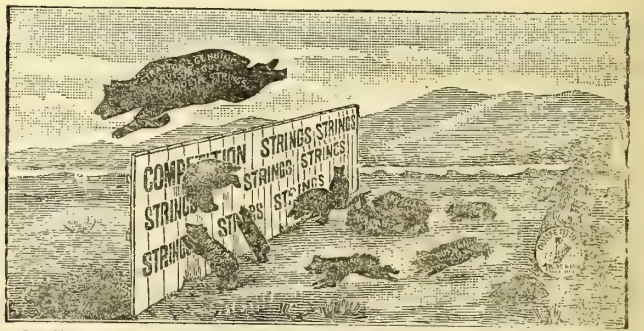

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SOUTHBOUND	No. 9.	DAILY. No. 11	No. 37
Lv Richmond	12 45 pm		12 50 am
Burkeville	2 51		2 40
Keysville	3 35		3 18
Ar Danville	5 55	7 25 am	5 35
Greensboro	8 00	9 20	6 54
Lv Goldsboro	2 35 pm	†7 45 pm	
Ar Raleigh	155	11 10	
Lv Raleigh	4 40 pm	6 15 am	
Durham	5 37	7 15	
Ar Greensboro	4 30	9 15	
Lv Winst'n S'l'm	†6 40 p m	*8 00 a m	
Lv Greensboro	8 10 pm	9 30 am	659 am
Ar Salisbury	9 50	11 04	812 am
Ar Statesville		12 03 pm	
Asheville		4 25	
Hot Springs		5 57	
Lv Salisbury	9 55 pm	11 14 am	8 17 am
Ar Charlotte	11 10	12 40	9 25
Spr't burg	1 56 am	3 36	11 37
Greenville	3 07	4 24	12 28
Atlanta	9 00	11 00	4 55
Lv Charlotte	11 30 pm		9 35 am
Ar Columbia	6 60 am		1 20 pm
Augusta	10 00		4 25

NORTHBOUND	No 10	DAILY. No 12.	No 38
Lv Augusta	6 00 pm		12 30 pm
Columbia	10 59		3 50
Ar Charlotte	6 00 am		7 30
Lv Atlanta	9 20 pm	8 05 am	12 45 pm
Ar Charlotte	6 40 am	7 00 pm	8 05
Lv Charlotte	6 55 a m	7 45 pm	8 15 pm
Ar Salisbury	8 17	9 15	9 24
Lv Hot Springs		12 09 pm	
Asheville		2 45	
Statesville		7 47	
Ar Sali-bury		8 37	
Lv Salisbury	8 27 am	9 52 pm	9 29 pm
Ar Greensboro	10 10	11 20	10 42
Arwinst S'l'm	*11 30 am	†1 00 a m	
Lv. Greensboro	10 20 am	11 35 pm	
Ar Durham	12 11 pm	3 35 am	
Raleigh	1 09	6 00	
Lv Raleigh	1 28 pm	†8 45 am	
Ar Goldsboro	3 05	12 05	
Lv Greensboro	10 20 am	11 25 pm	10 47 pm
Ar Danville	12 01 pm	1 15 am	12 01 am
Keysville	2 45	4 05	4 05
Burkeville	3 25	4 51	4 51
Richmond	5 30	7 00	7 00

† Daily except Sunday.

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Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p m daily except Sunday; arrive West Point 5 00 and 6 00 p m.

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Leave Richmond 12 45 p m daily; leave Keysville 3 45 p m; arrive Oxford 6 00 p m, Henderson 9 10 a. m, Durham 7 20 p m Raleigh 6 00 p m Selma 10.45 p. m. Returning leave Selma 12 55 p m Raleigh 4 40 p m. daily, Durham 6 00 p m Henderson, 6 30 p m Oxford 8 15 p m; arrive Keysville 11 45 p m, Richmond 7 00 p m.

Mixed train leaves Keysville daily except Sunbay 3 30 A. M.; arrives Durham 11 55 A M Leaves Durham 7.45 A. M. daily except Sunday; arrives Oxford 9 20 A M, Keysville 3 00 P. M

Additional trains leave Oxford daily except Sunday 4 15 p m; and 12 20 p m, arrive Henderson 5 10 and 1 05 p m Returning leave Henderson 6 30 p m and 2 30 p m daily except Sunday; arrive Oxford 7 25 p m and 3 15 p m.

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RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 189

TRAINS MOVING NORTH.

	No. 34. Pass. Daily	No 38. Pass. and Mail. Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Pl'ns	7 14	1 39
Macon,	7 22	1 46
Arrive Weldon,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m.
Macon,	1 13	7 06
Warren Pl'ns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a. m. 2.00 p. m Arrive at Franklinton at 8 10 a. m, 2.52 p. m. Leave Franklinton at 12 30 p. m., 6.05 p. m Arrive at Lousburg at 1.05 p. m., 6.40 p. m. JOHN C WINDER, Gen'l Manager WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R R.,

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

	No. 41 Pass. & Mail.	No. 45. Freight & Pass.
Leave Raleigh	4 00 p. m.	8 35
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	35
Arrive Hamlet,	7 20	8 10 p. m.
Leave "	7 40	
" Ghio	7 40	
Arrive Gibson,	8 15	

GOING NORTH

	No. 38. Pass & Mail.	No. 40. Freight & Pass
Leave Gibson,	7 00 a. m.	
" Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron.	9 26	9 31
Sanford,	9 52	10 55
Moncure.	10 16	12 10 p. m.
Merry Oaks	10 26	12 50
Cary.	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsborro Road.

Leave Pittsboro at 9.10 a m., 4 00 p. m arrive at Moncure at 9 55 a. m. 4.45 p. m Leave Moncure at 10 25 a. m, 5.10 p m arrive at Pittsboro at 11.10 a. m 5 55 pm

Washington Letter.

The proceedings of the Presbyterian General Assembly, which has been in session since last Thursday, and which from present indications will remain in session for at least a week longer, are growing decidedly interesting, not only to Presbyterians, but the religious public generally. It has spoken in thunder tones on the relation of the temperance question to the church, and it has adopted a resolution on the proposed opening of the World's Fair on Sunday, directing that the exhibit of the Presbyterian church be removed from the Exposition if it be opened on Sunday, and setting apart the second Sunday in June as a day for special prayer in all the churches under its jurisdiction for the better observance of the Sabbath, and recommending that on that day sermons be preached denouncing the directors of the Word's Fair for violating their promises in respect to Sunday opening.

The assembly has also decided by adopting the report of its Judicial commitee to hear the appeal from the New York Presbytery in the now celebrated case of Dr Briggs, which has probably attracted more attention throughout the entire religious world than any similar case ever did before and the trial, now begun, whatever may be its result, will probably continue to be talked about long after all those who take part in it are dead. It is already evident that it is to be bitterly—much too bitterly many conservative people think—contested on both sides. It seems to be conceeded that the assembly as it stands today is anti-Briggs by a considerable majority, but Dr. Briggs, who will conduct his own defense, and his friends appear to be confident that their arguments will change the opinions of many who are now wavering, if not actually against Dr. Briggs There is fear, in many cases openly spoken, that the result will be the withdrawal of many ministers, if not an actual split in the church. There are hot headed men on both side and it is feared that they will make trouble as the trial proceeds, some of them have already done so. Many earnest prayers are being offered for Divine assistance to do the right thing, and, as the "prayers of the righteous availeth much," let us all hope that the Lord will direct the utterances of those who take part in this trial as well as their votes when the time arrives for the assembly to render its verdict, from which there will be no earthly appeal.

While the question of home missions was before the assembly, Dr. Roberts, secretary of the Board of Home Missions, in urging the necessity for raising and spending more money in extending and pushing the work made a statement which it seems to me is of vital interest to every Protestant church in America. He said that lack of money was largely the cause of the fact that beyond the Mississippi river Protestants were outnumbered by Roman Catholics ten to one Surely that is something to think about.

Attorney General Olney is fully determined to use all of the judicial machinery of the Government to prevent the opening of the World's Fair on Sunday, or to close the gates if they were opened on that day; but opinion is divided as to whether the judicial machinery will be sufficient. If the matter be taken to the courts after the gates are opened on Sunday the case may not be finally decided until after the Exposition is over.

Assistant Secretary Curtis of the Treasury department has been and deserves to be highly commended for the stand he has taken against appointing liquor dealers to office. An applicant for a position under him, accompaied by his member of Congress, called on Mr. Curtis to ask him to recomend his appointment to Secretary Carlisle, and the following conversation is said to have taken place between Mr. Curtis and the Congressman: Mr. C —"Is it true this man is a saloon keeper?" Congressman—"Yes; what has that to do with his getting this office?" Mr. C.—Just this: I will not reccommend the appointment of a saloon keeper."

CORRESPONDENT.

May 24, 1893.

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The Christian Sun

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VOLUME XLVI RALEIGH, N. C., THURSDAY, JUNE 8, 1893. NUMBER 23.

State Library

The Christian Sun,

The Organ of the General Convention of the Christian Church

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1. The Lord Jesus is the only Head of the church.

2. The name Christian, to the exclusion of all party or sectarian names.

3. The Holy Bible, or the Scriptures of the Old and New Testaments, sufficient rule of faith and practice.

4. Christian character, or vital piety, the only test of fellowship or membership.

5 The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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Notes From Harvard.

It is not often you experience a prettier and pleasanter day than the one just ended. Just cool enough to be comfortable out with a light overcoat on, not at all warm enough to be unpleasant. And the birds were singing and the flowers were blooming and the lawns and the gardens and the forests were all green and beautiful. This, in fact is memorial day here and the schools and the colleges and the shops and the factories and the banks and the post offices were all closed and all nature and every body seemed to be full of life and happy. So if the "boys in blue" had had the power of selecting a fitting day in which to do honor to their dead comrades and march (with their uniforms on), and beat drums and make speeches and strew flowers on the graves of the departed, I don't see how a more perfect day could have been selected. So the people turned out by the hundreds and the thousands today and those who did not carry flowers carred flags, great, small and otherwise.

But while there was so much demonstration going on in these parts, in memory of the events of '61 to '65, I am reminded that in the South hundreds and thousands are also turning to pay their tributes of respect to the memory of the chieftain of the "boys in gray" who took a part in that same tragic scene at the same period, but on the other side of the line you know. Thus the demonstration of respect and esteem and admiration for the departed was not alone on one side. Both sides today have done honor and reverence to heroes, statesmen, patriots, men And who shall rise to condemn either for the manifestations and demonstrations of this day?

Long and desperate and bloody and deathly was that struggle of thirty years ago. Both sides fought like men—brave, honest, upright, patriotic men. And though the "blue" was victorious and as we see it today, all agree that it was for the best that it turned out thus, yet the "grays" were fighting for what they believed to be right and they were honest in that belief and their record proves it and no southern boy today need blush because "his" was the defeated side and the "Southern Confederacy" lives only in the realm of memory and history. "The boys in gray" of '61—'65 may be called "secessionalists" and the like if you will, but they can never be called "cowards"—not indeed as long as memory and history and tradition stand for anything.

But that cause and those struggles and fierce battles are long since fought and ended now. And as men of both sides meet today to do honor to the fallen braves, it is in no spirit of hatred or envy or antagonism that the one side now bears for the other. It is in a spirit of love, reverence and esteem for comrades and loved ones long since gone before.

That spirit of hatred, animosity and "bloody-shirt-ism" has well nigh vanished now. This is as it should be and the whole country is wiser and better and happier for it. This is a great, grand country of ours and the men of the north and the south, the east and the west love, honor and and reverence the Union. And in the development, progress and perfection of this Union do the true, honest men of today feel and realize the fondest dreams of their most cherished hopes hopes for freedom, safety, peace and liberty—"and for her it must be lived, for her it must be died."

The moral that may be gleaned from the above is two-fold.

First. However desperate the contest and however wide the breach, the length of time and the days of the future may see the contest ended, the breach healed and the struggle and the worries and the trials all wiped away.

Second: The world honors its brave good and noble men, because its brave. good and noble men first honored it and made it a greater, better, and happier world for their having lived in it.

J. O. ATKINSON.

Cambridge, Mass. May, 30, 1893.

What Is God To you?

"I will love thee, O Lord, my strength" (Psalm 18:1) It is profitable sometimes to get away from all the world ask yourself what God is to you. Is he more than a philosphy, a theory, or a creed? Is he anything to you that no other power could take away? Is he really your strength? or do you only trust in something that comes from him, like the church, or religious example, or godly teaching? Is Christ a real Saviour to you in all times and in all places. Do you think of him as having been, or is he now? Is he in you the hope of glory, a continual, abiding and real presence and power against sin? or is he a shadowy, indefinite Something, you scarcely know what? Do you really love him, and find joy in doing his will, or do you love what you imagine him to have been from what you have read and heard? Is he a revelation to your soul, or simply an explanation to your mind? Ask your soul as in the presence of God, just how near he is to you Can you hear his voice? Have you ever felt his presence? Do you ever know that the thoughts you think and the deeds you do are his? Is he interested with you in your business? Is he more than home, or friends, or reputation to you? Is your life any sweeter and purer and better because of what you know of him? Is he first in your thoughts when any change in your affairs is contemplated? Do you have rest in his promises, and rejoice in them, no matter what happens? Do you know in your own soul that you know Christ as truly as a child loves its mother, and that he is all to you that your heart requires? If so, give God the glory, for you have something more precious than rubies, and more to be desired than gold, yea, than much fine gold.—*Selected.*

The children in our homes to-day are the life blood of the nation.

We cannot accomplish much on the battle-field of the Captain of our salvation without wielding three weapons, piety and faith.—*Rev. E. C. Sell.*

THE PULPIT.

A Dream

BY REV. JAMES MAPLE, D. D.

Your old men shall dream dreams. Acts 2:17.

One of the precious promises of God in the Old Testament to his people was that in the days of the Messiah he would pour out his spirit "upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." In the ages of the past God sometimes communicated his will to men by dreams, and important events resulted from them. A dream brought home to the heart and conscience of Jacob some great truths, and revolutionized his character and life. Doubtless God still instructs his children in dreams, and while most of our dreams come from natural causes and have no special meaning yet some of them are instructive and come from God. Every sermon should be like the negro's sermon preached to a colored congregation in the south. He said that he disired that his sermon should have mule's ears to it. This is meaningless, and sounds strange to us here in the north; but it was full of meaning to his people. The colored men are accustomed to riding mules without saddles, and sometimes they have to hold on to the mule's ears to keep from falling off, or being thrown off Thus the negro preacher desird to put into his sermon facts and ideas that his people could take hold off, and hold on in the way of life. This was a good idea. I have heard many sermons that had no mule's ears in them They gave me nothing to take hold of and and carry home with me to help me on my way to heaven. I want to use a dream in my sermon as a mule's ears to give you something that you can take hold of, and carry with you through life as a spiritual help One of the most distinguished men in our country was sitting in his library by himself, and he fell asleep. In his sleep he dreamed a dream that has an important and beautiful lesson in it. He saw his big dictionary tumble off a chair by his side, and all the words fell out in a heap. Then a strange thing occured. The words began to talk, and argue with each other. He wondered what they were going to do, and it loooked like there was going to be a democratic or republican general convention. Then he heard a crack of the fire, and there jumped out something that looked like a king. He said: "Do you know who I am, you people who are making all this excitement? I am the king of language, the king of words. I think you want to have a little conference They said they had just got out of the big book there, and were going to settle which was the biggest and greatest word in the world. They were going to find the king of words. 'Very well," said the king, "you go a head and I will be judge, you fit the words, tell me the reasons, and I will decide."

Each word that desired too was allowed to speak for itself, and give the reasons why it should be regarded as the kings of words, and the best looking. The word "*money*" claimed to be the king of words, and gave a reason for it. It said that the business of the world could not be carried on without it, and that it could buy every thing that was desirable. It could buy houses and lands, fine cloth and beautiful jewelry, lovely pictures and books It enabled men and women to travel, and see all that was interesting in the world. It could command the respect, and homage of men It could open to all the doors of the houses of pleasure, and secure to man the pleasures of sin. All men and women worshipped it as being of the world. The presiding judge said that he did not agree that money was the king of words, and he called for the next one. It pushed its way up to the front, and said: "O King! I think I am of all the words the most important. My name is honor. Every body bows down to me, and I am able to make people strive, watch, and work for me. I have inspired all the great warriors, statesmen, and philosophers of the world. I have caused bloody wars, slain millions, overthrown kingdoms, and empires; and made nations my slaves. I have done what money could never do, and am the king of words." But the king did not agree, and called for the next speaker. A big word stepped to the front, and said: "My name is *power*, and from the beginning of time all my family have been kings. I have made men and nations my slaves. I have held the world in bondage, and millions have sacrificed peace of mind, health, and happiness for my sake. I have ruled senates, commanded armies, and robbed nations and empires of their wealth to gratify my ambitious desires. I am king of words." But the king did not admit its claims, and called for the next claimant. A big word stepped to the front, and said, "My name is *Pride*, and I am king of words because I look down with feelings of contempt and scorn on all other words. They are beneath my notice, and I never recognize them only as my servants. What do I care for money, honor, and power? They are all beneath me, and not worthy of my notice. I turn away from them with feelings of contempt, and am sufficient in myself." But the king did not agree with pride, and called for the next speaker. A beautiful word came to the front, and said my "name is *Love*. I am interested in and desire the well-being of all men. I lift the burdens of life, and make all hearts happy. I cause men and women to feel for the suffering and sorrowing, and open the purses of the rich to feed the hungry, clotheth the naked, build schools to educate the orphan, send missionaries of the cross to tell the heathen of the loving Saviour, and to erect alms houses for the perishing. I smooth the rough paths of life, bind up the broken heart and pour the oil of gladness into the wounded spirit. I have planted every flower, and made every thing that is beautiful and lovely in the vast universe. I bind hearts together in the tenderest bonds, make homes happy, and fill the souls of children with joy. I draw men and women into my service with silken cords, and they are happy. Money will fail and leave its votaries helpless in the greatest hour of need. Honor forsakes its servants in the hour of death, and they are left adrift upon the wild waves of the dark river Power is helpless in the presence of sorrow and death. It can do nothing for its slaves then. Power may rule empires, command armies, and destroy nations, but it cannot conquer death It is powerless then. Pride may sneer at the humble, and scorn all the pure and the good; but sickness and death robs it of all its glory. O king, I alone can conquer all evil, and bring happiness and joy to all hearts I am king of all words. and have a divine right to rule supreme" The judge said to the convention of words that he "thought if they would all stop and think a little longer they would find no other word that stands before love." This is true. It is the king of words, and the only power that can conquer and win the world back to goodness and God.

Love strong as death, nay stronger,
Love mightier than the grave;
Broad as the earth, and longer
Than ocean's widest wave.
This is the love that sought us us,
This is the love that bought us,
This is the love that brought us
To gladdest day to saddest night,
From deepest shame to glory bright,
From depths of death to life's fair light,
From darkness to the joy of light."

There came a little child into the world and the angels sang when he came, and he walked up and down the earth with his loving face and gentle hands, but the people turned away from him. They treated him ill.

But to prove what love was, after taking upon himself the form of a servant and carrying the cross, he stretched himself upon it and gave up his life. His name was Jesus. And I read in the Book that there is no other name. His name is above every other name. There is no name so sweet as the name of Jesus, and I am so glad you have discovered the chief name, the name above everything, the name of Jesus, God's only son, who came out of his bosom and lived on this earth to show us that money and honor and power are nothing compared with love.

SELECTIONS.

Christian Testimony.

It is said by many that Christians in general misconceive somewhat Christ and his Gospel, and therefore fail to represent him and it correctly; and that this is one great reason why their testimony is not more convincing and effectual than it is

Doubtless it is true that even well intending persons may misread the Scriptures or adopt more or less erroneous ideas about Christianity which they were taught in youth. They may even be known as Christians and this be true of them. The first followers of the Lord were sincere converts and accepted as the Lord's, and yet they did not fully understand the Master's teachings nor did they fully possess his spirit. So Christians to-day may in many cases lack, and yet by sincerity and fixedness of devout purpose be indeed "the Lord's." And it cannot be denied that there is a tendency on the part of Christians to fall away from first ideas, experience changes of conception and understanding—often of course toward a fuller comprehension of the truth, and yet not always so. Man's salvation, fortunately (if that expression may be allowed), does not depend so much on a correct understanding of texts and events as upon faith in Jesus himself, docility of mind, a charitable spirit, and good works.

So far as Christians are in error, owing to worldliness in the church and erroneous dogmastists in the past, it is of course very important that they should see and and abandon such error. Communions under the diction of a ministry that loves wealth and power for their own sakes are necessarily limited in their usefulness to spiritual ends. So also are communions that hold, through the determination of leaders, to dogmatic forms that the common mind rejects as manifestly untrue if not positively absurd Our Presbyterian friends, for example, may refuse to revise a worn-out creed, but they cannot compel men to accept it and they are certain to sacrifice much

of their ability to serve the Master himself by so doing. The true position of a Christian and of any organization of Christians is (of course) not to sacrifice truth to the prejudices of men, but to be willing to sacrifice forms which, even though framed in harmony with truth, have become less helpful than hurtful to the interests of truth. It may be necessary to build structures, but why insist on such externalities as operate to the injury of that which is internal. That is an unfortunate "letter" (to say the least) which "killeth" the "spirit" that of itself is adapted to give "life."

So far as Christians are in error in consequence of a misconception of the Scriptures and a misreading of texts it is also important that they should see and abandon such error. Man's salvation depends not on any theory of inspiration or interpretation of particular texts, but precisely on the same things as that of disciples before the books of the New Testament were in existence. What was it that Jesus accepted in Matthew, in John, in Peter? It is not through creeds and ecclesiastical forms that Christians can make the most effective testimony to the world. This needs to be said with sufficient frequency to insure its being perfectly understood.—*Boston Star*

Meditation on The Disapproval of Others.

When others condemn me, but my conscience does not condemn me, my troubled hearts condemns the Lord of heaven. By my sadness I am convicted of choosing the praise of men rather than the favor of God. Why should man's injustice vex me, while thou, my Father, art just? or man's unkindness, while thou art kind? What matters it, if my heart hears thy "Well done," though all the voices of earth cry out against me? But all earth's voices do not cry out against me. It is for the harsh words of one, the unjust thoughts of two, that I let my heart be troubled. My joy in the Lord of all creation is overthrown by the unkindness of a few of his creatures. For shame, weak soul; be strong in thy Lord. Trail not his banner of happiness in the dust at the bidding of this and that. Thy peace is seal of thy loyalty, the perfect peace of those that are stayed on God. Thou must forsake Him to lose thy peace. Dost thou hold a single frown so close to thine eyes that it shuts out all the smiling heavens? Do thy thoughts so seize upon and repeat and magnify a brutal word that thou art dead to the song of the angels? Oh, shame upon thee, my soul, thou craven. Forgive me, joyous Christ, who dost wish to be served by happiness; forgive me, and help me into thine unconquerable peace. —*Golden Rule*

Jewels of Right.

A jewel is lost in the street. A great elephant comes along, places his ponderous foot upon it, and passes on. Where is the jewel? It is there; but concealed in the dirt, it lies unnoticed by the busy multitudes that hasten by. Time goes on. The clouds gather, the rain falls, the dirt is washed away, the sun appears, and there in the street sparkles the jewel. It is soon discovered and taken up.

The hideous monster Wrong, as he travels through this world, may trample down many jewels of Right, and leave them concealed in the dirt of sin. Generations may live, and go to their graves without discovering them. Perhaps the showers of God's providence will wash away the dirt, as they often do, and reveal them in this world. But if not found before, they will certainly be discovered in the great and terrible day of account, when the secrets of all hearts shall be made known. (Matt. 10:26). The Lord only knows what the judgment day will reveal. In that day, Right will come with all her jewels, even those that were crushed into the ground and concealed in this world, and will lay them before the throne of God, and there in the sunlight of heaven's glory, they will sparkle before men and angels. All the powers of earth and hell cannot destroy one jewel of Right. May our hearts be adorned, our souls embellished, and our lives beautified with these precious jewels. —*Rev. E. C. Sell, In Raleigh Advocate.*

A Child's Faith.

She was about nine years old, I think,—very happy child in her own way. She loved all beautiful colors, and would sit for hours looking at them. She had asked to wear her mother's diamond ring one day, that she might go off to a little corner by herself, and gaze into the beauty of it,—into the mystery. She felt a strange delight in it. It was a great joy to her to have these colors in her own possession.

She sat down somewhere, afterwards she could not remember just where, and looked long and lovingly into the flashing blues, reds, and greens. It was a bit of heaven to her childish fancy in an undefined way. Then she got up to speak to some one,—she had to go into several rooms. At last, when it began to grow drak, she missed the precious ring.

A great leap bounded in her heart. She grew faint with fear. It was getting late, and her eyes had never been sharp-sighted. What would she do?

One quick thought. In another moment she had gone to a room where she could be alone. She knelt down, folded the little hands, and prayed as only the perfect faith of a child can pray. Then she breathed a deep breath of relief. It would come now; He knew; it could not help coming.

She unclasped the small white hands, spread them out on the couch before her. Was she surprised when her fingers touched the ring, there, on that very couch?

No. The faith of a child is a divine thing. She had not questioned for a moment; she believed. There it lay.—*S. S. Times.*

On Penalty of Being Blotted Out.

When Mrs. Morton, wife of J. Sterling Morton, died, her husband, who was greatly devoted to her, erected a tombstone with this inscription: "Caroline French, wife of J. Sterling Morton, and mother of Joy, Paul and Mark Morton."

On being asked by a friend why he had his sons' names put upon the stone, he replied; "I took my boys to the cemetery, and, showing them their mother's grave, I said to them: "Boys, your mother is buried here. If one of you shall ever do anything dishonorable, or anything of which she would be ashamed if she were alive, I will chisel your name from her tombstone." It is hardly necessary to add that the three names are still there.

Well it be if parents were as careful to impress the of their children with the fact, that their "names are written in heaven" as the redeemed of the Lord, and that they should be most concerned not to dishonor the Saviour who died for them or do anything to grieve His loving heart.

Distressing as it may be to have our names chiseled off the inscription that records our relation to the mother that bore us, how inexpressible the grief and sorrow of having our names "blotted from the Lamb's Book of Life!"—*Peninsula Methodist.*

Ablitiy to Forget.

The ability to forget many things is a great and gracious gift. "Love worketh no evil;" that is, does not make a note of the bad things said and done against us, but lets them pass in at one ear and out at the other. We find this illustrative incident: "On my way to one of the ferries, I passed two little girls about eight years of age. They were evidently confidential friends and one, with an indignant look on her face, was telling the other of some unkind word spoken by a little playmate. 'Oh, well,' returned her coupanion calmly and soothingly, 'don't think of it; *Forget it.*"—*Ex.*

How One Life Was Saved.

Prof Henry Drummond preached a sermon, says the *Independent*, the other Sunday to the students of Amherst College, on Temptation which we find reported in *The Amherst Student*, and from which we take, almost in the preacher's words, the story of a saved life, from which one person may learn one lesson and another another.

A medical student, half through his course of four years in the University of Edinburgh, had worked hard and had led a selfish life. At last he woke up and said to himself that these were the four best years of his life, and he had not done one stroke to help any other fellow; and then he thought of another fellow from the same town as himself, who was fast drinking himself to death. He had almost reached the lowest depth. He had done no studying for months. He was simply rotting. So he hunted him up, and found him drunk. He said to him that these lodgings were poor ones for such a man, and told him to come to his room. The fellow said that he was in debt and could not leave; but Number One said that was no matter, and he paid the debts and took Number Two with him. The next morning he was sober, and Number One said that he had a contract he thought ought to be signed by both if they were going to live together. The stipulations were that neither was to go out alone; if it were necessary to do so, twenty minutes was to be allowed to get to the university or back, and all extra time was to be accounted for; one hour each day was to be reserved for pleasure, under all or any circumstances; bygones were to be bygones. This was signed. One month passed and it was not broken. Then one night Number Two threw down his book and said that he could not stand it any longer; he wanted to "bust." "All right," was the reply, "then 'bust' here." That it was right Professor Drummond would not say, but Number One brought him what he wanted; and he got drunk and "busted" there. It was not a long debauch, and it tided him over the hour. Another month went by and there was another "bust," but this time it was a very short one. After awhile Number Two said that he had noticed the other reading, during the recreation hour, a book that he did not invite Number Two to read with him—the Bible; and that he did not talk religion to him—as if he had not been living the life of Christ before him. He said that he would read the Bible with him; he read two verses and said that was enough.

Number One went out of the uni-

versity a commonplace man; he took no honors; he was simply commonplace. When the other man left he took the highest honors - he who only a short time before had been picked out of the gutter. The reformed man, the saved man, is holding a high position in London, while the one who redeemed him is known as the Christian doctor of a village in Wales.

What is the Christ-life? It is simply a life of self-sacrifice. He "pleased not himself." "He saved others," said the people, "himself he cannot save." "He that loseth his life shall save it." is the Christly paradox.

Feeling After God.

Miss Sybil Carter, a missionary in the Episcopal Church, told me the following incident: When in Japan she met with a young Japanese woman who is engaged in teaching. This young woman gave her a part of her early history as follows: She said in her lesson one day she came to the word *Creator*, and did not know what it meant. She opened her dictionary and read there, "Creator; one who creates!"—but was as much in the dark as before. The thought filled her mind by day and by night. She would go out at night and look at the stars and say: "That God must have made all these stars" In the sunlight came the same thought of God as the maker of the sun. The trees, too, all seemed to say that this God made them. When she went to the temple and looked at the image of Buddha, she would say to herself: "It wasn't you, Buddha, for I never heard you made anything." There was a shrine where some god was represented as a boy. There she would pause, and pointing her finger at the image, would say: "It wasn't you; you know it wasn't." By day and by night Tasshee's mind was filled with the thought of this God and the question, where should she find him?

She went to Tokyo, and there was an old woman in the same house where she was, who said one day: "Tasshee, I am going to a meeting, won't you go with me?"

"What meeting?" inquired Tasshee.

"A meeting to hear about God," said the old woman.

"O no," replied Tasshee, "I don't want any of your gods; I have a god of my own, if I only knew where he is."

The old woman prevailed, and Tasshee went to the meeting The missionary opened the Bible at the first chapter of Genesis, and read; "In the beginning God created the heaven and the earth." Tasshee was startled. "Why," she said, "that is the God I am looking for." She listened eagerly, and with great agitation, hardly able to keep her seat, so much did she want to put the question to the teacher: "Where is he?" When the meeting was over she rushed to the teacher and said: "Tell me, where is this God that made the heaven and the earth?" Her yearning desire was met by proper instruction. She attended the next meeting, and there heard the words: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here again was Tasshee startled. A God of love! She had never heard of a God of love: her gods were gods of hatred, gods of revenge and anger. This God *gave* his Son. All the gods she had ever known never *gave* anything; the people had to give them offerings.

This hungry heart received its food. Tasshee is now a teacher, giving this same food to other hungry hearts.—*Church at Home and Abroad.*

How To Do It.

Doubtless one reason why "the common people" heard Jesus "gladly" was that he primarily addressed them on the plane of their felt needs and common thoughts. Thus he began with the woman at Jacob's well. Here is suggested the secret, at least one of the secrets, of all successful teaching and preaching. Successful teachers of the young, especially in Sunday and mission schools, are much rarer than they should be. The great difficulty with right methods of teaching is that they are not generally known. Those who know them do not find them so very hard. How to handle that most difficult of all things, a parcel of young semi-savages in a Sunday-school class, is told in a very readable article by a minister in *The Congregationalist*, from which we take the following (the scene is in a mission school, and the particular class is described as made up of "a pack of young rascals," a style of description apparently not altogether without justfication:)

After looking him [Thomas Jones, the new teacher] over for a moment or two with a mild curiosity they [the "young rascals"] proceeded to entertain one another in their wonted fashion jostled elbows, kicked shins, compared jack-knives and other property, and carried on all the while an animated conversation in a loud and penetrating undertone. At last, while the teacher was attending to the preservation of order at one end of the line, a young anarchist at the other shied a hymn-book clear across the room, which struck off the hat from one of the lady teachers. Thereupon a great deal of tittering arose among the neighboring classes, and all the neighboring teachers said, "Hush!" and looked shocked and grieved. The superintendent said "Boys!" very sternly, and looked shocked and grieved also, and surprised as well.

This little episode convinced Thomas Jones that the lesson for the day, however well it might fit him, was not for his class; he therefore closed his Bible, and, looking them full in the face, riveted the attention of the lads with a most remarkable question.

"Have any of you boys," said he, "ever seen a dog fight?"

"'Seen a dog fight?'" said one of them after a moment's astonished silence. "Yaas; all of us has seen dog fights; why, mister, I've seen a hundred!"

"When did you see the last one?"

"Well," after some hesitation," de last good dog fight I seen was Christmas Day."

"When did you last see a dog fight?" Jones asked another boy.

"Las' Sunday mornin'," was the prompt reply.

"I seen one yesterday, mister," said another.

"Humph!" said the rascal that threw the hymn-book, "I was to a dog fight this mornin'."

Having had the freshest experience, as was ascertained by dint of careful inquiry, the last mentioned youth was invited to describe the encounter which he had witnessed.

"It was like this," he began eagerly. "Me'n and Ferd Schultz was comin' up de avenue to Third street when I heard a great yelpin' back of Joe McGaffin's place. I run an' looked fru de fence, and there was a yaller dog and a curly black dog fightin' good, all by theirselves I just stuck my head into der saloon and hollerd "Git onter der dog fight!' an' mor'n ten fellers come runnin' out de back door, Joe amongst 'em, an' we made a ring round de dogs"

So the story went, and every boy in turn matched it with another, brief, circumstantial and vividly told, and all commanding closest attention from the entire class.

When the last story was completed the teacher began to ask questions after the Socratic method in some such wise as this:

"Do you like a dog?"

"What do you call a good dog?"

"What do you like about a good dog?"

"Would you like to be a dog?"

"Would a good dog make a good boy?"

"What is the difference between a dog and a boy?" and so on.

It was a success. The boys leaned in toward the teacher and listened intently and answered his questions freely There was no more disorder in Class No. 16. Neighboring teachers turned about in their seats and looked with undisguised astonishment and immeasurable relief. The superintendent smiled a delighted smile.

"Don't I know human nature?" quoth he.

Before the sharp stroke of the bell announced the closing exercises Thomas Jones had given his pupils a lesson that they never will forget on the moral nature of man, the immortality of the soul, and the sinfulness and danger of sin, and had pointed them to the Saviour of the world.

"Say, fellers," one little chap observed to the others as they were going out, "say, fellers, ain't he de boss teacher?"

CONTRIBUTIONS.

Washington Letter.

The probable attitude of the Chinese government towards the United States continues a leading subject of conversation here. Early this week it was publicly stated by Mr. J. Hubley Ashton, a prominent Washington lawyer, who is in the employ of the Chinese government, that notice has been served upon the Department of State by China that the first move towards the enforcement of the Geary law would result in the severing of all existing relations between the two governments. Secretary Gresham states positively that no such notice has been given the Department of State, and now opinion is divided as to whether Mr. Ashton made a mistake, or whether he unintentionally divulged a state secret of the Chinese government, believing that it had been communicated to Secretary Gresham. "There will be no rupture of our relations with China," said a Congressman who voted for the Geary law, "simply because there will be no occasion therefore. The deportation clause of the Geary law will not be enforced; it was not intended by Congress that it should be. It was inserted in the bill solely for the purpose of compelling the Chinese laborers already in the United States to register, so as to enable the officers of the Government to more readily detect the Chinese laborers who would be hereafter smuggled into the country, and since it has failed in its purpose I am satisfied that it will be repealed and other steps taken to accomplish the purpose for which it was intended. Congress as a body did intend to enact a law to send away the Chinese already legally here, but to prevent other laborers coming from that country, although that may have been the intention of some of the

supporters of the bill. Had such a statement been made when the bill was pending it would have been overwhelmingly defeated, and it would have deserved defeat."

The Lucy Webb Hayes Bible and Training School held its commencement exercises in Hamline church, Monday night, and it was a very interesting event, showing that the school, which has been in existence only a year and a half, has already done good and that its prospects point to much more. The essays read by the graduates wert above the average of such papers, and the short talks by Bishop Hurst and other ministers were enjoyed by the large crowd in attendance, among which were ministers of several denominations. A room has been set apart in the building owned and occupied by the school as a library named "The Katharine Hurst library" in honor of the late Mrs. Hurst, wife of the Bishop. It is the intention to gather in this room a collection of books of reference, dealing specially with matters included in the regular course of the school, and books of that nature will be thankfully received.

An interesting announcement was made at the conclusion of the commencement exercises of the Howard University Law School held this week. It was that ex Senator Evarts and Mr. Colis P. Huntington, the railway president, had generously provided a permanent home for the Law department of the University, something that has been badly needed for some time The building, which has accomodations for 150 students, is to be known as "Evarts' Hall."

The Presbyterian General Assembly ends its second week today and the end is not in sight, although the members say they hope to complete their work this week. If they do it will be surprising. The time of the assembly has been entirely taken up this week with the unfortunate trial of Dr. Briggs, on the charge of heresy. I say unfortunate trial designedly, for it is unfortnate, not only to the Presbyterian church, but to every other church, no matter what may be the final result. If such trials must take place they should, in my humble opinion, never be public. This one has convinced me of that. Two daily newspapers are printing full verbation reports of the proceedings, and by reason of this wide publicity the hard things said by eminent ministers of the gospel on both sides, in their arguments, are giving the ungodly a chance to cast aspertions upon the whole Christian church, which they are taking full advantage of. I, myself, have heard on the street cars and in other public places a score or more slurs upon the Christian religion, on account of the language used at this trial, which would never have been uttered had not the proceedings been published; and I have been unable to find a single individual who could point out any possible benefit that the cause of Christianity can possibly derive from this or any similar trial. May it be the last time that any minister of the gospel is ever publicly tried for such an offense, is the earnest wish of your correspondent.

CORRESPONDENT.

May 31, 1893.

Our Good Sisters Again.

I did not wish or intend to write on the subject any more. I thought I had made my argument so plain "the wayfaring man though a fool need not err." But we are told that "we may lead a horse to the water, but we cannot make him drink," and "there are none so blind as those that will not see." Aside from this it seems to be necessary for me to write again to sustain my reputation for truthfulness. Bro Barrett says I charged him with saying he confessed that women did preach in the apostolic age and that he said no such thing! Let us see what he did say in the SUN, March 23. "Bro. Holland says Philip had four daughters that did prophesy, I admit it." Now reader which is right and which is wrong? He admits that they did prophesy. Every biblical scholar knows that prophesy does mean preach, as much as think means reflect or reflect means think, and Bro. Barrett knows it. Webster in his unabridged dictionary says, "prophesy in the scriptural sense" means "to preach; to instruct in religious doctrine; to interpret or explain scripture or religious subjects." For Bro. Barrett to admit that those women did prophesy, admits that they did preach. This is as plain as a man's nose on his face

Bro Barrett's second charge against me is, I "made a charge I could not sustain"—that "the Bible said women preached." To answer this, would be but a reiteration of what I have already said, and the reader does not want repetition and verbosity. I made the declaration and I have sustained it. I said women preached, as the Bible states and every intelligent minister of any and every denomination knows it.

But it becomes my turn now to criticise Bro. Barrett's comentary on 1 Tim 2:12. This seems to be his strong hold I have already taken out his props, and am now going to take out his corner stone, and his building like the house upon the sand will have to fall. I did not want to say so much, and I promised to handle Bro. Barrett tenderly, and I will do so. But to the subject, 1. Tim. 2:12, "I suffer not a woman to teach or usurp authority over the man." How this can possibly have any reference to preaching whatever, I cannot imagine. Dictation and usurpation does not sound much like terms to convey a loving persuasive gospel. The gospel which Paul preached and those dear women preached whose names were written in heaven, did not convey the idea of tyranny and oppression, but of freedom from oppression, peace and good will, joy and salvation. Then to say that teach and usurp means preaching, and prophesying does not, is surpassing strange logic It is unreasonable and heterodoxical, if not bordering on absurdity.

Then over whom does Paul say the woman should not teach and usurp authority? The man. Not a man, meaning any man, not the men, meaning mankind generally, but the man. Using tee definite article the, pointing out some particular man—the husband. Which simply means that woman the wife should not be dictational to the husband, or usurp the authority that naturally and legitimately belongs to the man. In my opinion it has no reference to preaching whatever, and I cannot possibly see it in that light.

R. H. HOLLAND.

The Discussion on the Support of the Ministry. No. 2.

Good morning Bro. Jones; I am glad to see you again. How are you getting along in your church work? Have you got your pastor back yet?

Good morning Bro. Smith; I am also glad to see you; but here you come with that same old monotonous subject again. As for how we are getting on at our church, I think we are doing very well. We have prayer meeting occasionally, and we have organized our Sunday school since the spring has opened; but the attedance is smaller than I ever knew at our church; and as for my individual self, I had just as soon hear Deacon Patience talk as to hear any of these preachers nowadays; he is a good man, he don't always talk about things that we don't want to hear; he always talks about the love of God, not about what we have been doing all the week, like the preachers do, and then the best of all is it don't cost anything. I dare say there is more humbugry in this thing you call preaching, (and especially when they preach for money,) than you would think Preachers are right good in revivals; but I don't like this way they have in making the members do so much of the work; and they are good to look after the work for conference. But bless your life, they are the most extravagant set of people in the world. They don't know how to take care of anything; they don't know how to take care of their family. They say they are bound to have so much from their churches so they can live. They are no better to work than I am and I think ought to do so too. Besides all this, every time they come around they are finding fault about something we have done. We have got to be so very nice about our business, private matters and social pleasures that we can't take a social drink of whiskey, etc., with our friends as a gentleman, nor whiff the smoke from the cigarette, nor play a harmless game of cards, but they get up into the pulpit and tell everything they heard about it. Our children can't go to an innocent dance, where they can show off in their most charming way, after we have gone to so much trouble to get them new dresses in the latest style, and fine shoes to dance in, and if we keep them at home from church they may be active and nice, the preachers get up and preach about it for the next month, instead of preaching Christ and him crucified. Here they come with all these criticisms. clatterings and clammerings and make a great to do and unnecessary exposition about it. I like some privilege myself and especially as to my own affairs and family. They make so much fuss in preaching, that they remind me of the man that bought a pair of sheep shears to operate with but having no sheep, he caught his big hog, laid it upon the table, and having finished, his wife asked him how he succeeded? "Ah! yes he replied. I got the biggest fuss you ever heard for the amount of wool I found," and that is just the way it is with these preachers. You asked if we had got our pastor back yet? No but he can come back if he want to, but I shall not trouble myself to go after him, as he was in such a big hurry to leave us. I don't know that these preachers do much good any way; but as it is a custom to have pastors I will pay him my "bob," that is, what I promised. And as there is so much talk about the matter, to avoid criticism and public censure, why let him come if he wants to.

Why, Bro. Jones, I am very much surprised at you, to think you could be getting along very well in your church without a pastor, a spiritual teacher. You just as well say your farm is in a good growing condition, and the prospects for a fine harvest are good when the farm is literally covered with hungry cattle, devouring it as fast as possible. "Satan is going up and down the earth seeking whom he may devour." I fear your church is in great danger, as you don't take into consideration its spiritual

welfare. Your heart is upon saving a little money. Your logic is not good. You said the attendance at Sunday school and prayer meeting was rather small, and that Deacon Patience's talks were equal to sermons. Now my brother, I think you have shown your selfish disposition in this matter. I am constrained to believe the reason you enjoy the deacon's talks so much is that you don't have to pay him a salary. It seems that you want the good Lord to fill your barns, store house and purse with blessings and still you are not willing to lend unto the Lord. Now as to the gospel being full of humbugry, that is rather a hard saying. I dare say the pure truth in the gospel is far from humbugry, but I grant you that hypocrisy is full of humbugry. you also charge preachers as being the most extravagant people in the world. I think you are mistaken; for as a rule preachers are the most benevolent people you ever saw. They have the burden of charity to bear. They pay more to the church than any other one class. A g eat many of them pay one tenth of all their income. Some pay even more than this. I have known them to pay to the church $50 per year when the same church had about 200 members and did not pay a salary over $150, and I know a case now that the pastor has given his entire salary into the treasury of the Lord, and yet you say they are so very extravagant. Ministers as a rule can and do live on as little as the average family, if not on less. The true minister never has money to waste in paying for the social drink, nor can he burn up his money in the poisonous cigarette as many of you do. Some poor ministers live on a very little indeed: I have known some to have to live on from 1 to 2 meals per day and one suit of clothes in about two years, and give their full time to the ministry while many of his members fare sumptuously every day. And as to their murmuring about what you are doing. The social drink as you say. My Bible very clearly teaches total prohibition from intoxicating drinks, and your whiffing of your tocacco smoke, you had better put that money to some good purpose that would honor God. If you would pay to the church the amounts you waste in smoking and social drinking: using 2 cigars per day at 5 cents apiece: $36.50, and 1 social drink per day at 10 cents per drink, (and there must always be two or three to make it social) $73 00; Total $109.50 this amount would be more than half your church promises on pastor's salary. Now as to the harmless game of cards; you dare not say harmless, when from it has come so much sin, shame, blood shed, sorrow and death. There is no respectable feature in it at all. All gamblers began with the social, harmless, game; and it often results in death. You talk about the innocent dance. I do not know how you define things; but modern dancing is full of corruption and means physical death; spiritual death; the death of virtue, death of the church and license to sin. "There is a way that seemeth right unto a man but the end thereof is the ways of death." I am sure it is right for the preachers to reprove all kinds of sins and evil conduct; They must "preach of righteousness, temperance and a judgment to come." I feel it is my duty to pay my pastor liberally to study me, pointing out my mistakes. It is worth more than everything else, as it brings to us, "glad tidings of great joy." When I pay into God's treasury I expect full reward. "God's work pays full wages." Now as to the hog shearing and the big fuss. I am of the opinion you were not looking for wool; nor could you have expected anything else from a hog. I am constrained to believe you are not anxious to hear a good reasoning gospel preacher, a good pious man of God, whose heart is deeply interested in the salvation of poor perishing souls, or you would not as soon hear Deacon Patience talk as hear a good gospel sermon. There are some people in the church now that think the louder the preacher, the better the sermon is. But there are some members of the church that take so little interest in the services, that the preacher will have to preach loud to keep them awake; but if they were at their business, they would keep their eyes open till the last dollar was counted. Hold on, don't leave yet, I am not quite through. Come back and lets finish this matter up.

Bro. Smith, As I am in a great hurry to attend some important business I must go; but you have cast some very serious reflections on me, I will see you again soon. Good day. Good by.

How to Make The Sun Interesting.

I do not claim from the above to be able to tell in every way, nor in many ways, how to make the Sun interesting, but I have in my mind one way which I will express and which I truly believe would add much to the interest of our church paper. First, in order that the Sun be interesting literature. And in order to have interesting literature there must be men and women of deep, profound thought, of excellent reputation and of unquestionable piety to contribute to its columns. Now I wish to ask, have we not many men and women in the Christians church readers of the Christian Sun, both in the ministry and laity who are so fortunate as to possess all of the above qualifications and yet seldom or never send one scratch of the pen for the good of the literary Sun. Brethren and sisters, why not arouse from your reverie and go to work and help the editor of you beloved Sun to make it just what he would like it to be. Are there not some in every church within the Sun's circuit who could now and then send a synopsis of their work as a church, if so, in this way you will awaken a desire among your brethren to peruse the Sun, not because you have written something, but because something has been written, and that about their church and they want to know what it is. Again, cannot our pastors all of them join in with the faithful few (we now have) and give us something weekly to encourage us on the way. I remember not long since of the editor saying that the discussion between Dr. Barrett and others on the "Right of women to preach" and "Church festivals" had helped him mightily! Now I will tell you something else, I have learned from observation and consultation that those two subjects mentioned above in which Dr. Barrett has been engaged and a few feeble letters from our church, has been the means of the Sun being read with more interest by our people than any time previous. It was this fact as seen so plainly among the brethren of our church that caused me to think of the importance of more literary scribes for the Sun Now in conclusion let me say, pastors write for the Sun, laymen, write for the Sun, and you will arouse some of your sleepy heads and they will behold wonders they never thought of and you will help the editor "mightily."

M. W. Hollowell.

The Misfortune of Job.

ARTICLE 2.

Our last article left Job in the height of happiness, and in the enjoyment of great wordly possessions. His lands extended over many acres, his cattle, sheep and camels were numbered by the thousands His sons and daughters had married and settled in homes of their own. All was working well with Job, and all his neighbors thought him very fortunate.

So now we leave this terrestial scene and turn to a celestial one.

We do not suppose that in heaven there are alternate periods of day and night, but all is day; and we hardly know how to designate the time when what we are about to relate occurred. At any rate, while every thing was contributing so unstintingly to Job's welfare on earth, there was a meeting held in heaven, or in some unknown place connected with heaven. We do not know the nature of this meeting. It was composed of the sons of God, of God himself, and of Satan. It might have been that God called the angels together in order to declare unto them some of the great mysteries of which they knew nothing. Or they may have had a petition to present for His consideration. But whatever the purpose of the meeting was is unknown to us. And one very strange thing is, Satan was there and took part in the proceedings. The meeting-place therefore must not have been in heaven, but in some other place, because nothing sinful can enter God's kingdom.

While they were assembled in this meeting, God was reviewing for his audience the people and the affairs of the world. He, perhaps, was commenting on the good deeds of some of his terrestrial creatures, and the bad deeds of others. And during the course of his remarks, he turns his eyes toward Asia Minior and beholds there his noble servant Job. He then addresses Satan with this question. "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil? Then Satan answered the Lord and said: 'Doth Job fear God for naught? Hast thou not made a hedge about him, and about his house, and about all that he hath on every sid? Thou hast blessed the work of his hands, and the substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face." And the Lord said unto Satan, "Behold, all that he hath is in thy power; only upon himself put not forth thine hand" With this command to Satan God adjourned the essembly, and Satan went forth to do a work which was indeed sad in the eyes of mortals.

From the assembly of the angels we now turn our eyes again to earth, and see what Satan will do.

Job's children were all assembled one day at the home of their eldest brother. We understand that they were having something like a reunion, or were celebrating a wedding anniversary, or they might simply have been there on an ordinary visit, for we must remember that people in those times were given to hospitality. While they were all assembled here, and enjoying themselves, a rude band of people called the Sabeans, went to their homes and stole all their oxen and asses. A storm also arose and the lightnings from the clouds killed all the sheep, and the servants that attended them.

Soon after this calamity, another trouble sprang up. Job's children had many camels, and were accustomed to carry on a caravan trade across the Arabian deserts. While their camels were journeying on one of these trips, three bands of Chaldeans suddenly fell upon them and carried them away, first killing the servants .So in the course of a few hours all the earthly possessions of Job's children and of Job himself were taken away, and they were left with nothing But had misfortunes stopped here, the result would not have been so bad. They did not stop here. While Job's children were yet enjoying their feast and social pleasures, a cyclone came dashing over the land, struck the house in which they were assembled, and overturning it, killed them all. It was a dreadful scene. A house of merriment suddenly turned into desolation. A house of rejoicing converted in the twinkling of an eye into a place of silence.

Some messengers hurrying onward from the homes of Job's children, soon disclosed these sad tidings to the father. It was a dark hour with him It must have dazed him for a time. So sudden, so unexpected did the news come. But gathering up courage from a remembrance of the past, Job did not attribute these sad calamities to the ill-favor of God, but declared that, as God had given him all the blessings which the world could afford, so he had a perfect right to take them away. He therefore, still praised God for his goodness, and thought it would all work out for the best to him.

Had he been able to look behind the veil which hides the natural from the spiritual, and there perceive by whose agency these evils were wrought upon him, he might have felt like many others have, that God had forsaken him But he could not see; he did not know, and therefore he contented himself by thinking that God would succor him him in his troubles and still rule over him as he had done for years before.

HERBERT SCHOLZ.

From Berea Norfolk Co.

DEAR SUN:—Here I am again knocking at the door of your columns for admittance, I did not think to call again so early, but you know Bro. Ira Connelly our Sunday school missionary is on the "go" within the bounds of the Eastern Virginia Sunday School Convention, in the interest of the Sunday school work. So through the providence of God he was permitted to be with us to day, and with a few appropriate remarks, Dr. Barrett introduced and turned him loose right in our midst to use us as he pleased. Well, like most every other talker or orator he began to hit at us, first on the right, then on the left and I verily believe he sometimes tried to strike our heads and hearts—at least it seemed so to me, and I would not doubt that he succeeded in his efforts. The whole truth is, it was a good plain logical talk, calculated to stimulate and encourage any intelligent people. We trust that he may be wonderfully blessed and accomplish much in his efforts to promote the Sunday school cause. We had the pleasure again to day of listening to an excellent sermon from our pastor. It was about the failure of farmers and the causes o such failures. So plain was the scripture given that we could not fail to see what wayward children we are Oh God, help us to consider our ways and help us to walk in obedience to thy wishes and thy laws, then the light of thy countenance and thy blessings shall be ours to enjoy through endless ages to come.

Fraternally,

M. W. HOLLOWELL

Great Bridge, Va , May 28th, 1893.

Concord.

DEAR BRO. CLEMENTS:—I meet the Church at Concord the 27th and 28th. After preaching Saturday we transacted the business of the church. Sunday at 10: A. M the Sunday-school met and continued its work for one hour. At 11 A. M. I preached, and at the close of the sermon administered the Lord's supper to a very large audience.

Fraternally,

THOMAS W. STROWD.

Are Americans a Practical People?

The notion prevails in this country that we are a very practical people. We take credit to ourselves for being sensible, shrewd, and at least mindful of our own interests. This quality gets a harsher name from our foreign critics. They say that we are materialistic, grasping, and in fact sordid, as the thing we most care for is money, and that which we are most alive about is our material interests. They admit that we are "smart," but say that we are mentally commonplace and unimaginative. The critics are mistaken, and our own estimate of ourselves is more complacent than correct. We are a very imaginative people, and in many ways the most unpractical. The old stage conception of Uncle Sam as a good-natured rustic sitting in a rocking chair, whittling, was not altogether out of the way. Whittling is not a remunerative occupation, as a rule, although this quaint waiter on Providence, who seemed to imagine that if he sat at ease, all good things would in the course of time pass his way, occasionally did whittle out an invention that would save him from labor. He answered the gibes of his critic by pointing out the fact that the chair he sat in was a selfrocker—a little invention of his own. He was a man of vague dreams and imaginations.

No; brought to the test in the commercial struggle of the modern world for supremacy, the American is not practical. In rivalry with other active nations he shows himself a bungler, and lacking in practical wisdom and foresight. An inventor, yes; but lacking practical shrewdness. He is very ingenious. He has gone on doubling in the past few years the great world staples of corn, cotton, and iron, and he seems confidently to expect that Providence will market them for him; especially as he has cheapened the cost of all these products, it would only be fair for Providence to attend to the selling part. He knows that one per cent of the arable land in the cotton States will produce all the cotton the world can use, and he knows that the product of cotton and iron and grain increases in an enormously greater ratio than the population, and yet he neglects many of the most obvious means to profit by this bounty of nature and of his situation. He looks on and brags about his greatness, while his industrial and commercial rivals occupy the markets of the world. Now that he is in rivalry with them for a fair share in so plain a prize, his conduct shows him to be the most unpractical of men.—*Charles Dudley Warner, in Harper's Magazine for April.*

The Practical Kind.

What is charity? asks a popular writer. That's what the little interrogation point in my heart asks once and awhile. I look in the Bible and it says: "is kind and suffereth much." I look in the world and ask, and it says: "Charity giveth largely to subscriptions and has monuments erected to it," and then I come back home and think.

And I remember that the other day I saw a man pick up a lame child and carry it across the street—that was charity.

And I remember that when I was ill somebody came in out of the sunshine and the gladness and made me happier by reading to me—that was charity.

And I remember that once when an unkind word might have hurt a young girl it was left unsaid—that was charity.

And I remember that when a word of encouragement would have helped a downcast man, it was given—that was charity.

My friends, charity isn't of necessity the giving of money or the preaching of sermons; it is the taking out of the bit of goodness of your own heart and handing it ever to whomsoever may need it. A heart is a funny thing. The more of it you give away the more of it you get. That is the reason that kind and lovable and charitable people are called great hearted. Are you on the list? I hope you are. If you are not, then just join your hand to mine and see what we can do together.—*Exchange.*

Unlicensed Speaking.

Few of us have such real things to talk about that we do not at times discuss the petty and ignoble. We profess to be interested in "the good, the beautiful, the true, "and yet we turn aside from considering such ideal topics for petty criticism of the affairs of others.

"I never speak ill of any one, "said a lady, noted in her small world for harsh, personal onslaughts; "but, of course, I must tell the truth!"

And so, if it be actually true that her friend has a physical deformity or moral defect, she feels quite at liberty to allude to it.

Rogers, the poet, won a reputation for caustic speech, but he had a great distaste for the "small beer" of personal gossip.

"I wonder how the Blanks are able to keep a carriage!" a lady once said to him in his own house, and the poet at once turned to a servant to say: "Go to blank square with Mrs. Proctor's and my compliments, and ask how the family contrive to pay for their carriage."

It was a cutting reproof, but the object of it was a woman of good sense and good nature, and she acknowledged the lesson to be a deserved one.

Unlicensed speaking springs too often from a desire to be clever and witty. "When I was young, "said a man whose tongue was dipped in gall "I used to say good natured things, and nobody listened to me. Now that I am old I say ill natured things, and everybody listens."

But to speak even from the low plane of morality, where expediency reigns, it does not pay. To wound one's own self-respect for the sake of a brief applause is a poor investment, a losing game.

"Yes, I did think of retorting, "said a young man who had suffered in silence over a brilliant but brutal attack, "but somehow I didn't do it. I said to myself, 'You won't lose anything by remembering your dignity.'" —*Youth's Companion*

Kansas has four cities in which the vote of the women is larger than that of the men. Well, they rule here!

The Christian Sun.

THURSDAY, JUNE 8, 1893.

REV. W. G. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER

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RALEIGH, N. C.

EDITORIAL NOTES.

A big time at Elon College to day.

We thank Rev. E. T. Iseley for new subscribers sent.

Three commencements this week, Elon College, Trinity College and the University.

In sending money for subscribers, always state whether they are new ones or renewals

Musical Record for June has been received and is an excellent member. Can be had of Oliver Ditson Co., Boston.

Bro. Hollowell says some things in this issue of the SUN that we earnestly commend to the careful consideration of its readers, and we give to his remarks a hearty amen.

The North Carolina Teacher's Assembly meets at Morehead City, N. C., June 20 to July 4, 1893. During that time address all communications there intended for the N. C. teachers' Bureau.

Rev. J. W. Wellons is in attendence on the Commencement at Elon College this week. He says the Sunday school at Durham is doing well. He received three members into church fellowship last Sunday.

We ask the pardon of Rev. J. W. Holt for the mistake made in his Committee notice in last week's paper. Bro. Holt sent in his matter for the paper in good shape, but in the rush of work it got mixed a little.

We have a few of those excellent Children's Day Programs, by Rev. C. V. Strickland, on hand yet and are quite anxious to supply your church or Sunday school. Price 5 cents each, 50 cents per dozen postpaid.

Can it be possible after all that has been said and written by Christian people, and a protest from the United States congress against open gates that the Directory of the Columbian Fair has disregarded all but the devil's wish, nnd opened the gates on the Lord's day? Yes, it is true No Christian gentleman or lady ought to patronize the fair.

Prof. A. P. Fuquay of New Hope High School, Ala., will commence a canvass of the Ga. & Ala. Christian Conference in the interest of education soon, and continue said canvass several weeks We wish the New Hope school much success.

We have just examined the issue of the *Ram's Horn* of May 17 It is a weekly religious paper, published at Chicago, price $1 50 a year. It is an excellent paper, and we do not hesitate to recommend it as being worthy the patronage of any one.

The Bible Our Only Creed.

NUMBER 1.

In declaring the Scripture of the Old and New Testament a sufficient rule of faith and practice, the *Christians* do not stand alone, but in practical application of it they do. Many denominations set forth this same principle, but denying to their adherents the right of private interpretation, the declaration becomes a dead letter The real issue, therfore, is not between the Bible and creeds. It is between individual interpretation and church interpretation. Who shall interpret the Scripture? Shall the church interpret and dictate to the individual what he must believe, or shall the individual, under the guidance of the Holy Spirit, search the Scripture for himself? Rome says it belongs only the church, and jealously reserves to herself that right. Protestantism says it belongs to the individual, but denies him that right unless his interpretation coincides with that of the church. The position of the *Christian* is that man is responsible for his belief to God alone, and therefore all of his religious and theological opinions are simply a matter between him and his God, with which no bishop, priest, pope, nor council has any right to interfere. The logical result of this position is the discarding of all creeds. The great majority of protestantism, however, still cling tenaciously to the creed, notwithstanding it has failed in all its adherents have ever claimed for it. They claim —

1. *It preserves unity in the church.* Has it done this? After sixteen and a half centuries of creedism the church is more divided than ever before,—*divided into more than two hundred principal sects*, besides numerous smaller ones. It has failed to preserve unity in particular bodies. The creed of the Methodist church has not prevented that body from becoming dozens of sects, each having a different creed. The creed of the Presbyterian church has not prevented it from becoming scores of denominations, many of them so different that they refuse to fellowship each other. Nor does the creed bind individual members more closely in brotherly love. The members of creed-bound church preserve no greater harmony than others, and are not united in religious belief unless that belief is parasitic. The creed is iron-bound. It makes no allowance for growth, and the Christian must grow. The growth of the kingdom of God is likened unto a grain of mustard seed. Now that growth is going on in the heart, for "the kingdom of God is within you." One of two things, therefore, must result; either the creed-bound must not grow, or they must break loose from the creed. Occasionally such growth occurs that they cannot be contained, so at some weak point a few palisades are broken down and a large number of prisoners make their escape.

2. *It prevents heresy.* The least heresy existed before there were any creeds, as history will prove. The creed has been so far from preventing heresy that it has often been the very cloak of heresy. The suppression of free thought and discussion is conducive to all manner of error both in church and state. The government of England, in order to prevent the dissemination of dangerous political opinions, restricted the liberty of speech both spoken and written. By this she defeated the very end she desired to obtain. It was not until men were free to speak and write as they pleased that England began to be purged of filth and corruption in thought; and discussion is the surest safeguard against error

3. *It presents to the world the religious faith of a particular body.* I can hardly consider that a religious body has any faith when they simply accept the opinion of others without any question or thought on their part. If a denomination doesn't do this, they will differ among themselves to such an extent that no formulated document can set forth the faith of that body. Let us notice a few examples. The unwritten creed of the Baptist church sets forth close communion as *the* distinguishing feature of that church, yet there are a large number of Baptist who neither believe it nor practice it, while many others practice it only because they are under obligation, as they believe, to conform to the principles of that church while in it. The creed of the Methodist church sets forth as one of its principles baptismal regeneration, and though I have been thrown with methodists all of my life I have never heard one say he believed it. When a youth, I studied the Presbyterian Confession of Faith in a Presbyterian S. S. That Confession of Faith taught that a part of the human family had been foreordained from all eternity to eternal damnation, but the pious and godly woman who taught that class believed no such stuff. The pastor of the church did not believe it, nor have I ever heard a Presbyterian say he did. Can a man learn from these creeds what their respective denominations believe any more so than one can tell from the Bible what the *Christians* believe?

4 *It presents the fundamental principles of the gospel in a simpler form than the Bible.* The bare mention of this claim appears absurd and ridiculous. If the creed has failed in anything it has certainly failed in this A denomination frequently calls upon one of its ablest representatives to expound its creed to the public, who do not understand what it teaches. On many of the creeds there are carefully prepared commentaries. The writer once found a creed almost incomprehensible, but when he turned to an expositon of its ablest representatives, he found that no better. Isaiah, in speaking of the way of holiness that Christ would establish, says, "the wayfaring men, though fools, shall not err therein." Can this be said of the creed? Even the wise have erred when they have been led by it. Can man improve on what Christ has done? The four gospels are just as plain and simple, both in words and construction, as language can well be. They are adapted to the capacity of children, and, as the prophet says even to the capacity of the foolish.

But the faults of the creed have not all been negative. It has borne much fruit and by this fruit it is known and by this will it be judged. It has led to numerous inconsistencies and dishonest practices in the church of God. It has sought to deprive man of God's best gifts,—freedom of thought and liberty of conscience. It has created and perpetuated hostility between the different members of Christ's kingdom, where naught should exist but love. It has severed homes, rent churches and disorganized states. It has set on foot a deadly spirit of persecution which has slaughtered millions of human souls.

A Visit to Eastern Virginia.

It is always pleasant to spend a week or so in the tide water regions. And it is doubly so in Eastern Virginia and North Carolina. Whilst in this section last week and week before, we received many acts of kindness, for which we are very thankful. We are under obligations for special favors shown by Revs.

W. W. Staley, N. G. Newman, H. H. Butler, C J. Jones, D. D., J. P. Barrett, D. D, and brethren P. J. Kernodle, M. J. W. White, J. B. Harrell, Geo. J. Costen, and Sister Beal.

During the visit, we picked up several new subscribers, and received quite a number of old ones.

Our stay was extremely pleasant, and wish we could have staid longer, and especially to have remained until the laying of the corner stone at the new Berkley church. Our Berkley people have had a hard time, and deserve the prayers and sympathies of the entire church; but there is a brighter time ahead.

To The Preachers.

Dear ministers, you want a nice denominational paper; and we are as anxious for it as you can be. So read carefully our proposition We want and need a new press to make a nice paper; but we have not the money to spare to pay for it. We do not want any one to give us the money, we want to give you value received for it.

By reference to the Annual you will find that in the bounds of the convention are churches as follows; Virginia Valley Conference 4, Ga & Ala. Conference 16, Deep River Conference 21, Eastern Va. Conference 32 and the N. C. & Va Conference 82, total 150 Now, if these churches will send us, on an average, two subscribers each by the tenth of Aug., 1893, we will have money to buy the new press. Some churches will readily send eight or ten, if the pastor will earnestly present the matter. Dear ministers will you do this work for us? Only an average of two new subscribers from each church with the money in advance Who will be the first minister to head the list in accepting the proposition? Send in your names, and we will enter them on the list for a new press.

We have made this proposition to the southern churches; but gladly will we accept any help that may be sent from any of the northern churchs.

If every minister will push the matter, it will be a success.

A High Compliment to Co-educational Colleges.

The May number of the *The North Carolina Teacher* shows that young men from co-educational colleges are excluded from the oratorical contest at the Teacher's Assembly this year. Certainly this is a very high compliment to the co-educational colleges.

Last year a young man from the fresh class of a co-educational college came near bearing off the palm of victory in the oratorical contest with full graduates of male colleges; so this year the male colleges have ruled out the co-educational colleges. It must have been because some one was *afraid* to compete with brain and grace which had come in mental contact with young ladies in the same class room.

What a Contradiction.

A few days ago while the cars were passing through one of the live towns of N. C. the conversation was turned towards a fine hotel which was near completion, when some one said; "Much depended on the way it was kept in the commencement of its history as to its future," whereupon a man remarked with an oath that the first thing he "wanted to know about a hotel, was it in a prohibition town? saying, "if it was, he wanted nothing to do with it." And in the next moment said, he was a "temperate man, and in favor of temperance; but, if he owned a hotel, he would have a bar room connected with it" He simply said one thing, and contradicted it in the next moment.

Men know temperance is right, and it will not do to deny it in word, if they do in conduct. Many acknowledge it to be right because they know it would be unpopular to do otherwise.

Corner-stone Laying

Friday, June 3, 1893, the corner-stone of the Berkley Christian church was laid with appropriate exercises. A collection was taken amounting to $438.

The following articles were placed in the stone: Record of church membership, a one cent piece of the year 1847, the year in which the church was established given by G. L. Thompson; photographs of the church in ruins after the storm of 1888, when the building in course of erection was blown down; *Berkley Daily News*, of Jan. 16, 1893, containing an account of the fire which destroyed the late church. *Berkley Graphic* of Dec. 1891, containing portraits of the leading men in Berkley; *Christian Sun*; *Herald* of *Gospel liberto*; *Norfolk Landmark* and *Virginian* of June 2,1893; card of the contractors, Messrs. Nichols & Wrenn; also of Mr. D. J. Bowden, Rev. and Mrs. Roger Charnock and Mrs. A. L. Hill; ticket of corner stone ceremonies and copy of hymns used.

Reply to Bro. Mood.

In the Sun of week before last, Bro D. J. Mood came to me in distress about Sunday school teachers. The case is this:

In the Sunday school of which he is Superintendent, he says he can not secure men as teachers, and as Paul has forbidden women to teach, he wants me to tell him what to do. I will do so with pleasure: Put the sisters to teaching, for they make good Sunday school teachers. But you say: How about Paul? That is all right, as I will now explain.

In 1 Tim. 2:12 Paul says: "But I suffer not a woman to teach." I want to know what Paul meant, and I turn to the Greek, and I see he used the word *didaskein* Then I turn to Green's Greek (New Testament.) Lexicon for the meaning of that word, and I find it means "to teach or speak in a public assembly," and then he gives 1 Tim. 2:12, as the passage in which the word is used in that sense. Now, as your Sunday school teachers do not have to do their teaching before a public assembly, why they are not forbidden to teach in the Sunday school by Paul, or any other inspired writer, so far as I know. So let them go ahead. If any wish to leave teaching in the Sunday school and go into the pulpit to teach, why then you should feel distressed about violating Paul's injunction.—"Suffer not a woman to teach," but let it give you no trouble, at all, while the work is teaching in the Sunday school.

In all this discussion I have held as stoutly as any that women have a grand work to do in God's vineyard, but I do not think that work is to preach the gospel from the pulpit, and by way of reminder let me say: Under the old Testament dispensation. No woman was ever made a priest; under the New Testament dispensation, Christ himself did not choose a woman in the twelve apostles. When Judas fell and his successor was chosen, they did not even cast lots for a woman, they cast lots for men only, and all this is backed by Paul's emphatic prohibition, saying "I suffer not a woman to teach," for which he assigned a reason, viz. That she was in the transgression.—In 1 Tim. 2:14. Why this should be so, I do not know, but since inspiration makes it so, I am disposed to yield to it as it becomes me to do. I have no disire to array inspiration against inspiration—I do not wish to handle the word of God deceitfully—its plain truths I must accept, or reject. If I reject, then I feel that I am astray.

Truly your brother,

J. Pressley Barrett.

NOT SATISFIED.

Yes, Dr. Barrett, I am aware that it (*didaskein*) meant, as you say, "to teach or speak in a public assembly," and I know it also meant to teach privately. And I know that a Sunday school is *not* a private gathering, but that the public is most cordially invited to come to the Sunday school every Sunday. And if it applys to one service it does to the other, so you see your explanation does not help me a bit. And then Paul's "let your women keep silence in the churches," 1 Cor. 14:34, will deny them even the right to sing in the congregation; while his "And if they will learn any thing, let them ask their husbands at home" 1 Cor 14:35, will even forbid them the right to go to church service, according to your statement that Paul said what he meant and meant what he said. Now you see that you have made a worse muddle in my mind of this thing than you thought or intended. I can not find in my Bible that Paul makes a distinction or says they *may teach* in one kind of a public gathering and that they *must not teach* in another kind; and what authority *you* have for making this distinction and saying the Bible teaches it is beyond my scant knowledge. I am like you inasmuch as I prefer to accept the inspired word to the teachings of uninspired man Please give me something Biblical that will make my duty plain.

And Bro. Barrett, where in the Bible do you find that Jesus ever "preached from the pulpit," and where in the Bible do you find that Paul ever "preached from the pulpit," or where in the Bible do you find that any of the apostles ever "preached from the *pulpit*"? that you would make that sacred to the men and forbid a woman to teach "from the pulpit" yet allow her to teach in another part of the church. If the Bible forbids her to speak in one part of the church does it not plainly say—"let your women keep silence *in the churches*"? —Not *in the pulpit*, but "*in the churches.*"

If I take your statement for the gospel truth and go ahead all seems clear but then the *Bible* is our creed.

If I take your word and try to harmonize it with the gospel I find I have an impossible task.

If I take the Bible and follow its teachings I find that they are not in accord with all you have said.

Yours truly,

D. J. Mood

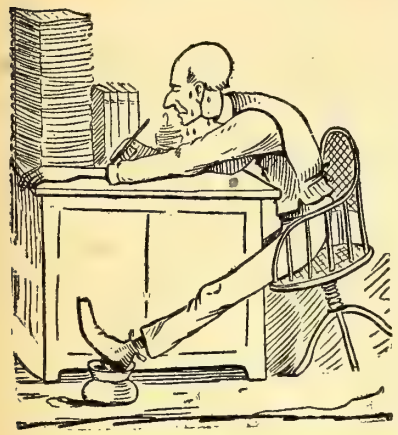
Every book in the Bible was put there to teach us something about Christ that none of the others could do.

The great heroes of the church are people who do little things for God with no expectation that they will ever grow to be more than little things.

Don't be afraid to take your preacher home to dinner. There are many plain hints in the Bible that nobody can lose anything by having a godly man for a boarder.

—*Ram's Horn.*

THE CHILDREN'S CORNER.



The Boy that Laughs.

I know a funny little boy—
The happiest ever born;
His face is like a beam of joy
Although his clothes are torn.

I saw him tumble on his nose,
And w i ed for a groan—
But how he lauged! Do you suppose
He struck his funny-bone?

There's sunshine in each word he speaks
His laugh is something grand;
Its ripples overrun his cheeks
Like waves on snowy sand

He laughs the moment he awakes,
And till the day is done;
The schoolroom for a joke he takes—
His lesson are but fun.

No matter how the day may go,
You cannot make him cry;
He's worth a dozen boys I know,
Who pout, and mope, and sigh.

—*Wide Awake.*

Why Tommy did not Speak His Piece.

"There was such a lot of people there—
And all the gaslights seemed to stare—
And—some one whispered hold up your head';
And—'Don't be scared, dear,' somebody said.
And—all of'em clapped when I went in—
And somebody said: 'Go on; Begin!"
And—I forgot every word I knew—
And—all of'em laughed—Boo-oo-oo oo."

—*Selected.*

My Dear Children:—

As I promised you that I would see that the Corner gets in the Sun each week, I come with this greeting, although I am very busy as you will see from the picture. Now I suppose there are some—and I expect a great many—who will not like the looks of this old man. Many did not like him with his "spiketail" coat and fewer will like him as he appears at work. Well, never mind that, you write and I promise you he will make a much nicer appearance next week and then perhaps you will like him better.

I wonder if the cousins forget that God wants us to work for him in the summer as well as the winter; at vacation time as well as during the school term; while at play as well as when at work? do you, my dears?

There are many ways for us to work for him. And it looks to me that those in the country can have the best chance to make money for the Band. Boys and girls, can't you get a chicken and raise it and sell her eggs or raise little chickens and sell them or keep them and sell their eggs and have the money for the Band? Others might plant some corn and when the roasting ears come on sell them. Others can plant water melons and many other little things. I am quite sure your parents will let you do this if you will ask them. And then you know it is so nice to give the money when you know you have made it your self. Now let us see if we can't have a nice sum in the bank before Elon College opens this fall.

I hope all the cousins who can will be at Elon commencement this week, and you can see some of the good you are doing. Some of the young men who are there have been helped by the money you have sent in.

Wishing you all a happy time I am
Cordially yours,
Uncle Tangle.

Wakefield, Va, May 29 1893.

Dear Uncle Tangle:—I am a little girl 8 years old and want to join the Band of cousins, if you will allow me space in the Corner. I go to Sunday school at Burton's Grove. Rev. M. W. Butler is our pastor, and we like him very much Enclose please find half dime for the Band. I will write again soon if this does not find its way to the waste basket.

Your little niece,
Gertrude Bain

A Chance to Make Money.

I have berries, grapes and peaches, a year old, fresh as when picked. I use "Hood's improved process;" do not heat or seal the fruit, just put it up cold. Keeps perfectly fresh and costs almost nothing; can put up a bushel in ten minutes. Last week I sold directions to over one hundred families. Anyone will pay a dollar for directions when they see the beautiful fruit samples. Fall and winter are the best time to sell directions, so people can experiment and be ready for next fruit season. As there are many poor people like myself I consider it my duty to give my experience to such, and feel confident anyone can make one or two hunderd dollars, round home, in a few days. I will mail sample of fruit and complete directions, to any of your readers, for 19 two cent stamps, which is only the actual cost of the sample, postage, etc., to me Mrs. W. M Griffith, New Concord, Ohio.

Mr. George Smith
Uvalde, Texas.

SHAKESPEARE
What Mr. Smith Thinks He Would Have
Said About Hood's Sarsaparilla

"Had Shakespeare lived here and suffered as I have, I think he would have said, Throw away all medicine except Hood's Sarsaparilla. As an Englishman, coming to this climate, I have felt the heat very much. In the spring I felt as if I had all the care and anxiety of America on my mind. I got one bottle of Hood's Sarsaparilla and after I had taken it I felt as if I could undertake

The President's Duties.

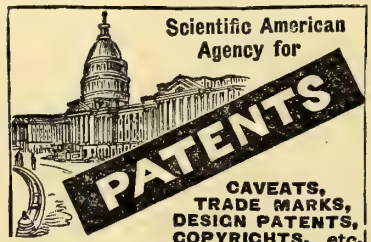
Last month I had a return of prickly heat; it seemed impossible to stand up or lie down without almost tearing myself to pieces. I then got one more bottle and it has not only cured the heat but I believe it put my blood

Hood's Sarsaparilla Cures

in good condition. I advise all to take Hood's Sarsaparilla in the spring and fall." George Smith, Uvalde, Texas.

Hood's Pills cure Nausea, Sick Headache, Indigestion, Biliousness. Sold by all druggists.

The June number of Wide Awake is a brilliant and beautiful summer number. It contains many charming things and then, Annie Sawyer Downs tells how the "Young Folks at the Eddy" managed with their pets, and the Stoddard and Jennes serial stories are striking and absorbing. Price 20 cents a number, $2 40 a year. On sale at news stands or sent postpaid, on receipt of price, by D. Lothrop Company, Publishers, Boston.



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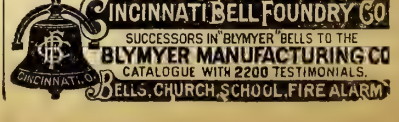
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MARRIED.

At 24 North St. Suffolk, Va., May 4th, by Rev. H. H. Butler, Mr. Junius W. Wellons and Miss Janie Thifer. May their lives be long and happy.

At Garner, 2 P. M. May 21, by Rev. J. L. Foster, at the residence of the bride, Miss Sandal Utley, to Deacon Williis L. Moring. A large number of relatives and friends witnessed the marriage. They are both members of Hayes Chapel. Their many friends offer hearty congratulations and best wishes for a long prosperous and happy life.

J. L. FOSTER.

Holy Neck church was the scene of an interesting event on the 10th inst. The occasion being the marriage of Mr. I. T. Byrd and Miss Nora S Porter, both of this county The bridal party arrived at the church at 6 p. m. and entered from both isles to the strains of a beautiful wedding march by Miss Mattie Eure. The bridesmaids entered from the right followed by the bride handsomely attired in cream and satin, leaning on the arm her best maid, Miss Mamie Nelms: the groomsmen from the left, followed by the groom leaning on the arm of the brides brother, T. E. Porter. The bride and groom met at the altar, where, beneath an arch of evergreen and flowers, they took the solemn vow. The party then repaired to the home of the groom where they partook of a a most elegant supper, and after a delightful evening of social converse, music, tete-a-tete, etc. until near the erie hours, the merry party dispersed, while the dewy night was falling from heaven and the sinking stars were inviting slumber, leaving many kind benedictions upon the young and happy pair.

N. G. NEWMAN

At the home of Mr. C. H. Swank near Linville, Rochingham Co , Va., April 6, 1893, Mr. J. F. Martz and Miss Mollie E. Deaver. May happiness attend them is the wish of the writer.

E. T. ISELEY.

DIED.

DEAR SUN:—I have today received the sad tidings of the death of one of my dear pupils of New Hope. Thomas Hodges, of Langdale, aged about 21 years, died of Typhoid fever after a short illness of ten days. He was a close observing, hard working pupil, highly esteemed of all who knew him, loved for his modesty and respected for his manly bearing. He was the son and only child of the devoted parents Mr. and Mrs. W. G. Hodges, of Langdale (West Point Mills), Ala. The suffering was short but intense; and on the tenth day in his prayer was heard:—"Good Lord let me die," which Jesus in his kind mercy heard. To his dear parents let us extend our heart felt sympathy and prayer, and the dear grand mother, who loved him as an idol of her aged heart and the object of her tenderest care, may God's rich love sustain

A. P. Fuquay.

Near Durham, N. C., on Feb. 16, 1993, Mary C. Shepard daughter of Lewis and Jane Howard, wife of J. M.Shepard, in her thirty-second year. She leaves a husband and three sweet little children, a father and mother, four sisters and three brothers and a host of friends to mourn their loss. She was a strict member of the Christian church at O'Kelly's Chapel. She died in the triumph of a living faith. Funeral by the writer. The largest congregation seen at O'Kelly's for years in attendance; the text was Jeremiah 15:9; Luke 8:52; Prov. 31:26–28. She has conquered the last enemy, laid down her armor and taken her crown. May God bless her little children and her husband, mother and father in their affliction.

J. D. WICKER

Youngsville, N. C , May 23, 1893.

In Suffolk Va., April 24th, Mr. William T. Munford, aged about 30 years. He died trusting in the Lord. He spoke of soon being with his dear mother, who died over 20 years ago. His only regret was that he had not lived nearer the Lord, that he had not done his duty towards his church and his God. He was buried at Mt. Carmel church—where he first found the Lord and united with God's people to work for Jesus—but failed to do his duty—Sorry—Many of us will be sorry when we come to die, that we did not live nearer to the Lord. Neglected duty—so many of us neglect duty. Let us by the help of God, do our duty and when we come to die we will have nothing to regret. Funeral services were conducted by the writer.

H. H. B.

At Mrs. James Hollands, Nansenond Co., Va., April 8th, Mrs. Sallie Murphy, Aged 74 years. Funeral services conducted by the writer.

H. H. B.

Little Cora King, daughter of Bro. Jesse King, April 23rd aged 3 years. Cora was a sweet little girl. Too pure for earth, therefore Jesus has taken her to live with him, where there will be no more cold winds, no more whooping cough, where there will be no more spasms, no more dying, no more separation. Blessed thought! if we are true to the Lord, we will all get home by and by. "I take these little lambs," said he, "And lay them on my breast. Protection they shall find in me. In me, be ever blest"

Funeral services conducted by the writer.

H. H. B.

Trusts and Combinations.

Are unpopular. But there is one form of trust against which no one has anything to say. That is the trust which the public reposes in Hood's Sarsaparilla, and the best of it is the trust is fully justified by the merit of the medicine. For, remember HOOD'S SARSAPARILLA CURES

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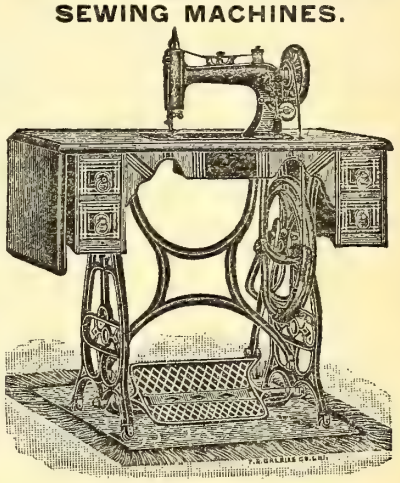

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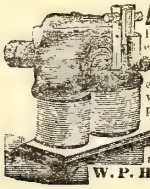

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This and That.

Whenever the Christian has a need he should also remember that he has a God.

Who knows but that many of the sweetest surprises of eternity will consist of being shown by loved ones who passed over before us, how near they were to us in dark places where our hearts almost failed us.

God does not become weary and impatient as men do, but keeps on calling with first one voice and then another, for the sinner to repent.

God's way of making a man rich is to first make him righteous.

A bad man can never own anything that is fire proof.

The right kind of a good man will keep right on growing in grace whether he can have his own way or not.

Christian's soul will grow and fatten where that of a worlding would starve to death.

It makes courage to preach the gospel anywhere as God wants it preached.

It is better to fail in trying to do something for God than to succeed in trying to do something for ourselves.

We are so little and narrow ourselves it is hard for us to understand how God's mercy can be so great.

Nobody can have so good a time in this world as the people who are right with God.

Every Christian is a burning and a shining light for the Lord.

We do not have to be great in anything except faith to obtain great favor with God.—*Rams Horn.*

Live Within Your Means.

It may be hard and difficult for you to live within your means; but if you are an honest man, you must do it. To spend more money than you make is to open the way to untold troubles and to insure the final ruin of your reputation and character. For no reason—not to gratify your own tastes, nor to please your family, nor to help even a useful charity—should you adopt a policy so fraught with evil consequences. After all, the people who are compelled to practice rigid economy get as much good out of life as anybody else. "Plain living and high thinking often go together." To be able to do without luxuries is better than to have them.—*Nashville Advocate.*

There is a defect in the integrity of a man who takes a paper, gets the benefit of it, and then refuse to pay for it. That defect is dishonesty. Dishonesty is sin in the sight of God, and "the soul that sinneth, it shall die."—*Rev. E. C. Sell.*

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To be absent from every prayer-meeting, but present at every social.

To have a sick spell the Sunday that a collection is to be taken.

To fill your table with secular literature, and take no Church paper.

To cry "Amen" when the preacher hits the Mormons, but be as silent as the grave when he denounces your besetting sin.

To do or be anything, in short, but a consistent, consecrated, circumspect, cheerful Christian.—*Omaha Advocate.*

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Not So Funny.

DID you see this story by William Henry Siviter in the *Bazar*? If not, it is too good to miss.

I was engrossed in my magazine as the train sped on, and did not notice that a bride and groom had entered the car at a small station; but my attention was attracted to the couple in rather an odd way,—by telegraphic signals.

Two young men, who sat opposite to each other across the aisle, were making remarks about them by ticking with their pocket-knives on the metal arm of the seat.

"Sweet as a peach, is n't she?" ticked off the young man whose seat was immediately behind the new arrivals.

"Yes" replied the other. "Bridal couple, evidently."

"See how close he sits to his tootsy-wootsy."

"I see. They are holding each other's hand, are n't they?"

"No; but they are exchanging love-glances."

"How on earth do you suppose a chump like that managed to catch such an angel?"

"Give it up. She surely could n't see anything in him to admire."

"Her lips were just made for kisses."

"That's what they were."

"Say!"

"Well?"

"When the train gets to the next tunnel, I'm going to reach over and kiss her."

"You would n't dare."

"Yes, I would. She'd think it was her husband, you know."

Their telegraphic conversation ceased here, for the bridegroom had taken out his pocket-knife, and commenced to tick off this message on the arm of his seat: —

"When the train gets to the next tunnel the chump proposes to reach over and hammer your two heads together till your teeth drop out. See?"

Soon after that two passengers might have been seen sneaking off to the smoking-car; and they remained in the smoker not only while the train went through the tunnel, but until they reached their destination.

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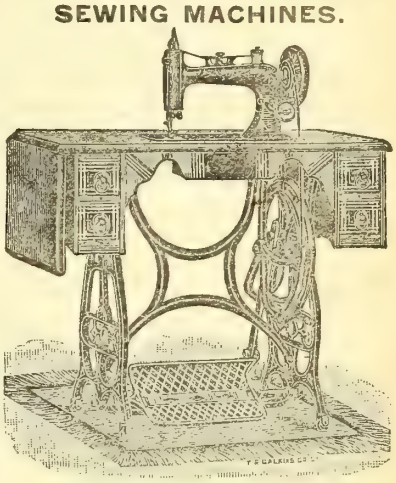

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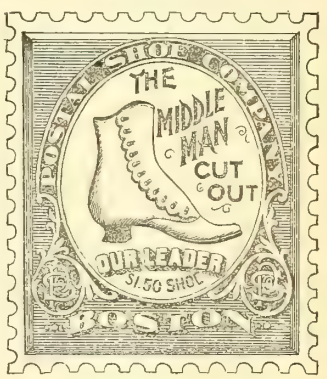

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which we propose to send to you, transportation paid. The little darling rests against a pillow, and is in the act of drawing off its pink sock, the mate of which has been pulled off and flung aside with a triumphant coo. The flesh tints are perfect, and the eyes follow you, no matter where you stand. The exquisite reproductions of this greatest painting of Ida Waugh (the most celebrated of modern painters of baby life) are to be given to those who subscribe to Demorest's Family Magazine for 1893. The reproductions cannot be told from the original, which cost $400, and are the same size (17x22 inches). The baby is life size, and absolutely lifelike. We have also in preparation, to present to our subscribers during 1893, other great pictures by such artists as Percy Moran, Maud Humphrey, Louis Deschamps, and others of world-wide renown. Take only two examples of what we did during the past year, "A Yard of Pansies," and "A White House Orchid" by the wife of President Harrison, and you will see what our promises mean.

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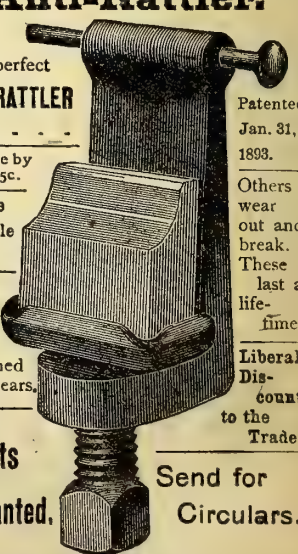

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In Effect Nov. 27, 1892.

SOUTHBOUND	No. 9.	DAILY. No. 11	No. 37
Lv Richmond	12 45 pm		12 50 am
Burkeville	2 51		2 40
Keysville	3 35		3 18
Ar Danville	5 55	7 25 am	5 55
Greensboro	8 00	9 20	6 54
Lv Goldsboro	2 35 pm	†7 45 pm	
Ar Raleigh	4 55	11 10	
Lv Raleigh	4 40 pm	6 15 am	
Durham	5 37	7 15	
Ar Greensboro	4 50	9 15	
Lv Winston-Salem	†6 40 p m	*8 00 a m	
Lv Greensboro	8 10 pm	9 30 am	659 am
Ar Salisbury	9 50	11 04	812 am
Ar Statesville		12 03 pm	
Asheville		4 25	
Hot Springs		5 57	
Lv Salisbury	9 55 pm	1 14 am	8 17 am
Ar Charlotte	11 10	2 40	9 25
Spartanburg	1 56 am	3 35	11 37
Greenville	3 07	4 24	12 28
Atlanta	9 00	11 00	4 55
Lv Charlotte	11 30 pm		9 35 am
Ar Columbia	6 00 am		1 20 pm
Augusta	10 00		4 5

NORTHBOUND	No 10	DAILY. No 12.	No 38
Lv Augusta	6 00 pm		12 30 pm
Columbia	10 50		3 50
Ar Charlotte	6 00 am		7 30
Lv Atlanta	9 20 pm	8 05 am	12 45 pm
Ar Charlotte	6 40 am	7 00 pm	8 05
Lv Charlotte	6 55 a m	7 45 pm	8 15 pm
Ar Salisbury	8 17	9 15	9 24
Lv Hot Springs		12 09 pm	
Asheville		2 45	
Statesville		7 47	
Ar Salisbury		8 37	
Lv Salisbury	8 27 am	9 52 pm	9 29 pm
Ar Greensboro	10 40	11 20	10 42
Arwinston-Salem	*11 30 am	†1 00 a m	
Lv Greensboro	10 20 am	11 35 pm	
Ar Durham	12 11 pm	3 35 am	
Raleigh	1 09	6 00	
Lv Raleigh	1 28 pm	†8 45 am	
Ar Goldsboro	3 05	12 05	
Lv Greensboro	10 20 am	11 35 pm	10 47 pm
Ar Danville	12 01 pm	1 15 am	12 01 am
Keysville	2 45	4 05	4 05
Burkeville	3 25	4 51	4 51
Richmond	5 30	7 00	7 00

† Daily except Sunday.

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p m daily except Sunday; arrive West Point 5 00 and 6 00 p m.

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 12 45 p m daily; leave Keysville 3 45 p m; arrive Oxford 6 00 p m, Henderson 9 10 a m, Durham 7 20 p m Raleigh 6 00 p m Selma 10.45 p. m. Returning leave Selma 12 55 p m Raleigh 4 40 p m daily, Durham 6 00 p m Henderson, 6 30 p m Oxford 8 15 p m; arrive Keysville 11 45 p m, Richmond 7 00 p m.

Mixed train leaves Keysville daily except Sunday 3 30 A. M.; arrives Durham 11 55 A M Leaves Durham 7 45 A M. daily except Sunday; arrives Oxford 9 20 A M, Keysville 3 00 P. M

Additional trains leave Oxford daily except Sunday 4 15 p m; and 12 20 p m, arrive Henderson 5 10 and 1 05 p m Returning leave Henderson 6 30 p m and 2 30 p m daily except Sunday; arrive Oxford 7 25 p m and 3 1 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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	No. 34. Pass. and Daily	No 38. Mail. Daily Ex Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m
Mill. Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Plns	7 14	1 39
Macon,	7 22	1 46
Arrive Weldon,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 p. m
Macon,	1 13	7 06
Warren Plns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a m., 2.00 p. m Arrive at Franklinton at 8 10 a. m, 2.52 p. m. Leave Franklinton at 12 30 p. m., 6 05 p. m Arrive at Lousburg at 1.05 m., 6 40 p. m. JOHN C WINDER, Gen'l Manager WM SMITH, Superintendent.

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GOING SOUTH.

	No. 41 Pass. & Mail.	No. 45. Freight & Pass
Leave Raleigh	4 00 p. m.	8 35
Cary.	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	35
Arrive Hamlet,	7 20	8 10 p. m
Leave "	7 40	
" Ohio	7 49	
Arrive Gibson,	8 15	

GOING NORTH.

	No. 38. Pass & Mail.	No. 40. Freight & Pass
Leave Gibson,	7 00 a. m.	
" Ohio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron.	9 26	9 31
Sanford,	9 52	10 55
Moncure.	10 16	12 10 p. m.
Merry Oaks	10 26	12 50
Cary.	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsboro Road.

Leave Pittsboro at 9.10 a m., 4 00 p. m arrive at Moncure at 9 55 a. m. 4.45 p. m Leave Moncure at 10 25 a. m, 5.10 p m arrive at Pittsboro at 11.10 a. m 5 55 pm

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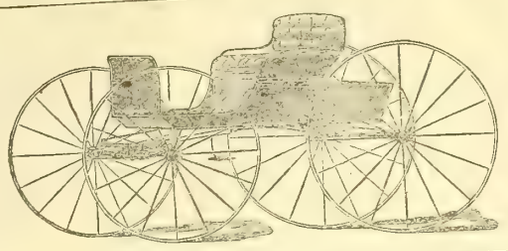

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Died.

At his home, near Great Bridge, Norfolk Co., Va., June 1, 1893, Simeon J. Rountrey, aged 54 years, 2 months 22 days.

Bro. Rountrey was sick just one month, having been taken down May 1, 1893. He was a great suffer, but he was very happy and asked his wife and children not to weep, but to rejoice because one more soul was safe. What glad news from a dying bed!

Bro. Rountrey was from Gates Co., N. C., originally, and was to the day of his death a devout member of the Baptist church. God be praised for his life—devout, godly, consecrated. He had a host of friends and they were in all denominations.

We tender a brother's sympathy to his weeping loved ones in the sad loss they have sustained, and beg them to bear it the more cheerfully because their loss is his gain through Christ.

Funeral by the writer from Isa. 26:3.

J. Pressley Barrett.

(Biblical Recorder copy please.)

Near Great Bridge, Norfolk County, Va., April 1, 1893, John Thomas Taylor, aged about 40 years.

The deceased had been a great suffer, but in the end, he was very happy and fully resigned to death. Only a few days before, his wife died, and soon he went the same way—leaving a son to weep over their departure. His dear mother watched by him through many months of suffering, and did a faithful part, as a mother's love is so willing to do. Funeral services by the writer.

J. P. Barrett.

The Same Old Story.

A terrible scene was enacted in a Brooklyn home a few days ago illustrative of the brutalizing effects of strong drink. A poor wife and mother lay on her bed in a wretched tenement-room dying. Her three little ones were at the bedside weeping and waiting for the end Suddenly the father burst into the room in a drunken fury and drove the children away from the dying woman with fearful threats. He then locked the door of the room and began to smash the furniture Police were called in, but when they arrived the wife was dead. The man showed fight, and it took the united efforts of several men to overpower him and carry him off to the police station. A few days later, in the same city, another drunkard came home late, and finding his wife asleep, dragged her from her bed by the hear and kicked and pounded her into insensibility She was found in a pool of blood and carried to the hospital, where her injuries were said to be fatal. If such horrible cruelties as these were practiced in the interior of Africa, the civilized word would be called upon to send an expedition to that country to put a stop to such barbarities. But as they actually occurred in the city of churches no attention will propably be paid to them. It is the same old story after all—the story of misery, cruelty, blood and crime, which everywhere follows the liquor traffic. And yet there are Christian men who stand up and say that this devil business ought to be licensed!—*Christian at Work.*

From Friend to Friend

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A New York Block.

There is one block of tenement houses in New York—and it isn't the only one of the sort—in which dwell two hundred and sixty-four families, one thousand and sixty persons in all.

The nearest Methodist pastor has been looking up the religious preferences of these families. This is what he finds: Jews, 164 Catholics, 23; German Lutheran, 12; Methodist, 12; all others, 23; no religion, 23. Only a few of them really go to synagogue or church.

Miss Turner, a deaconess, tells of her discouraging work on this block:

"I have visited the block with great care, not a family escaping my attention. I have left tracts and papers and Bibles in every family that would receive them; prayed and read the Bible whenever it was possible always inviting all members of the family to our church Some laughed; some said, 'Yes, we will come next Sunday;' 'We will come some time;' and yet another class, and a very large one, say, 'We have no need of church What will you give us if we go?'

"One woman said in the presence of a family of children: 'I'll go if you have a dance and give us lager to drink.' I have gone on, not discouraged, but praying that God would touch the hearts of these people."—*Ex.*

The agitation concerning the advisability of doing away with the communion-cup in church services, and substituting therefor, individual cups for each member, is bearing fruit. Our friend, Dr. A. J. Longfellow, of Fostoria, O., at the last quarterly conference of the M. E. Church, introduced the following resolution: "Resolved, That the church purchase four hundred little wine-glasses, and each communicant receive the wine out of a glass that no other person has used, and the bread be passed on baskets or plates, and that it be not handled or broken by the preacher."—*Cincinnati Lancet Critic.*

"That Woman Knows God."

An humble and deeply devoted Christian woman was recently spending Sunday at the house of a friend She has passed through enough in twenty-five years to make a book of thrilling interest. At the dinner table, on the Sunday in question, she was engaged in animated conversation, recounting some of the kind dealings of the Lord with her, and while narrating these things her face was shining. There was a Roman Catholic domestic waiting on the table, watching and listening to the holy woman. Next day, after the visitor had left, the domestic said to the lady of the house, "*That woman knows God*—an' sure didn't I see it in her face!"

The poor Irish woman was right—she had a discerning eye. O if every Christian were living so as to compel beholders to say, "That man or that woman *knows God*."—*Exchange!*

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1844 — In Essentials, Unity; Holy Bible; In all things, Charity; 1893 — In Non-Essentials, Liberty.

"Looking unto Jesus the Author and Finisher of our faith."

VOLUME XLVI. RALEIGH, N. C., THURSDAY, JUNE 15, 1893. NUMBER 24.

State Library

The Christian Sun.

The Organ of the General Convention of the Christian Church.

CARDINAL PRINCIPLES.

1 The Lord Jesus is the only Head of the church.

2. The name Christian, to the exclusion of all party or sectarian names.

3. The Holy Bible, or the Scriptures of the Old and New Testaments, sufficient rule of faith and practice.

4. Christian character, or vital piety, the only test of fellowship or membership.

5 The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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What Think ye of Christ?

What think ye of Christ? is the test
To try both your state and your scheme;
You cannot be right in the rest,
Unless you think rightly of Him,
As Jesus appears in your view,
As he is beloved or not,
So God is disposed to you,
And mercy or wrath are your lot.

Some take him a creature to be,
A man or an angel at most;
Sure these have not feelings like me,
Not know themselves wretched and lost.
So guilty, so helpless am I,
I durst not confide in his blood,
Nor on his protection rely,
Unless I were sure he was God.

Some call him a Saviour in word,
But mix their own works with his plan;
And hope he his help will afford,
When they have done all that they can;
If doings prove rather too light
A little they own, they may fail,
They purpose to make up full weight
By casting his name in the scale.

Some style him the pearl of great price;
And say he's the fountain of joys;
Like Judas, the Saviour they kiss,
And while they salute him betray;
Ah! what will profession like this
Avail in his terrible day?

If asked what of Jesus I think
Though still my best thoughts are but poor,
I say, he's my meat and my drink,
My life, and strength, and my store
My shepherd, my husband, my friend,
My Saviour from sin and from thrall,
My hope from beginning to end,
My portion, my Lord, and my all.

— *Selected by H.*

Whips or Brains.

1. Dan Rice, the noted circus man, was an apostle of the whip, and though a successful clown was a failure as a horse trainer. In his efforts to manage a ring horse in Geneva, N. Y., he whipped him to death Any fool can kill a horse, but killing is not training.

2 Bartholomew, whose trained horses astonish multitudes, adopts kind and intelligent management and subdues the most refractory horses without the whip or other cruelty. So do Gleason, Rarey, Norton Smith, Mingo and others. It is found to be immensely the best way! They neither kill nor degrade themselves with cruelty.

3. A valuable horse in Chicago became so unmanageable that his owner sold him at a heavy loss, whips and severity having failed, as usual. The buyer removed his check and blinders, treated him gently and kindly, and he is now driven everywhere by a gentle and timid lady, who will not part with him. Which method is best?

4. United States Senator Leland Stanford, who owns one of the most valuable studs in this country, not only prohibits all severity but says: "I never allow a man to speak unkindly to one of my horses, and if one swears at a horse I discharge him on the spot." His horses are remarkably docile, of course.

5. Intelligent horsemen are learning that kindness is far superior to cruelty in managing and teaching horses, that kickers, biters and balkers are natural results of abuse; that runaways are often a result of severity, causing nervousnesss and excitability; that pounding a horse is as senseless as pounding a baby, and quite as contemptible, and that the most useful, faithful and long-lived horses are those which are treated from birth with kindness and common sense.

6. In the best ordered stables in New York not only all harshness, but even loud talking is forbidden and the ill-temper which leads to swearing at a horse secures prompt discharge."—*Light.*

Seven Ways of Giving.

1. The careless way: To give something to every cause that is presented, without inquiring into its merits, and not to give to any cause unless it is presented.

2. The impulsive way: To give from impulse as much and as often as love and pity and sensibility prompt. This is uncertain and irregular.

3. The lazy way; To make a special effort to earn money for benevolent objects by fairs, festivals, etc.

4. The self-denying way: To save the cost of luxuries and apply to purposes of religion and charity. This may lead to asceticism and self-complacency.

5. The systematic way; To lay aside, as an offering to God, a definite portion of our gains—one-tenth, one-fifth, one-third or one-half. This is adapted to all, whether rich or poor, and gifts would be largely increased if it were generally practiced.

6. The equal way; To give to God and the needy just as much as we spend on ourselves, balancing our personal expenditure by our gifts.

7. The heroic way; To limit our own expenditures to a certain sum and give away all the rest of our income. This was John Wesley's way. —*Homiletic Review.*

God's Heart of Forgiveness.

A Christian visitor found a young woman who had left her father's house for a sinful life, and now was wretched beyond comparison. Her anguish was especially in the desire to get home again, and her certainty that her father could not and would not receive her, nor forgive her. "Have you ever tried him?" was asked. "No, I dare not." "Does your father know where you are?" "I have never written to him since I left home" It was a long time before she would even let the visitor write in her behalf. But at last she consented, and the letter was well prayed over. By return of post an answer came, with *immediate* written large on the outside, and the substance of was: "Ready to forgive." Said the father: "This is what I have been earnestly praying for. I have wanted to know where my wanderer was, and yearned to hear that she was willing to return. Let her com back at once; I will forgive all, and love her still." Notice that this father's readiness to forgive and receive his child was *a fact before the letter was written* —a fact all the time she thought so hardly of her father, and judged his heart by her own deservings. What should this teach us about our Heavenly Father? —*Ex.*

"Iowa," says a recent daily paper, "must be a pretty good State to live in; no State debt, a school fund of $14,000,000 and the smallest rate of illiteracy of any State in the Union." Let us see. Iowa is a Prohibition State is it not?

Whenever a battle is won it means that somebody has taken a stand under a flag that means something.

What is the Profit?

BY REV. JAMES MAPLE, D. D.

What profit shall I have, if I be cleansed from my sin? Job 35:3.

Man is a sinner. "All have sinned." "There is none righhteous, no, not one." Sin is poluting. It defiles the whole man. "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it: but wounds, and brases, and putrifying sores: they have not been closed, neither bound up, neither molified with ointment." Men know and admit that they are sinners, but they do not realize the poluting nature of sin until their minds are enlightened by the divine spirit and the truths of the Bible. Then they see and feel the sintulness of sin, and the need of being cleansed from its polution. This was the experience of David. He had sunk deep in sin, and had been awfully poluted by it; but he did not realize this till he was brought under the enlightening influence of divine truth. Then he saw his polution, and prayed earnestly: "Wash me thoroughly from mine iniquity, and cleanse me from my sin." Sooner or later all are made to realize the corruption of sin, and the need of being cleansed from it.

One of the great questions of the ages has been, how can men be cleansed from sin, and be as though they had never sinned? Human philosophy could give no satisfactory answer to this question, but God has made provision to meet this want of our nature. Speaking of the coming and work of Christ the prophet Zechariah said: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleaness." This was typified in the cleansing ceremonies of the law Hence Paul said: "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctified to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God" It is through Christ that we are to be cleansed from the polution of sin. "Behold the Lamb of God, which taketh away the sin of the world." "If we walk in the light as he (God) is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." The promise is, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The redeemed in heaven realize that they were cleansed from their sins through the blood of Christ, and they sing: "Unto him that hath loved, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever "

The philosophy of this cleansing of man from sin is explained by Paul. "After that the kinkness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." This washing of regeneration comes through obedience. Here Peter said to his brethren "Seeing ye have purified your souls in obeying the truth through the Spirit." Christ prayed for his disciples. "Sanctify them through thy truth: thy word is truth."

The scriptures urge upon men the necessity of this cleansing from sin, but they do not see nor feel the importance of this purifying; and they ask: "What profit shall I have, if I be cleansed from my sin?" They argue that they will do just as well, make as much money, and be just as happy without it as with it. They love "pleasures of sin,' and find their happiness in them. They do not see how they can be happy without them. "The national man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The man who finds his happiness in carnal pleasures can see no beauty in purity and holiness. Paul says. "If our gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." This is a strange and fatal blindness.

When any matter is presented to, and urged upon mem, the first question they ask is, will it pay? This is wise if we look at the matter from a right standpoint. If it is a matter relating only to the interests of this life we should look at it in this light, and weigh it accordingly. The question of cleansing from sin involves our best interests in time, and in eternity. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Cleansing from sin is essential to the attainment to the highest possible good in time and in the life to come. "Except a man be born again, he cannot see the kingdom of God." To "*see*" here means enjoying, and it teaches us that a man is not fitted for nor can he enjoy the kingdom of God without this change.

Cleansing from sin brings man into a state of reconciliation with God, and gives him peace of mind. Sin separates man from God, and fills the mind with feelings of fear and dread. Isaiah said, "Behold the arm of the Lord is not shortened, that he cannot save; neither is his ear heavy, that he cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." While living in this state of sin there is a feeling of condemnation, and a conviction of deserved punishment. Whenever we think of God, and our accountability to him, we are troubled. We know that we cannot escape from the just punishment of God, and this makes us afraid of the future; but when we are cleansed from sin this fear is all taken away, and we have peace of mind. We know that God has pardoned our sins, and we are thus delivered from wrath to come Now we have sweet communion with God, and no dread of the future. One of old said, "The sorrows of death compassed me, and the pains of hell got hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord: O Lord, I beseech thee, deliver my soul." The Lord heard his cry, and delivered him; and he said, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." Then turning in gratitude to God he exclaims: "Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling."

Cleansing from sin frees the believer from spiritual bondage. Man is held in cruel and degrading slavery by evil passions and habits, and there can be no deliverance only by cleansing him from his sins. Rom. 6:16–18. Cleansing a man of his appetite for rum, frees him from the most debasing of all slavery, and brings him into the enjoyment of the liberty of the children of God.

Cleansing from sin secures comfort and consolation in the hour of trial and sorrow. Afflictions come in some form sooner or later to all men, and the consciousness of sin clouds the mind in darkness in that hour. Trouble brings a man's sins to remembrance, and quickens his conscience. When the widow Zarepath lost her son by death she exclaimed to Elijah, "O thou man of God, art thou come unto me to call my sin to remembrance, and to slay my son?" The consciousuess of sin was the bitterest drug in her cup of sorrow. Thus it always is, and ever will be; but when cleansed from sin a man can trust in the love and mercy of God, and is sustained by his conscious presence. He can say with David. "The Lord is my shepherd; I shall not want." He knows that all the sorrows of earth will soon end in the joy of heaven; that these light afflictions which are but for a moment will work for him a far more exceeding and eternal weight of glory. He looks beyond the temporal things which are eternal. He can glory even "in tribulation; knowing that tribulation worketh patience, and patience, experience; and experience hope." This is one of the great blessings that comes from cleansing from sin, and it can come in no other way. A lovely young lady, lay dying. Observing her father weeping she said to him: "Why, sir, so much grief? Had an offer of marriage been made to me by one who in himself is all that you could wish, and whose situation in life is far superior to mine, and whose residence must be in a remote part of the kingdom, perhaps the consideration of advantage and promotion to me would have reconciled you to my removal, though it would have been little other than a separation for life. But now I am about to be promoted beyond anything that could have occurred in this world. Then why this reluctance? Our next meeting will be in circumstances of high improvement, joyful and perpetual." When our friends win an honorable position, and attain something valuable here we rejoice; but when they win the victory over sin and satan, and gain a crown in heaven we mourn and weep. We should rejoice in their triumph.

Cleansing from sin brings hope in death. Why is it that men fear to die? Because of conscious sin, and the conviction that death will bring them into the presence of God where they must answer for their sins. This is why men dread death. I have seen many die who were tortured with fear of death, but it was because of conscious sins, and they wanted to be cleansed from it in that hour. Men who disregard God, reject the Saviour, and neglect the Bible, long for the cleansing blood in the hour of death. They realize its need then. Without the cleansing power of the blood of Christ, and his love in our hearts we cannot meet death in peace; but cleansed from sin we can triumph over death, and go down into the dark valley rejoicing in hope of the glory of God. A man living in a dark, damp, unhealthy house, and compelled to remain there until it drops down around him, would rejoice to see it crumbling. Thus it is with the Christian. He is doomed to live in this house of clay until it tumbles down, and then he shall ascend to a house not made with hands eternal in the heavens. This is one of the glorious advantages resulting from being cleansed

from his sins, and it answers the question in our text: "What profit shall I have, if I be cleansed from my sin?"

Cleansiug from sin prepares a man for, and secures to him eternal life in heaven. Paul asks his Roman brethren the question, "What fruit had ye then in those things whereof ye are ashamed? for the end of these things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the ways of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

Will there be no profit in being clothed in a body fashioned like the glorious body of Christ; in dwelling in his loving presence; in being the companions and equals of the holy angels; in beholding the uncreated glory of God and the Lamb; in listening to and joining in the songs of the redeemed in heaven walking the golden streets of the eternal city, and in feasting on the fruit of the tree of life that grows hard by the eternal throne? Will there be no profit in all this? "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is "

Cleansed from sin, and humbly trusting in Christ, the Christian is ready to meet whatever awaits him. It may be affliction, or it may be death; but he has no fear, for he knows that all is well.

Wesley, the chief founder of Methodism, was always ready and to the minute. A lady once said to him: "If you knew that you would die at twelve o'clock tomorrow night, how would you spend the intervening time?" "Why," was his answer, "just as I intend to spend it. I should preach tonight at Gloucester and again tomorrow morning. After that I would ride to Tewkesbury, preach in the afternoon and meet the society in the evening. I should then repair to friend Martin's house, as he expects to entertain me; converse, pray with the family, retire to my room at ten o'clock, commend myself to my heavenly Father, lie down to sleep and wake in glory." Can anybody suggest a better program?

Whenever a stone is thrown at church entertainments it always hits somebody who is not bringing all the tithes into the store-house.

Renew your subscription.

SELECTIONS.

"Home, Sweet Home"

Of all songs we sing the loveliest is "Home, Sweet Home," and how true is the saying that the two sweetest words in our language are "Home and Heaven." Yes, God meant that there should be a very close link between the two, and that is why there is so much in the Bible about family life. Yet how is it that so many young people seem to be happier anywhere than at home? There must be something wrong, and when there is anything wrong, in the home life the mother must ask herself where she has been making a mistake. Have the children learned that home is a place where there are sour looks, and continual fault-finding; a place from which their friends are banished; where innocent merriment is silenced, and their gathered treasures condemned as rubbish and litter. If so, can you wonder that they prefer the liberty of the streets? But let the children learn that home is a place where peace dwells; where mutual rights are respected and justice is done to all, and it will have an enduring attractionfor them.

The corner-stone on which true home happiness rests is religion. The home must be consecrated by family prayer. Wherever Abraham pitched his tent there he built an altar Family prayer is the strongest cement with which you can bind your home together; it raises it from a mere lodging place where we eat and sleep, to a sacred spot around which gather the holiest feelings of our hearts Where God is thus honored parents will be more readily, obeyed brothers and sisters will be more loving, and there will be harmony instead of discord.

Cherish courtesy in your own manner towards your children, and in that of child to child. Show them the home is not a bear garden, but a place for gentle words and deeds. Teach the boys to wait on the girls, and the girls to accept their help with ready thanks. Be patient yourself with the children's noise and and litter; it is better for your head to ache now than your heart by and by. Take an interest in their game and pursuits, guiding them in the choice of those that are good and elevating. Encourage the boys in handicrafts, not scolding them for making a mess, but teaching them ro clear it away themselves.

Do not let your home be all selfcentred,let the light of your household joys fall on other homes less happy. Encourage your children in acts of voluntary self-denial. Mark your family anniversaries by some deed of kindness to others.

Try this plan, and you will find that when the children are scattered along life's many ways the memory of the old home will be a safeguard in temptation and a solace in trial, because it was a foreshadowing of that eternal home where "tears are wiped away," and where "naught that defilethenters in."—*Mary Cochrane.*

The Sustaining Power of Sympathy.

One can hardly know the value and comfort of being surrounded by those whose ideas and interests are kindred to his own except by coming into some situation where this is no longer the case. Our lives are sustained by the environment of sympathetic lives ar our bodies are buoyed up by the atmosphere in which we live. We instinctively choose the fellowship of those whose thoughts have some affinity with our own. Strangers on meeting one another spontaneously seek for some common interest,—some point of connection in ideas or experience which their lives may have. There is generally a careful avoidance of subjects on which it is seen that they could have no common ground The possibility of such an acquaintance ripening into an abiding friendship is chiefly dependent upon the degree in which the minds of the two persons can sympathize with one another.

Sympathy is the soul of our best friendships, and an essentral element in all true religion as well. It is one of the activities of love. It is our feeling with and for another,and takes various forms according to our relations to that other. It takes the form of pity where its object is in suffering and distress. It goes out in heroic support and defense when its object is subjected to injustice and reproach. It assumes the form of adoration when our highest and holiest feelings are called out toward one who comes to us radiant with the love of God, and who offers to take us into friendship with himself. It was one of the great aims of the Jesus to quicken men's sympathies so that they should see things as he did, and should feel about life as he felt. Some real sympathy on the part of men with him lay at the basis of all true discipleship to him. Men would never be drawn to him as long as they felt no attraction for his views of truth and duty. But when once they came to belong to truth as he expressed it; when they recognized his ideas of God and of life to be the true ones, and yearned to make them more fully their own,—then they came to him, drawn by the strong attraction of an inner affinity of life.

The large place which sympathy has in all that is best in human life proves its power to sustain, strengthen, and comfort us in every hour of need. Our experience in receiving the sympathy of friends when we were in trouble, or in finding encouragement from those of like minds and interests with ourselves, soon teaches us how desolate would life be without the strength and refreshment of spirit which we constantly receive from sympathetic friends.

Sympathy is our principal incentive in study. This is one great reason why studies are more successfully and easily pursued by men in classes than alone. It is, no doubt, conceivable, that a man should take books and sit down alone and acquire a liberal education, but it almost never happens. Why? Because the stimulus of a sympathetic environment would be wanting. When one pursues his studies in conjunction with others of similar aims and interests, every other man's work is a source of strength to him. Here, too, lies the power of the living teacher. He may convey no information which is not conveniently available in some book, but his work is justified if he communicates something of himself to his pupils, if he by his interest in their exertions,and by his appreciation of their difficulties, encourages them to renewed application, and shows them how to attain the good desired by patient, sure achievement.

How difficult is it for men to make progress in good character, or even to maintain it at all, when all their surroundings are unfavorable to this result! Few can wholly resist the personal environment of their lives. The instinctive desire for fellowship becomes in certain evil conditions of life one of the most potent forces which tend to undermine good resolution and to thwart good tendency or right start in life. Hence the power of association. The greatest human force which operates upon a man's life, to lift it up or drag it down, lies in the personal relations which he sustains. The soul thrives best in a favoring atmosphere, as the plant grows best in pure air and sunshine. The spiritual nature is sensitive to touch of other souls. We are unconsciously but powerfully swayed and shaped by the subtle forces which spring out of our surroundings, and which play constantly upon our lives.

It must enhance our realization of our Lord's suffering on earth to reflect upon the scanty sympathy with his heavenly truth which he met among men. "He came unto his own, and his own received him not," is the brief pathetic story of the spiritual desolation amidst which he lived. Those whom God had been seeking to prepare for his reception by cen-

tasks of training, and therefore, in a peculiar sense, were His proper possession, refused to recognize this true relation. With their minds filled with the ideas of God which were irreconcilable with His spirit of the divine grace and fatherhood, they turned a deaf ear to his sublimest teachings concerning the way in which men should worship God and prove themselves to be his sons. Filled with ambition for power, and with dreams of national greatness, they would not listen to a teacher who taught that true greatness consisted in humility and service. Flattering themselves that they were the favorites of heaven, and firmly convinced of their own righteousness, they resented the call to repentance, and burned with rage and hate for him who spoke with holy courage of their selfishness and hypocrisy. What an experience of suffering it must have been for Jesus to meet all this indifference and scorn for his heavenly mission! What a loneliness of mind, a desolation of spirit, must have been his in the unsympathetic atmosphere of the Judaism of his day! In the suffering which he bore during his life in this sinful world there must have been present, as one of its bitterest ingredients, the sense of the immeasurable gulf between his ideas and interests and those of his contemporaries. His was the pain of solitariness and isolation,—the consciousness that he was without the sympathy of the men whose friendship he would gladly have won.

This fact in our Lord's life lends new impressiveness to the way in which he ever opened his life to his Father, who never left him alone, however deserted he may have been by men. In consequence of his fellowship with God, he was never alone, not even in the stillness of the night or in the solitude of the mountain. Whether in some desert place, or on the shore of the Galilean lake, or in the still lonelier city of Jerusalem, he still found comfort in the presence of God, and in the knowledge that he was doing his will.

The real humanness of Jesus' life is shown in the way in which, as an offset to the lack of sympathy on the part of the mass of the people, he gathered about him a company of those who sincerly, though partially, entered into sympathy with him, and into appreciation of his thoughts. From the beginning of his ministry he began to gather about him a band of those who felt drawn by his purity and truth to his person. Although he chose out from this coming twelve who should continue in specially close relations with him, and of these twelve there appears to have been an inner circle of three who were the still more intimate companions of his solitude, and the sharers of his inmost thoughts; and again, of these three there was one who is mentioned, with peculiar emphasis, as "the disciple whom Jesus loved." This emphasis is due to the fact, no doubt, that the Apostle John possessed a nature peculiarly sympathetic with Jesus. His was a fine grained, spiritual mind. The depth and tenderness of Jesus appealed to him powerfully, and his whole being responded to the heavenly glory and divine purity which he beheld in his Lord. He yielded himself up to the power of that holy mystery which he found in the life of Jesus. The heavenly light which had come to the world in Jesus filled his own life with its brightness and blessing, and during all his subsequent life he continued to develop in reflection and experience of the results of this divine bestowment.

How natural, how human, it was for our Lord to resort to fellowship with this little circle of sympathetic friends, in order to receive from them comfort and cheer during those days which he passed in this indifferent and hostile world! While the nation as a whole was rejecting him, he could find in the group of his disciples that kinship of spirit with himself which men must have in order to please God; and he could see in those faithful souls which had drunk of his spirit, the nucleus for the kingdom of heaven which he had come to found, and the sure promise of the progress of his cause.

But Jesus did not merely use the sympathy of others; he gave his own freely to them also. There is as great a blessing in giving as in receiving sympathy. We make ourselves strong in all things good, not by leaning ourselves idly upon the sympathy of others, but by taking an interest in others. We cannot helpfully use sympathy unless we give it too. Such a unity of interest as makes us strong in the strength of others is not a one-sided, but a two-sided, affair. We are secure of the inspiration and comfort which the sympathy of others can give us, only as we give them our own. In this way men are bound together in a union which gives strength to them personally, and strength to the cause which they combine to support.—*S. S. Times.*

Your Boy.

You do not know what is in him. Bear with him; love him. He is a boy. You think him so lighthearted and fear he is light-headed as well. Remember he calls you father. When he played in your lap you fondly hoped he would some day be a great and useful man. Now that he has grown larger and his young blood drives him into gleeful sport, and makes him impatient of serious things, rattling, playing, thoughtless you almost despair. But don't be snappish and snarlish, and make him feel you are disappointed in him. He is your boy, and you are to live with him. He bears your name, and is to send it down on the stream of time. He inherits your fortune and fame, and is to transmit them to generations to come.

It may be difficult to govern him; but be patient. He may seem averse to everything useful and good; but wait. No one can tell what is in a boy. He may surprise you some day. Hope. Let him grow. While his body grows larger and stronger, his mental and moral nature may expand and improve.

Educate your boy. You may think money spent in that way is money spent in vain; there is nothing in him; he has no pride, no ambition. You don't know. No one can tell what there is in a boy. Besides, there may be an unkindled spark, unfanned flame, a smouldering fire, a latent energy, which the teacher's sidle may stir, the association with books may arouse, develop and direct, and thus start your boy going with such energy and determination that no power on earth could stop him short of the topmost round in the ladder of fame.

If you cannot educate him, let him educate himself. That will make him strong, a giant with whom none dare interfere. Such are the best men in the world. The greatest benefactors of the race have stooped their shoulders to bear burdens, have carried hands hardened with rough labor, have endured the fatigue of toil. Many such are in our mind now. Labor conquers all things. The old Roman was right. We see it in a thousand instances. Labor makes the man. No boy ever came to be a man, the noblest work of God, without labor. This is God's great law; there is a divine philosophy in it. Let your boy work; if he will not work, make him work. There is no progress, no development, no outcome, no true manhood without it. We must work.

Father, be kind to your boy. We know what a mother will do. Thank God! A mother's love, a mother's prayers fall never still, and the memory of her anxious tears shall never fade out during the succession of years.

Finally, but not least, pray for your boy. God hears prayers. Do the best you can; commit all you cannot do to God, and hope. Never despair, for no one knows what is in a boy.—*The Lamp.*

Get In Somewhere.

Find your place in some Christian church as soon as possible. Do not delay, but go at once to some godly minister and tell him that you are on the Lord's side and want to get into rank with his people. I once heard of a little child who had recently been converted. She was one day talking to her grandfather, who was questioning her about her new faith and no doubt giving her some good advice. Finally she said, "Grandpa, are you a Christian?" Yes, my dear, I hope I am."

"What church do you belong to, grandpa?"

"O, I belong to the church of Christ."

"But what is that? Are you a member of the same church that mamma and I are—the Episcopal church?"

"No, my dear, I am not an Episcopalian."

"Are you a Presbyterian, then?"

"No, I am not a Presbyterian."

"Are you a Baptist, then?"

"No."

"Are you a Methodist?"

"No, dear, I do not belong to any of the churches; I just belong to Christ."

After a pause, in which the little one was thinking it over, she turned her face up to her grandfather's and said, "Well, grandpa, if I were you I would try and get in somewhere."

Now, I think the little Christian was right and the old one was wrong. I know there are many who from various reasons stand apart from organized Christianity and the church of God. No church is perfect. No doubt we might all find things in the churches to which we are united which could wish might be changed, and certainly we see things in other bodies which we do not approve: but at the same time I would say that it is better to be in than out. Imperfect as the outward church is, nevertheless it is the church of God, and among its members are to be found the true people of God, and within her organization are found the ordinances of God. I repeat the little girl's advice, "Get in somewhere."—*Dr. Pentecost.*

When the Society of Christian Endeavor will Die.

Now and then some wise individual is seized with a wholly original thought (as he alone considers it), and declares in print or in public address that the Christian Endeavor movement must "do or die." It must enter upon some crusade; it must adopt some struggling, quixotic cause; it must identify with some reform; or else its doom is pronounced, and its days are numbered.

Very often, when such theories are made, it is found that it is the critic's own crankiness, his own particular piece of quixotism, his own pet reform that the Christian Endeavor Society must adopt, if it wishes to survive; and because it has not set itself with sufficient alacrity to turn the

stone that grinds his axe, he announces that it has failed of its mission, and is not long for this world. These prophecies have been rife for the last ten years.

Sometimes however, very honest and unselfish people, with very little conception of the real mission and object of the Society, make the same assertions, and declare that the Society, which has grown so marvelous, will die unless it enters upon some vast and original crusade to justify its existence. "Now, after these years of growth, it is time for the Society to do something," they seem to say.

Let us ask of these honest critics (for we do not care for the others), Is it nothing that the Society has quickened the spiritual life of more than a million and a half of young Christians?

Is it nothing that its vows and *esprit de corps* keep them active and unswerving in their duty?

Is it nothing that the Society has created ten thousand young people's prayer meetings, and rejuvenated ten thousand more?

Is it nothing that the Society has poured into the veins of the church prayer meeting a surging tide of fresh, red blood?

Is it nothing that the Sunday school and the choir and the evening service and the missionary treasury have felt the impetus of a purely spiritual organization?

Is it nothing that one hundred and forty thousand of the associate members were last year brought into the churches of Christ, and that at least one hundred thousand dollars found its way from these soceeties into the misionary treasuries?

Is it nothing that young people by the hundred thousand, of different denominations, have been brought together in great conventions all the world over, have come to love each other, and to forget the bitternes of their differences in their common love for Christ?

Is it nothing that lessons of loyalty and fidelity to the church and pastor and all the church ordinances, as well as to God, have been inculcated every week of the fifty-two weeks of the past twelve years?

Are these things nothing? While spirituality needs to be increased, while fidelity needs to be emphasized, while Christian fellowship remains to be enlarged, while denominational jealousies remain to be tamed, while young souls long for larger and deeper conceptions and realizations of the religious life, the mission of the Society will not have been accomplished.

Let it be repeated again; the object of the Society of Christian Endeavor is a spiritual object. Its purpose is to strengthen every local church where it is established. Its aim is to do that, and only that, which its church and its pastor wish it to do. So long as it does not forget this mission, it has the best possible right to exist.

Let us not be understood as objecting to any special or collective mission for the societies which is not inconsistent with these fundamental principles of spiriruality, fidelity, and fellowship. On the other hand, we believe in such missions. We will ourselves suggest two.

Let it be the glory and crown of the Society that it has entered upon a missionary campaign such as the world has never seen. Through its own churches in connection with its own denominational missionary boards, let it dedicate itself to winning the world for Christ, until every empty mission treasury shall feel its influence, and shall laugh with plenty Already this glorious crusade has begun, but as yet the young knights are only buckling on the armor.

Again, let Christian Endeavorers feel that it is their mission to make better the world close around them, as well as the world at a distance Municipal reform, social uplifting, village improvement, a better government of the people, by the people, and for the people,—these things all come within the province of the Endeavorer. The suppression of the rum traffic, the preservation of the Sabbath, the election to power of clean and honest men when corrupt men are put forward,—these are all things which may well concern Endeavorers and Endeavor societies

But, while these things are attempted and accomplished, let the fundamental idea and purpose of every Endeavor society never be forgotten. Whatever is gained at the expense of personal consecration and spirituality is a loss. Anything that takes the place of the prayer meeting is a disaster. Anything that overshadows the consecration meeting is a deadly nightshade. Anything that weakens the sense of devotion to Christ, loyalty to Christ's church, and fellowship with Christ's brethren is gained at a terrible sacrifice.

The Society will die when it forgets these principles,—and not a day before.—*Golden Rule.*

Don't be too Hasty in Judging

A drummer in displaying his samples before us some time ago showed us first some very rough and rude specimens. We said to him, "We don't want your goods, they will not suit our trade." Then he proved to us that we were judging him wrongly by placing before us some of the loveliest and rarest specimens of artistic metal ware that our eyes ever rested upon. It is so with many a man's character. We see what we believe to be an ugly action or a mean thing that he has done, and we proceed at once to denounce him as a hypocrite utterly devoid of any of the noble and truer principles that should distinguish the Christian man. Don't be too hasty. Wait awhile. Watch the man and see if he will not exhibit some of the better samples of true manhood. If we look through envious or prejudiced eyes we are not apt to see any good thing. If we feel this way, let us ask ourselves if we would like our lives to be judged by one action.

If we look at the one sin in David s life that brought him so much sorrow and misery, we would utterly despise and condemn him, and yet God speaks of him as a man after his own heart.

If we consider the apostle Peter denying hisLord, we characterize the man as a coward and an ingrate. Was he? Let his whole life answer. The tenor of the lives of both of these men were towards God and a higher and nobler life. While they sinned so bitterly, Oh they repented so deeply. God must have given us the view of the inner lives of these men that we might not utterly despair when we had sinned, and that we might be charitable to those who have strayed from the right paths. A Christian brother came to us many years ago and complained bitterly how a man, an officer in a Sunday school, had borrowed money from him and wouldn't pay him, or even show any disposition to pay him, and that he thought he ought to be displaced from his position. He got no sympathy from us. We told him that, despite all this, we believed that at heart the accused man was honestly trying to serve his Master. At another time a worldly man assured us that he had seen a prominent church officer drinking in a bar room with a companion not a Christian, and he could prove it. We politely told him to keep quiet and mind his own business. We did not even take the trouble to enquire into the truth of the charges and said nothing about it, not even to the people accused. Time has proven the wisdow of our course. We have watched the men. They are still in the church of which they were then members, and occupying the same positions, and we believe are sincere Christians. If we judge by one action or failure, people will judge us the same way. God certainly will, for He says so. "Judge not, that ye be not judged." Keep on with the unrighteous criticism and judgment if you will, but the day will come when you stand before Him that you will be treated in the self same way—condemn our lives even if we have made one single solitary blunder. If we measure people this way, God will will measure us this way. "With what measure ye mete it shall be measured to you again."—*Baptist.*

Following Their Shepherd.

Dr. Jessup was once walking over a dangerous pass in Syria, and had just reached the top, in the narrowest part, when a caravan of camels was seen coming in the opposite direction. He has told the story himself in "Children of the East."

"I turned back a little, and stood close under the edge of the cliff to let the camels go by. They were loaded with huge canvass sacks of *tibu*, or cut straw, which hung down on both sides, making it impossible to pass them without stooping very low.

"Just then I heard a voice behind me, and looking around saw a shepherd coming up the pass with his flock of sheep. He was walking ahead, and they all followed on. I called to him to go back, as the camels were coming over the pass.

"He said: '*Ma ahalaik*,' or Don't trouble yourself,' and on he came.

"When he met the camels, they were in the narrowest part, where a low stone wall runs along the edge of the precipice. He stooped down and stepped upon the narrow wall, calling all the time to his sheep, who followed close upon his heels, walking in single file. He said, '*Tahl! Tahl!*' 'Come, come,' and then made a shrill whirring call, which could be heard above the roaring of the waves on the rocks below.

"It was wonderful to see how closely they followed the shepherd. They did not seem to notice the camels on the one side or the abyss on the other. Had they left the narrow track they would either have been trodden down by the heavily laden camels, or have fallen off into the dark waters below.

"But they were intent on following their shepherd. They heard his voice and that was enough. The camel drivers were shouting and screaming to their camels to keep them from slipping on these smooth rocks, but the sheep paid no attention to them.

"They knew the shepherd's voice. They had followed him before, through rivers and thickets, among rocks and sands, and he had always led them safely. The waves were dashing and roaring on the rocks below, but they did not fear, for the shephered was going on before."—*Parish Visitor.*

Meditation On Nature In Heaven.

Why do I think of the life to come after so ghostly a fashion? Surely it is nothing vague, since God is nothing vague, It may be mysterious, but who can comprehend the mystery of

this present world of ours? It will not be foreign to us, if we are at home with God. Indeed, while Christ is preparing for us our abiding place, surely he will so prepare it that we may not be startled, or homesick with strangeness, or ill at ease. Does not God show in this world what he delights to create? He is infinite in resources; yes, he need never repeat a design or a material; and yet all his works that we have seen witness of one steadfast spirit that is not fickle or fantastic, but looks steadily on man that man may come to know it and conform to it. God, who exults in fashioning matter here below, dealing so deftly in form and color, solid and liquid, warm and cold, perfume and texture, —that same Artificer has fashioned heaven. Will he have lost his love for flowers, and kingly trees, and singing birds, and tinted clouds, the ripple of brooks the firmness of the rock, the freshness of green grass? Will heaven preserve memory, only to make it an alien in a foreign land? In the natural world God does not create and then destroy, in order to please his shifting fancy with a change of scene; will God destroy nature itself? Yet what am I, thus to question the All-wise? It is for me in this world to acquaint myself with heaven. Let me be no stranger to him, and no place in his universe will be strange to me. For this world is like God, and the next world is like God; help me, loving father, into likeness to thyself. — *Golden Rule.*

Not Sufficient.

BY REV. O. J. WAIT.

Not very long ago, a minister resigned his place because he felt his insufficiency for the work. This prompts a few words.

There are, at least, two classes of ministers—the self-sufficient. The first class is always "*rough* and ready." They can preach *from* a text given them two minutes before preaching, as if it had been given them six weeks before. Generally, they are much like young bumble-bees—the biggest when first hatched.

The second class is quite different. They feel their needs. Like a veteran in the Gospel, who asked, "Who is sufficient for these things?" they apply themselves to study, and use all means available, that no man may despise their youth, They are open to counsel, and they study how to utilize "all means" within their reach. This class does not take churches by storm. Their first sermons are not all they know. They begin gradually, and get stronger as they know the people.

Ministers of this class wear well, growing as time runs on. Churches that have pastors of this class will do well to encourage them, for, generally, they are purified. If such ministers get discouraged and resign, it will prove better for the churches not to accept. These ministers are, generally, very conscientious, and of course, wear well.

Now, while about it I suggest that churches be as conscientious toward their ministers. By this I mean when a minister has shared the poverty of the church, and has been instrumental in building it up to where it is able to pay a fair compensation, it is not the best thing for such church to forget the laborer that has proved himself to be worthy of his hire, and seek some man of whom they know little A good talker in the pulpit is but a tittle of a good pastor. He may preach and sing like a seraph (all well in their place,) but be good for nothing before the people in divers ways.

The man that builds, is good at repairs, also. Some of our strongest churches have had few changes of their ministers. Fickle people, Jehu drivers, want frequent changes. Better let such persons go than to change off a good minister to please them.

I close as I stared, by saying that churches which change off their church-builders for novelty and show, generally do an unwise thing! And ministers who resign, while the work progresses in sheir hands, or because they *feel* they are not competent, make a great mistake. But few earnest, conscientious ministers who do not have their days of despondency. Mind tires, body tires, and "Satan stands at their right hand to resist" them. Better take rest and feel that in the Lord they have everlasting strength. When the spirit of despondency hangs heavily, it is no time to resign simply because *feelings* favor it.

Therefore, churches that want to prosper and ministers who build, better be in no haste on this momentous question.—*Herald of Gospel Liberty.*

Less of the World and More of Christ.

In a letter from Bro. Woodworth, written from an Ohio town while he was making a missionary canvass of some of our churches before starting for Japan, he says: "But if I could see less of the world and more of Christ in some of our pastors, I would expect to see gracious results. Not even family worship at ———. Dr. Paton says that in the New Hebrides they knew who were Christians and who were not by whether they had family worship. According to that test what would be the effect here?"

"Less of the world and more of Christ in some of our pastors! Not even family worship in the pastor's home at ——!"

These significant words have occurred to me so often since they were penned, nearly a year ago, that I repeat them here. Why is it that in some churches so little spiritual life is developed? Doubtless one reason is couched in the quotation above: No family prayer in the pastor's home, and too much of the world in the pastor's heart. "To be carnally-minded is death"—spiritual death. From this inevitable law pastors and churches are not exempt

Brother pastors, have we ever sung:

> "Oh, the bitter pain and sorrow
> That a time could ever be,
> When I proudly said to Jesus,
> All of self, and none of thee?"

From this sad experience may our transition be so complete, may we get so near to Jesus, and live so near to Jesus, that we can ever sing:

> "Higher than the highest heavens,
> Deeper than the deepest sea,
> Lord, thy love at last has conquered,
> None of self, and all of thee."

Then will there be *soul* in our preaching, and *life* in our congregation. J. G BISHOP.

Taking the Temperature.

Not far from the particular spot on deck where I am sitting, my dear *Golden Rule* hearers, hangs a leathern bucket, with a thermometer suspended from a nail near by. I frequently notice that a sailor comes along, souses the bucket into the sea, draws it up partly full, and then plunges the thermometer into the fresh sea-water After it has been immersed for a few minutes he takes it out, notes and records the height of the mercury in the bulb, and hangs up the bucket and the thermometer in their places once more.

He wishes to know, for scientific purposes, the temperature of the water, and this knowledge has not a little to do with accurate navigation and with a knowledge of currents and shoals and depth of water and distance from land. Now, my dear hearers, did it ever occur to you that it would be well for you once in a while to take the temperature as you are sailing across life's ocean?

Do you habitually attend the theatre? I hope not; but if you do, take the spiritual temperature of the water through which you are sailing, and you will find, I warant you, that it is down to the freezing point An occasional prayer meeting will not make it lukewarm.

Do you frequent the public ball? Again it will be well to bring your spiritual thermometer into use Dip it into the water through which you are sailing, and you will see the mercury rapidly and steadily go down, down, down almost to the zero mark

Do you sometimes take a chance in a lottery, or bet on a base-ball game, or back a favorite horse? Again let me ask you to take the temperature, and you will find that the mercury goes almost out of sight, and is quite frozen in the bulb.

On the other hand, are you living a useful unselfish life? Do you try to do some kind deed every day? Are you always found in your place at the church service and the Sunday school? Do you find genuine delight in the prayer meeting? Do you joyously confess your Lord in public, and do you commune with him in private?

If these things are true of you, you will find that the spiritual temperature of life's ocean is warm and grateful; that the ocean basks in the sunshine of God's love, and that its depths are stirred by the balmy breezes of heaven.

Make this test, my dear hearers! use your spiritual thermometers Find out whither you are sailing by discovering the temperature of the water round about you and you will be far more likely to reach the desired haven in peace and safety.—*Parson Mossback in Golden Rule.*

Preachers out of Employment

Competition is held to be honorable in the world and in the pursuit of remunerative secular positions; but the man of God must flee unholy rivalry, and struggle to win his daily bread. An aspirant for pulpit work, however pressing the claims of home and its loved ones, feels cowed and depressed if he must seek work, even through his friends. Vacant pulpits may stand ready for occupancy, and he may be able and willing to fill them; but he shrinks from pressing his claims, lest in doing so he lowers the tone of his life and sinks the pulpit to the level of pecuniary secularism. Preachers shrink from the appearance of making merchandise of the gospel. In bitterness of soul and in unutterable anguish many a preacher longs for work that he can do, but from which he is excluded, because it is falsely believed that the days of his usefulness are past, or that he is not fitted to meet the demands of the people. Thus the Church remains without proper instruction and guidance, and the preacher loses the opportunity for work and the consequent support it might afford. Just how to remedy this evil is the problem.—*Apostolic Guide.*

Are You Nervous,

Are you all tired out, do you have that tired feeling or sick headache: You can be relieved of all these symptoms by taking Hood's Sarsaparilla, which gives nerve, mental and bodily strength and thoroughly purifies the blood. It also creates a good appetite, cures indigestion, heartburn and dyspepsia.

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Notes from Harvard.

Judging from the daily and weekly papers that come to us from N. C., we would think that the people in general had been mostly busy of late in attending commencements. I believe that the accounts as we read them from the various colleges almost make us home sick just a little. You know commencements are not only educational, but are intensely social—new and pleasant acquaintances are formed and old ones are renewed.

By the time these lines reach print we at Harvard will be trying to reproduce in three hours time what it has taken our professer five months to tell us. In other words the sweet examinations will be upon us! But then they do not last always and I see already in the papers that they are to have a commencement here about the last of June. And I am reminded just here of a slight difference with regard to an item or two connected with a Harvard commencement and the ones we have at our colleges in the south. For instance in the south you know we get out nice tickets and send to our friends and invite them to come and be welcome. Here is the difference. In the *Harvard Daily Crimson* of June 1st, I see this notice:

"Sale of tickets, open to all members of the University, will be held on Monday, Tuesday, and Wednesday June 19, 20 and 21 from 1 30 to 3 p. m. The price of tickets will be:
Yard tickets 25 cents each,
Memorial tickets $1.50 each,
Free tickets $1.75 each,
Sanders tickets $2.00 each."

It will be understood that the above are admission not invitation tickets. In other words during those eventful days a student as well as the outsider will have to pay 25 cents to get in the yard (campus) to any exercise held therein. And for the exercises in Memoral Hall or Sanders Theatre—well you can see the price above. Seniors who are to graduate get tickets a little earlier and cheaper than the above. So if our friends down in Carolina don't receive any tickets from us don't think that we have forgotten you or that we are not going to have a commencement at Harvard. In short they get out no invitation tickets. It is no trouble to draw a crowd here though. It is just the other way—how are you to keep the crowd away, so at least that you may have elbow room and not suffocate An ordinary baseball game here will draw a larger crowd than any of our biggest commencements in N. C. Harvard played a game here at the college the other day with Princeton and there were some over 7000 people to see it The tickets for this were from 50 cents to $1 50. Putting the tickets at only one dollar each you have a total of over $7,000.00—a right good sum for a baseball game.

Boston and the neighboring towns and cities can very readily furnish a crowd for most anything, and then leave a goodly number at home. And now considering the quality of the above remarks, I guess the quantity is most abundantly sufficient for this time.

J. O A.

Cambridge, Mass., June 5, 1893.

The Lord Jesus Christ.

You are to live as you would live if you were expecting Him every day. Whether changed or raised, then we shall be with Christ and like Christ. Christ will be satisfied; so shall I. The thought and purpose of God is to have us like Himself and with Himself. He is still gathering out souls. But on the other hand, we are to be "as men that wait for their Lord" If a mother is expecting her son from abroad, she is always expecting him, for she loves him. When a person is really waiting for Christ, he has the room of his heart ready for him. He has given Himself to have us for Himself, with hearts united, gathered up, to him; a peculiar people, a people of possesion, manifesting the character of God in grace till he dispaly it in glory.

Now, beloved brethern, where are we? Can we say "This present evil world," not in hardness as if we did not once belong to it, but as the world that has rejected Christ, and of which Satan is the prince? The world is not only a sinful world outside the earthly paradise, but a world that rejected Christ when he came into it.

The things I shall have in heaven are to form my heart now. Our hearts are so dim to see these heavenly things, but it is God's thought to reveal them to us. "Now we see through a glass darkly"—true, but we see the same things. I Corinthians ii., often quoted to prove I cannot know them, really proves I can. "But God hath revealed them unto us by his Spirit." Christianity says he has revealed them all. Quite true, it has not entered into the heart of man to conceive them. In the old Testament they did not know them (of course not,) but the Holy Ghost has come down to reveal them to us. The veil is rent, the way into the holiest of all is manifest. There is a perfect contrast as to the condition of the saint now. I am associated with Him now; I know I shall be like Him then. He has become a man for the purpose to have me with him in glory. I know that righteousness is there, and through the Spirit I am waiting for the hope of righteousness by faith, (that is, for glory,) for him to bring me actually there. I am so identified with Christ that, when He appears, I shall appear with him in glory.

Has this power over our hearts? Are your hearts settled as to the perfectness of his work? Is there such love to Him that you wait for Him who loves you?

The Lord give us in these last days to have hearts thus watching, taking His word and clinging to it. This gives us what is heavenly, and perfectly suited to us while here.—*Sel.*

"A Holy Life."

Guthrie illustrated the emptiness of a mere profession by the simile of a tree lying across the path, apparently a fair and mighty object, but the foot lightly placed upon it breaks through the bark and sinks down into the body, tor insects and poisonous fungi have attacked the core and hollowered out the heart.

"Take care," said, he, "that your heart is not hollowed out and nothing left but the crust and shell of empty profession."

There are some who began the Christian life full of warmth, ardor and zeal, who are still regular attendants at the religious services, but scarcely the fruit bearing branches that witness nearness to the Master. It would be possible to live beneath their roof in a state of unconsciousness as to religion influences, which certainly ought not to be the case with any who name the name of Christ. Religion is not a matter for Sundays only, for outside respectability, or even a mere matter of subscriptions and religious work, but it is a vital, everyday concern, affecting the heart.

It is an easy thing, but a dangerous condition, for us to glide into the customary groove of attending meetings and performing good works, thereby increasing our responsibilities the more, while our own souls are full of worldly tendrils It has been truly said that it costs but little nowadays to multiply copies of the Bible in our homes; our personal concern must be that God's Word is hidden within our hearts. and that is the rule and chart whereby we are steering the bark of our everyday life, not only in perilous places when storms seem threatening, but when all around us things betoken fair weather and prosperity.—*Quiver.*

So Say We.

Presbyterian Observer: Whatever may be said about the propriety or the opening of the world's Fair on the Sabbath day, the fact remains that it has been opened successive Sabbaths. The laws of the Commonwealth of Illinois, the contract of the Directors with the Government of the United States, and the Divine Commandment, which prescribes a day of rest, have all been set at naught. The question comes up, and cannot now be put asid—What shall a Christian man, who is trying to regulate his life by the law of God, do in regard to the Fair? One of the recognized Commandments of the Decalogue has been scornfully disobeyed. What it requires has been distinctly refused. What it prohibits has been done. May one who accepts the law of the Sabbath as the law of God, supreme in its authority over all men and institutions, support, by his patronage, a great public exhibition which violates the sanctity of the Lord's day? This is a question which must be settled by the conscience of every individual, acting under the enlightenment of the holy Word of God. Not to go to the Fair would be to many a decision implying severe self-denial. There is much to be seen and studied within its gates It is an educational institution of acknowledged value. What does loyalty to the law of God require in regard to this flagrant transgressor? We think that the only effectual way by which the protest of the church in faithlessness in the observance of a civil contract, and against sin in the violation of the law of God, that can now be uttered, is to be made by quietly staying away from the place where this law is publicly and ostentatiously defied.

Two Fatal Errors.

They lie close together, and are on the surface. The one is trust in anything under Heaven or in Heaven for salvation except Jesus Christ. The other is, such a faith, or fancied faith in Christ as leaves the heart without genuine love to the God or the Bible.

Look back at two things: The blessings which have come to you from your disinterested acts of kindness; and the woes which have come to you from doing to others as you would not that they should have done to you.

Two truths never forget: Jesus Christ satisfies the soul that truly receives him; never yet has any child of Adam regretted being a Christian in the hour of death.—*Baptist.*

Notice to Pastors.

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REV. J. L. FOSTER,
RALEIGH, N. C.

The Christian Sun.

THURSDAY, JUNE 15, 1893.

REV. W. C. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER

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RALEIGH, N. C.

EDITORIAL NOTES.

The Commencement at Elon College was a grand success.

The SUN sympathises with Rev. H. H. Butler in the loss of his excellent family horse.

Miss Dora Ayscue, in renewing her subscription to the SUN, says excellent things of her church paper.

Rev. J. Pressley Barrett, D. D., left Norfolk last week for Merom, Ind., where he was to deliver a course of lectures before the Union Christian College.

Many friends and students of Elon College were to be seen in Raleigh last Friday on their way home. All seemed highly pleased with Elon. A large crowd was in attendance at the commencement.

Cards of invitation are out to the marriage of Miss Lena Beale and Mr William G. Farrar, June 14th, at 3 o'clock, Washington Square, Suffolk, Va. The SUN expresses grateful thanks for an invitation.

The friends of J. T. Pugh will be glad to know that he graduated last week from the University of North Carolina, and returns next year as a Latin tutor in his Alma mater. We shall expect much from Mr. Pugh, and do not think we will be mistaken.

Who will be the first minister to send in his name accepting the proposition to send in two new subscribers from each church of his change to create a fund with which to buy a new press? Brethren you can do it with a little effort; and then we can give you a better paper.

How to Begin to Live, Forever, by Joseph Merlin Hudson, published by Anson D. F. Randolph & Co., New York, is a beautiful little book of 88 pages, price 60 cents. It is beautiful in appearance, it is beautiful in thought, sentiment, and language telling just what its title indicates.

Rev. Geo. E. Merrill, agent for the Christian Pub. Association, says: "Personally, I can not take away from the Disciples the privilege of calling their churches Christian, though it sometimes causes confusion. But I guess no constant reader of these Notes regards me as thinking there is not much difference between the Disciples and Christians. As Editor Black wrote: "They are fundamentally apart" The millennium will be pretty well advanced before the Disciples and Christians coalesce."

The following by a writer in the *Raleigh Christian Advocate* shows the position that isms hold in the minds and hearts of many professing Christians, that is, they think the doctrine of their church the corn and the scripture the husks:

There are many good and wise men anxious and capable of accomplishing much good, but have no talent for S. School work. Let such take other fields of labor, and supply their places by those who were "born and trained for the express work of making Methodist S. School Literature" It is Scriptural to leave the principles of doctrine and go on to perfection, but do not starve the children by feeding them on husks, let them be trained in the nursery (S. S.,) as they should go, so when they are old they will not depart from it.

The *Central Baptist* says: There are two dangers which confront our churches of which we wish to speak briefly. The first is that it is too easy to get into the church and the other, it is so easy to stay there after one gets in. In other words there is not enough care in the reception of members and there is not a sufficient exercise of discipline. If the church would maintain its strength it must also guard its purity. We have never known a true Christian offended because of the care exercised in admitting him into the church and even if people should be offended occasionally that should not deter us from our duty. The difficulties in the way of the exercise of church discipline are numerous and increasing but loyalty to the great head of the church imposes upon us the duty of withdrawing from every one who walketh disorderly.

The Bible Our Only Creed.

NUMBER 2.

In the last issue we endeavered to show wherein the creed was insufficient as a rule of faith and practice. In this we shall attempt to show wherein the Bible is sufficient.

God has spoken to man in various ways. He has spoken to him face to face, by the mouth of angels and the prophets by dreams and visions, by signs and wonders. He has spoken to man through nature—the swelling bud the blooming flower, the roaring cataract, the thundering volcano, the starry heaven above. "The heavens declare the glory of God and the firmament showeth his handiwork." But all these were inefficient within themselves; so God once for all peoples, times and places spoke through Jesus Christ. "God, who at sundry times, and in time past unto the father by the prophets, hath in these last days spoken unto us by his Son." This revelation of God through Christ includes both the Old and New Testament, the two being one and inseparable. These scriptures we declare to be a sufficient rule of faith and practice for all believers, independent of any "creed," "discipline," "confession of faith," or "articles of faith" formulated by uninspired man.

Among the many reasons why they are sufficient, we submit the following:—

1 *They are of divine origin.* They came direct from God, unpolluted by the touch of human hand, or the contact of human mind. "For the prophecy came not in olden time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." "And the Lord spake by his servants, the prophets." David says "The Spirit of the Lord spake by me, and his word was in my tongue." Nothing formulated by man can only appropriate the Word of God, and we prefer the Word of God to the nearest possible thing to it.

2. *They possess the power to illuminate the mind and heart.* The creed may be the result of illumination in the heart, but cannot be the cause. The Bible is the cause, the source from whence came the illuminating power, the only regenerating and sanctifying volume in the universe. "Thy word is a lamp unto my feet and a light unto my path." For the commandment is a lamp and the law is a light. Peter says, "We have also a more sure word of prophecy, where unto ye do well that you take heed, as unto a light that shineth in a dark place, until the day dawns and the day star arise in your hearts."

3. *They are pure.* "The words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times." "Thy word is very pure, therefore thy servant loveth it." "Every word of God is pure" Wherefore the law is holy, and the commandment holy, and just, and the good. The creed may be pure, but the Word of God is pure. If the creed be pure, it is not perfect. It is narrow and shallow, and for this reason many prefer it. We prefer the Bible because it is broad and deep. It is simply the difference between the fountain and the many little streams flowing from it. The fountain is pure, because it burst forth fresh from mother earth, and has not yet come in contact with any polluting substance. Here all may drink because it is broad and deep. The little streams sometimes become stagnant, sometimes they flow over contaminated soil, sometimes they are insufficient to supply the demand for water.

4. *They are perfect.* "As for God, his way is perfect, the word of the Lord is tried." "Therefore I esteem all thy precepts concerning all things to be right." "The law of the Lord is perfect, converting the soul." Whatever else can be claimed for a faith formulated by man, it cannot be claimed that it is perfect. Man is imperfect, and an imperfect being can not produce anything absolutely perfect. "Who can bring a clean thing out of an unclean? Not one." "But," say some, "it is taken from the Bible and is just as the Bible states it." If so, it is then only a part of the Bible, and we prefer the whole Bible in preference to any part of it.

5 *They have cleansing and sanctifying power.* God says of his word, through Isaiah, "It shall accomplish that which I please, and it shall prosper in the thing where to I sent it." Again, Jeremiah says, "Is not my word like as a fire with the Lord, and like a hammer that breaketh the rock in peices?" Christ said to his disciples. "Now are ye clean through the word which I have spoken unto you" "For the word is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and a discerner of the thoughts and intents of the human heart." In speaking of the church, Paul says "That he (Christ) might sanctify and cleanse it.....by the word" In that celebrated prayer to his father, Christ says, "Sanctify them through thy truth, thy word is truth."

Elon College.

Elon College has closed its most prosperous session and presented the patrons and the public with the finest exhibition in its history. The interesting occasion brought to Elon a large concourse of people from various parts of Va. and N. C., and surely they were well paid for coming. The exercises were of high order throughout, and reflect great credit upon both students and faculty

Tuesday evening witnessed the speaking by representatives of the three societies. The orations were of a high order of thought and forcibly delivered. They showed quite a range of reading along the line of modern thought. The essays by the young ladies were in no respect inferior to the orations of the young

men. They were equally as fertile in thought and elegant in expression The essays and orations were interspersed with solos, duets, etc. by the music class.

The baccalaureate sermon delivered on Wednesday morning by Dr J. Maple of Milford, N J., was one of the finest efforts of that grand old man of God. The most scholarly man in the audience characterized it as all that one could ask for either heart or head. His theme was the "Divine Philosophy of Human Happiness," discussed under the heads of memory, reason, conscience and anticipation.

At 3 p. m. of the same day the crowd assembled again to hear the Literary Address by Hon. E. E. Holland of Suffolk, Va. Bro. Holland is a young lawyer who has acquired an excellent reputation at the bar, but this was his first effort on an occasion of this kind, and slight signs of timidity were at first evident, but only a few moments sufficed to place him at home with his audience and subject. No address delivered at Elon has been more highly complimented. The thought was both beautiful and practical. His subject was "Guns."

From 4 to 5 p. m. was the Art Exhibition. Many fine specimens were on exhibition, showing that good work has been done in the department. The musical and class exercises came off at 8 p. m. the order of which was, introductory remarks by the Pres of the class, R. H Peel; Historian, Miss Annie Graham; Poet, Mr. W C Wicker; Prophet, Mr. S. E Everett. All these were interspersed with music, instrumental and vocal.

Thursday at 11 a, m. a large crowd assembled to witness that most interesting of commencement features, the graduating exercises. The class consisted of Miss Annie Graham, Messrs W. C. Wicker, R H. Peel, J. W. Rawls, B. F. Long, J. E. Long, E. Moffitt, W. H. Albright, J. W Roberts, and S. E. Everett, W. C Wicker was valedictorian, and R. H. Peel, salutatorian. The orations were of first class both in matter and style, indicating that the class was worthy of the honors its Alma Mater was bestowing upon it. The diplomas were delivered by President Long in a tender and affectionate and encouraging address. After which Bibles were presented by Dr. Jas. Maple. He commended the Word to them as an infallible guide through the vicisitudes of life. Each society awarded medals to its graduates. They were presented by G. W. Long, M. D., of Graham, N. C., in a short, tender, and practical address.

At 8 p. m. was the annual reception in the college chapel, old and young assembled for social enjoyment, and to bid farewell to each other. This is the sad hour to faculty and students. The ties formed in the school room can never be forgotten, and to say farewell can but bring tears of sorrow to both.

Music was furnished during the entire commencement by the "Lexington Band." The following ministerial brethren were present, Revs. C A. Boon, W. G. Clements, T. B. Dawson, M. L. Hurley, A. F. Iseley, S. B Klapp, P. T. Klapp, N. G. Newman, J. W. Patton, C. C. Peel, W. H. Roach, W. W. Staley, T. W. Stroud, R. G. Tinin, J. W. Weilons, J. D. Wicker, and Dr. James Mapel of Milford, N. J., and Rev. Mr Coppedge of the Presbyterian church.

The people of the village are to be thanked for their kindness in entertaining the large crowd of visitors. All seem to express themselves as highly gratified with the occasion and the work of the past year. Now let us all be thankful for the blessing that have rested upon our beloved institution, and bend all our energies to its future success. God bless Elon College in the work of Christian education.

Glimmers of the Past.

A great man has said, "The only way of judging the future is by the past. And in many respects this is true But the past may also be made a valuable servant in other departments of work. For who has not used the past as a quickener of the better emotional parts? And where is the source that furnishes better matter for interesting conversation than the slumbering years of the past?

Living over the past in the mental house of memory, presents many incentives for higher Christian thought. Where is the heart so hard that it may not be touched by a thought that brings up in the mind's eye a glimmer of the picture of the chair beside of which a loving mother once knelt in earnest prayer for her darling boy? How often, in after years, the mind visits the old homestead, viewing the cows in the barn yard, the horses drinking at the well, the hogs grunting in the pen and the sheep bleating in the field. And then take a ramble over the woods, hills and valleys where John, Tom and James, in the by gone days, shot the birds and squirrels, and chased the foxes and rabbits; finally coming home at sunset's beautiful hour, hearing the merry song and laughter of Bettie; Annie and Susie ringing out from room to room as they tripped around making mother glad by their acts of kindness.

As these glimmers of the past fly by in a thousand thoughts, as our conduct passes in review. And thus it is that unkind words and other sinful acts of which we have been guilty are made pounding hammers to break into pieces our strong hearts. Or it may be that as the good deeds of our lives at the old homestead bubble up in our minds the better emotional feeling is quickened into new activity giving greater determination to live the higher Christian life. Where will you find the man so hardened in sin, that he wants the glimmers of the past forever shut out from memory's chamber?

Of all the different faculties God has given memory is not the heart by any means. It holds up the past as an index to point out the way of the future. Points out your acts of sin before your eyes, so you must see them in their blackness. Brings in close touch the loving acts of the sainted dead, influencing to a better life, and makes a pattern for future work.

The happiness or misery in the future state will depend much on the glimmers of the past. Though they will not be glimmers then; for they will brighten into living pictures, showing every dot and tint of sin or righteousness, giving woe and wretchedness or joy and gladness for evermore according to the picture of the past

Suffolk Letter.

The corner-stone of the new Christian church in Berkley, Virginia, was laid with Masonic ceremonies on Friday, June 2nd, 1893. The day was stormy and this reduced the attendance; but the services passed off pleasantly and profitably. The address was delivered by Rev James Maple, D. D., and was a brief lucid exposition of the position of the Christian church. An excellent dinner was served by the ladies, a subscription of nearly *five hundred dollars* was taken, and the prospects are good for Berkley to be in good shape again. The roof tinners are in place and the work will be pressed to completion.

ELON COLLEGE.

I left Suffolk last Monday in a party of seventeen to attend Elon commencement. Recent rains and waving wheatfields tinged with golden signs of harvest, made the hills rich in beauty and promise The attendance upon the exercises from beginning to close was large and attentive. All of the public exercises were interesting and successful. The sermon by Dr Maple and the Literary Address by E. E. Holland, Esq, were gems of truth, nails driven in a sure place The sermon was rich in thought, brilliant in illustration, and forceful in delivery and spiritual impression. The Address was unique in conception, profound in treatment, inspiring in sentiment, and eloquent in delivery. Both left lasting impressions of helpfulness upon the students.

The graduating exercises were excellent, measuring up to the standard of similar ones in the best institutions. Five received A. B. and five others received Ph. B. One lady in the class and she received A. B. The addresses were all good and the audience was well pleased. The Annual reception on Thursday night was enjoyed by a large company of young and old.

The three Literary Societies all have beautiful halls and they are improving them every year. These are helpful to the college in many ways, but especially in the higher culture of the students in all that pertains to manners and composition.

Rev. Dr. Maple, on his return from Elon, spent yesterday in Suffolk, and preached for us two eloquent sermons to good congregations. His sermon at night was especially pleasing and instructive. He is full of fire and power and he burns the truth into the mind with brightest and clearest illustration. His sermons will long be remembered and we will always welcome him and his dear wife, who wins the hearts of all who meet her, to Suffolk. They left this morning by steamer Virginia Dare to spend the day at Captain Gaskins thence they go home by way of Washington. Time is up and I must close.

W. W. STALEY.

June 12, 1893.

Report of Committee.

The committee on the Division of the N C and Va. Christian conference recommend the following plan for the division of the territory of said conference: Beginning at Fayetteville, N. C., running north with the C. F. & Y V. R. R. to Sanford N. C., thence with the Seaboard Air Line R R to Haw River, thence up said river to southern boundary of Grange county, thence east with said line to the corner of Durham county, thence north with the line between Durham and Orange counties to Person county line, thence east with southern boundary of Person county to Granville county, thence with the line between Person and Granville counties to the Virginia line, thence east with the state line to the corner of Brunswick county Va.

We would further suggest that it would be a good idea to define the line between the N. C. and Va. C. C. and the Deep River conference by beginning at Fayetteville, N. C., and running north with the C. F. & Y. V. R. R. to Greensboro, N. C., and thence west with the N. C. R. R., and the churches west and south of said roads constitute the Deep River conference. We ask the churches affected by this suggestion and the Deep River conference to consider the suggestion, and if agreeable to take such action as may be necessary to bring the matter properly before the next session of the General Convention.

J W. Holt
W. G. Clements.
J. W. Weilons.

June 6, 1893.

THE CHILDREN'S CORNER.

LITTLE SOLDIERS.

Be brave, little soldiers,
To battle for right;
Before and behind you
The foe is in sight;
Beware of the pitfalls
In paths yet untrod;
Be true to your manhood,
And so, to your God.
You need for your weapons
A heart that is pure;
A will that is ready
To do and endure.

THE THREE P'S.

If you have a task to do my boy,
That's hard, don't try to shirk.
Just do the very best you can;
They only win who work.

If on the first attempt you fail,
Don't say, "I can't, 'tis done."
But think of those who've won success,
And how success was won.

Pluck, patience, perseverance, boys,
O'er hardest tasks prevail,
For those who really mean to win,
There's no such word as fail.

—*Eben E. Rexford.*

JACK-IN-THE-PULPIT.

I found a camp-meeting of teachers,
Most wonderful ever was seen;
Such quaint and prim little preachers,
In pulpit of purple and green.

I knew not the words they were saying:
The sermon did not understand,
But I saw all the flowers a-praying,
And hid my face in my hand!

—*Selected.*

MY DEAR CHILDREN:—

In this picture you have your uncle on a visit to the home of some of the cousins. What a nice cosy place he has found, and see what a nice family—the mother at her knitting, the children at their play and the uncle sitting quietly by the fireplace for it is cold weather, enjoying the peace and love of the little folks. How much nicer he looks here than when he is rushed with work and perspiration dropping from his face as last week's paper showed him. It is a hard time he has had and for him to get out in the country or at the home of some of the cousins makes him feel very happy.

What do you think about the way I suggested last week that the cousins get money for the BAND? I would like to hear from you on that subject. And if any has one a plan for making money write us about it and we can talk about it and if it is a good one it will help somebody. Remember that we are working for Christ and the plans must be something that Christians can do.

Cordially yours,
UNCLE TANGLE.

ROANOKE, ALA., June 4, 1893.

DEAR UNCLE TANGLE:—I will write to you this morning. It has been raining nearly all the week. I went to Sunday school last Sunday, but wasn't there long when I learned that my little neice was badly scalded so I had to come home. I sat up with her Wednesday and Thursday nights, and expect to tonight. I have been hauling lumber this week and got wet yesterday. There is to be an all day singing at Mt Zion, and I am going if I can. I like to go; I enjoy singing and answering questions. I will answer Ada Stevenson's question, Jared was Enoch's father. I will ask a question: What two chapters in the Bible are alike? What is the shortest verse in the Bible? I will close for this time with much love to you and the cousins.

Your nephew,
JOHNIE SLEDGE.

Johnie, we are very sorry that your little niece was hurt so badly and hope she will soon get over it. You write again soon for we enjoy getting nice letters.

NEW'S FERRY, VA, MAY 26, 1893.

DEAR UNCLE TANGLE:—I guess you and the cousins think I have forgotten the BAND, but I haven't, I go to Sunday school at Pleasant Grove I like to go very much. I will ask a question what kings body was devowed by the worms when he died. I will close with much love to you and the cousins I remain.

Your little niece
PEARL E. FARMER.

Here is a letter from our little niece that tells us how well Pearl likes to go to school. I wish grown folks liked to go as well.

HOW GOLDENHAIR HELPED HER MOTHER.

Her real name was Margaret, but the family and friends often called her Goldenhair for her luxuriant yellow curls. She was only three years old and rather small for her age; but her father said that "jewels were always done up in small parcels," and I am quite sure he meant that Goldenhair was a "jewel." One day a lady visitor, taking the child upon her knee, said, with a smile, "When you grow up, my little maiden, you will be a great help and comfort to your mamma."

"I'm a he'p to mine mamma *now*," replied the little one, with a look of surprise in her sweet blue eyes that any one should think she was not a help, even at the present moment.

"You a help! Such a midget as you!" laughed the lady. "Just tell me, if you please, how a baby like you can help your mamma?"

"I kisses her."

"Kiss her?"

"Yes, I kisses her."

"And do you call kissing your mother helping her."

"Yes; I fink mamma likes to have me kiss her. I fink I he'p her. I likes to kiss mine mamma;" and the baby got down from her perch on the lady's knee, and went in search for Jim Crow, her black doll, whom she had not seen for an hour.

After a considerable search, Jim Crow was found under the sofa, in a bruised and tumbled condition Goldenhair undressed him, put on his night-gown, and tied a rag around his head. Just as she had covered him up in his cradle, her mother, looking quite weary, came into the room. She sighed as she sat and down in her sewing-chair by one of the windows, took up her work as if it were some tiresome duty that must be done.

Do you remember how you rejoiced one dark, depressing day, when the sun came out suddenly and chased the shadows away? Well, the sun came out just as suddenly that moment in that little sittingroom where Jim Crow was sleeping in his cradle. The sweet, bright picture that the guest saw was this—a little golden-haired girl kissing a weary mother, first on one cheek and then on the the lips. What the guest heard was, "I love 'ou, mamma," and the glad answer, "My little darling, what a comfort you are!"

And lo! where are the clouds? Gone, and because of a little child's helpfulness—the helpfulness of a child's love.—*Christian Observer.*

For Our Readers

If you can make eighty words from letters contained in the word "MONTREAL" you can have a FREE TRIP to the World's Fair and return, as the publishers of that well known magazine, DOMINION ILLUSTRATED," offer to pay expenses to Chicago and return to the *first person* in each State sending a list of not less than eighty words as above. This is a popular way of attracting attention to a popular publication. A host of other valuable prizes will be given to successful contestants, and every one able to send a list of not less than *sixty* words will be awarded a prize valued by the publishers at not less than five dollars. As prizes are equitably divided among the different States persons residing in any locality have an equal opportunity of securing the free trip to Chicago, or one of the other valuable prizes for their State. This announcement appears in the leading newspapers of this State for the *first time*. THE SAME DAY. Enclose twelve U. S. two-cent stamps with list of words for sample number of this elegant and profusely illustrated (96 pages) magazine, containing full particulars of this most liberal prize distribution. "Dominion Illustrated" is the leading and longest established magazine in British America (larger than Harper's, Century, Scribner's or Cosmopolitan). Its publishers are rated by mercantile agencies and worth over one hundred thousand dollars. Send promptly as date of postmark decides. Address "DOMINION ILLUSTRATED, GROUND FLOOR, Y. M. C. Assoc'n, MONTREAL, QUE.

THE SANITARIUN. June, 1893. A. N. Bell, A. M., M.D., editor. Price $4 a year; 35 cents a copy. New York. American News Company, general agents. The leading articles of this number are "The Cholera in 1892, by F. Reiche, M. D.; "The Climate and Mineral Springs of North Carolina," by A. N. Bell, M. D; "Tenements in London," etc., etc.

Hood's Cures

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Hood's Pills act easily, yet promptly and efficiently, on the liver and bowels. 25c.

Washington Letter.

President Cleveland, in announcing his intention to call an extra session of Congress to meet in September, to "deal with a financial condition which is the only menace to the country's welfare and prosperity," used some language which deserves the carful attention of every business man in the country. I quote a portion of what he said: I think that between now and the meeting of Congress much depends upon the action of those engaged in financial operations and business enterprses. Our vast national resources and credit are abundantly sufficient to justify them in the utmost faith and confidence. If instead of being frightened they are conservative, and if instead of gloomily anticipating immediate disaster they contribute their share of hope and steadiness they will perform a patriotic duty and at the same time protect their own interest. The things just now needed are coolness and calmness in financial circles, and study and reflection among our people."

The Briggs' case continues to be much talked about, but your correspondent believes that no good will be accomplished by repeating what is said by either or both sides in such controversies. That such things are costly, in money as in other ways, is shown by the estimated cost of the entire Briggs' trial, which is placed at quite $50,000, an amount which Dr. Bartlett, Who was chairman of the local committee of arrangements for the General Assembly, says he thinks is about correct. Dr. Bartlett thinks that Col McCook, who was a leading member of the prosecuting committee, paid at least $20,000 of this money out of his own pocket. The case was mentioned in a number of our pulpits last Sunday, but to the credit of our ministers, the language used and the opinions expressed were in every case conservative and in keeping with the Christ-like spirit.

Rev. Dr. W. H. Boole, of New York, and his wife, Mrs. Ella A. Boole, of, A. M., took prominent parts in the quarterly meeting of the District W. C. T. U, held Monday and Tuesday of this week. They are both pleasing and impressive speakers and enthusiastic in the work of the white-ribboners.

Church anniversaries, especially when they reach the dignity of a centennial are always interesting. Last Sunday the centennial anniversary of the independence of the Reformed church in the United States was fittingly celebrated at Grace Reformed church, the sermon being preached by Rev. Geo. W. Richardson, of Allentown, Pa. This church sprung from the Reformed church of Switzerland, and was started in the United States early in the last century by refugees from France, Switerland and Germany, and was supported by the Reformed church of Holland until 1793. It began with 22 ministers and 150 congregations and now has 900 ministers, 1,600 congregations and a membership of 200,000. Its first educational institution—Marshall College—was established in 1830; it now has under its control 18 schools and colleges, with four theological seminaries. It has 100 missionaries in the home field and 10 abroad.

Bound hand and foot and placed at the mercy of the liquor demon. That it practically the situation in which the National Capital is placed by a decision of the Court of Appeals of the District of Columbia, our highest local court, and in this particular case a court from which there is no appeal. It had been held by the District Commissioners and decided by the Judge of one of the Police Courts that the new liquor law which went into effect, or rather which was approved by the President on March 3, 1893—it doesn't seem to have gone into effect to any considerable extent up to the present time—repealed the old liquor law and annulled all existing liquor licenses. According to the decision of the Court of Appeals that was all wrong, and while the new law repealed the old law it does not effect the old licenses which were issued previous to the enactment of the new law. Now observe the effect of this decision upon the business of the saloon keepers who hold the old licenses: all the regulations and restrictions of the old law—poor as they undoubtedly were—are repealed and only those who hold licenses under the new law are subject to its restrictions. Therefore there is no law to deal with the holders of the old licenses; they can sell to minors, sell on Sunday, in fact do as they please and there is no legal remedy for an outraged community. All this is to continue until the first of next November, the beginning of the new license year. This also involves a large loss of revenue as the old license fee was $100 and the new is $400.

CORRESPONDENT.

June 7, 1893.

Summer Work in the Country.

Socsities in country towns and villages often feel that there is little that they can do to help their city cousins, but during the summer months the young people in the country can, with a little exertion, do city missionary work of great value.

Few people have any conception of the eagerness with which the sick in the hospitals, and the poor and unfortunate children of humanity pent up in the close tenement houses in the city, watch for the coming of the "distributers" from the flower missions. Every week throughout the summer months these ministers of mercy scatter their offerings among those unfortunates that are unable to enjoy the blessings of a summer's outing. The cheer and brightness that these gifts bestow do not a little toward the softening of the pain that racks the weary, feverish frame, while the perfume of the flowers tells of the thoughtful love of the givers.

Though multitubes of flowers are scattered broadcast every week, yet many more are needed; and it is in helping to satisfy this need that our country societies find their opportunity. The beautiful red lilies, the daisies with the yellow hearts, and the larger ones with the soft, brown eyes, together with a bit of swamp grass or a handful of oats, make a bouquet most charming in rich color and grace, and far more forceful, in the story that it tells of waving fields and sheltered nooks, than the choicest flowers from the conservatory.

Thousands of these wild flowers are growing in every country village, and little is thought of them there, but to the child in the city they give joy beyond measure. Could you see the little ones running with outstretched hands to the flower distributers, and crying, "Just one posy, please," there would be no question in your mind as to the real value of these flowers.

Several societies have taken hold of the work on some such plan as this: To some well-known Christian Endeavor society in the city, in a church engaged in mission work, each week a box of flowers is sent (express prepaid) by the country society.

The flower committee of the society receives and distributes the flowers, and at the end of the season, or perhaps before the season is over, a report is made to the donors, telling of the use to which their offering have been put.

This is by no means an insignificant work. It is the life of the country touching the very heart of evil and misfortune in the city with the spirit of Christ's charity. It means a closer unity of interest among different branches of the society, and helps to lift us all out of ourselves to a consciousness of the power we may exert in the deep, broad stream of needy human life.

If you have not tried this plan, try it. The exertion is little, the return rich and sure. *Golden Rule.*

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The dear little wife at home, John,
With ever so much to do,
Stitches to set, and babies to pet,
And so many thoughts of you—
The beautiful household fairy,
Filling your heart with light;
Whatever you meet to-day, John,
Go cheerily home to night.

For though you are worn and weary,
You needn't be cross or curt;
There are words like darts to gentle hearts,
There are looks that wound and hurt,
With the key in the latch at home, John,
Drop troubles out of sight;
To the dear little wife who is waiting
Go cheerily home to-night.

You know she will come to meet you,
A smile on her sunny face;
And your wee little girl, as pure as a pearl,
Will be there in her childish grace;
And the boy, his father's pride, John,
With eyes so brave and bright,
From the strife and the din to the peace,
John,
Go cheerily home to-night.

What though the tempter try you,
Though the shafts of adverse fate
May bustle near, and the sky be drear,
And the laggard fortune wait,
You are passing rich already;
Let the haunting fears take flight,
With the faith that wins success, John,
Go cheerly home to-night.

—*Margaret E Sangster.*

World's Fair.

New York Independent: The second Sunday of the Fair was not characterized by the crowds of the first Sunday All the accounts agree thus far; but there are wide discrepancies between them as to the number who were actually admitted. According to the *Tribune* barely 60,000 passed through the gates, while the *Sun* represents that nearly 150,000 were admitted. Evidently the novelty of the Sunday opening is wearing off. The number of those within easy excursion distance who will choose that day in preference to the other six is comparatively small. Most of the members of the churches would prefer another day, and it is not likely that any very great number of those of the "toilers" who have no scruple against Sunday desecration, would visit the Fair more than once, even with the inducement of half rate admission. Moreover, the Sunday visitors, according to the *Tribune's* dispatches, are expressing their disappointment because there are so many things they cannot see on Sunday.

"Many of the finest exhibits in the manufactures and other departmental buildings are hidden from the view of the visitors because the exhibitors or their agents in charge do not purpose to work seven days in the week. . . . And all the visitors could see were big ornamental booths or showcases disfigured with canvass, wood or iron sheeting The Exposition authorities have no right to remove the coverings without the permission of the exhibitors and no arrangement has yet been made for unveiling on Sunday. Not even a flag was to be seen on the buildings of Great Britain, Canada, New South Wales and India, and the doors were locked. Visitors are denied access to the great display of the United States Government in the big-domed building and the small adjuncts; Machinery Hall was as silent as it was last Sunday."

It also says that the New England State Buildings, together with those of Pennsylvania, New York, Missouri, North Dakota, Utah, Delaware, Maryland and Virginia were locked, and will be to the end of the Fair. The next thing we shall hear will be a demand that the machinery shall be started and that the exhibits shall be uncovered. As to the machinery, the managers of the Fair may start it, if they choose; but fortunately, they have no power over the exhibits. From motives which the mangers do not appear to be able to appreciate, many of the exhibitors have kept their goods covered and are likely to continue to do so. In the end we believe that Sunday opening will prove to be very unsatisfactory to the authorities themselves. They have been obstinate in overriding the Christian sentiment of the country for the purpose of financial success; and we should be very much surprised if they do not find that what they have done will defeat the very object they had in view. At twenty-five cents a head the Sunday receipts cannot be very large nor very profitable; and if, as many stay away from the Fair altogether for conscience' sake as are admitted on Sunday the positive loss to the Fair would be very large.

Random Arrows

The face of Moses shone when he came down from the mount. Be much with God, and see what a change is effected in your countenance.

Many of the most truly rich men do not know where their next day's dinner is coming from.

A conundrum: How much more time can a man spend in grumbling than he spends in work for Christ, and still be a consistent Christian?

Selfish men are the devil's merchandise, with the owner's trade-mark stamped on every face.

If "home is an imitation of heaven," has yours made the real heaven any more delightful to you?

The Christian that cannot see God in everything had better have his spiritual eyesight attended to.

If a man would live close to God, he must live close to his brother, for in him will God be found.

Many persons are proud of their humility. "You cannot be humble and know it."

A little more love invested in your life would pay big dividends.

Did you ever spend fifteen minutes in thinking over your own religious experience? Try it; it will pay you.

Saying "Our Father, which art in heaven," necessitates say "My brother" to your neighbor on earth.

Which is the most characteristic thing about you, your cloths or your life?

The man who starts out with only selfish gain in view, and arrays himself against all mankind, shortly finds all mankind arrayed against him From being in the minority defeat inevitably results. *Golden Rule.*

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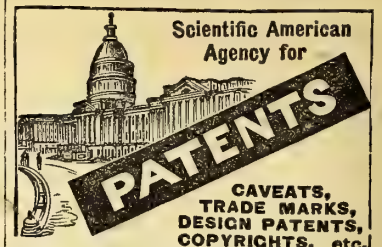

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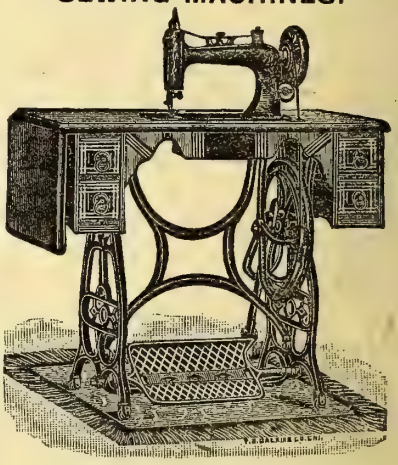

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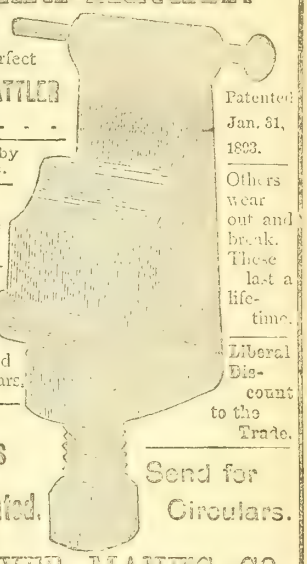

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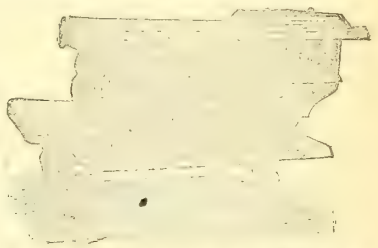

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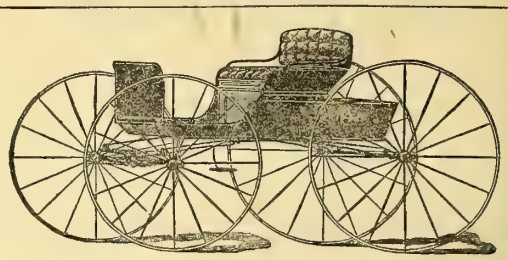

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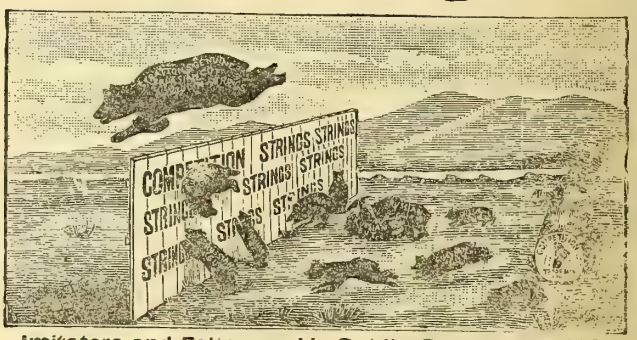

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CONDENSED SCHEDULE.

In Effect Nov. 27, 1892.

SOUTHBOUND	No. 9.	DAILY. No. 11	No. 37
Lv Richmond	12 45 pm		12 50 am
Burkeville	2 51		2 40
Keysville	3 35		3 18
Ar Danville	5 55	7 25 am	5 35
Greensboro	8 00	9 20	6 54
Lv Goldsboro	2 35 pm	†7 45 pm	
Ar Raleigh	155	11 10	
Lv Raleigh	4 40 pm	6 15 am	
Durham	5 37	7 15	
Ar Greensboro	4 30	9 15	
Lv Wins'n S'l'm	†6 40 p m	*8 00 a m	
Lv Greensboro	8 10 pm	9 30 am	659 am
Ar Salisbury	9 50	11 04	812 am
Ar Statesville		12 03 pm	
Asheville		4 25	
Hot Springs		5 57	
Lv Salisbury	9 55 pm	11 14 am	8 17 am
Ar Charlotte	11 10	12 40	9 25
Sprt burg	1 56 am	3 36	11 37
Greenville	3 07	4 24	12 28
Atlanta	9 00	11 00	4 55
Lv Charlotte	11 30 pm		9 35 am
Ar Columbia	6 60 am		1 20 pm
Augusta	10 00		4 25

NORTHBOUND	No 10	DAILY. No 12.	No 38
Lv Augusta	6 00 pm		12 30 pm
Columbia	10 50		3 50
Ar Charlotte	6 00 am		7 30
Lv Atlanta	9 20 pm	8 05 am	12 45 pm
Ar Charlotte	6 40 am	7 00 pm	8 05
Lv Charlotte	6 55 a m	7 45 pm	8 15 pm
Ar Salisbury	8 17	9 15	9 24
Lv Hot Springs		12 39 pm	
Asheville		2 45	
Statesville		7 47	
Ar Salisbury		8 37	
Lv Salisbury	8 27 am	9 52 pm	9 29 pm
Ar Greensboro	10 10	11 20	10 42
Arwnsn S'l'm	*11 30 am	†1 00 a m	
Lv. Greensboro	10 20 am	11 35 pm	
Ar Durham	12 11 pm	3 35 am	
Raleigh	1 09	6 00	
Lv Raleigh	1 28 pm	†8 45 am	
Ar Goldsboro	3 05	12 05	
Lv Grensboro	10 20 am	11 35 pm	10 47 pm
Ar Danville	12 01 pm	1 15 am	12 01 am
Keysville	2 45	4 05	4 05
burkeville	3 25	4 51	4 51
Richmond	5 30	7 00	7 00

† Daily except Sunday.

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p m daily except Sunday; arrive West Point 5 00 and 6 00 p m.

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 12 45 p m daily; leave Keysville 3 45 p m; arrive Oxford 6 00 p m, Henderson 9 10 a m, Durham 7 20 p m Raleigh 6 00 p m Selma 10.45 p. m. Returning leave Selma 12 55 p. m Raleigh 4 40 p m, daily, Durham 6 00 p m Henderson, 6 30 p m Oxford 8 15 p m; arrive Keysville 11 45 p m, Richmond 7 00 p m.

Mixed train leaves Keysville daily except Sunbay 3 30 A. M.; arrives Durham 11 55 A M Leaves Durham 7 45 A. M. daily except Sunday; arrives Oxford 9 20 A M, Keysville 3 00 P. M.

Addit onal trains leave Oxford daily except Sunday 4 15 p m; and 12 20 p m, arrive Henderson 5 10 and 1 05 p m Returning leave Henderson 6 30 p m and 2 30 p m daily except Sunday; arrive Oxford 7 25 p m and 3 1 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; between Danville and Augusta.

On 37 and 38, Pullman Buffet Sleepers between Richmond and Danville, uniting at Danville with Washington and Southwestern Vestibule limited for Atlanta carrying Pullman Sleeper New York to New Orleans and Augusta, and dining car New York to Montgomery

Trains 11 and 12 Pullman Buffet Sleepers between New York, Washington and Hot Springs via Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth Va via Atlantic and Danville RR.

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RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 189

TRAINS MOVING NORTH.

	No. 34. Pass. Daily	No 38. Pass. and Mail. Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Pl'ns	7 14	1 39
Macon,	7 22	1 46
Arrive We'don,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m
Macon,	1 13	7 06
Warren Pl'ns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a. m. 2.00 p. m Arrive at Franklinton at 8 10 a. m, 2.52 p. m. Leave Franklinton at 12 30 p. m., 6.05 p. m Arrive at Lousbury at 1.05 p. m., 6 40 p. m. JOHN C. WINDER, Gen'l Manager WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R R.,

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

	No. 41 Pass. & Mail.	No. 45. Freight & Pass.
Leave Raleigh	4 00 p. m.	8 35
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	35
Arrive Hamlet,	7 20	8 10 p. m.
Leave "	7 40	
" Ghio	7 40	
Arrive Gibson,	8 15	

GOING NORTH.

	No. 38. Pass & Mail.	No. 40. Freight & Pass
Leave Gibson,	7 00 a. m.	
" Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron.	9 26	9 31
Sanford,	9 52	10 55
Moncure.	10 16	12 10 p.m.
Merry Oaks	10 26	12 50
Cary.	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsborro Road.

Leave Pittsboro at 9.10 a m., 4 00 p. m arrive at Moncure at 9.55 a. m. 4.45 p. m

Leave Moncure at 10.25 a m, 5 10 p m arrive at Pittsboro at 11.10 a. m 5 55 pm

Receipt Column.

H F Samuel $2.00, June '94.
J R T Caffey $1.00, July '93.
Rev J W Holt $1.00, Nov 9, '93
Dr D H Albright $2.00, April '94.
Mrs M E Hurdle $2 00, July '94
J T Kernodle $2.00, Feb '94
Samuel Crawford $2.00, May '94.
L M Pierce $1.00, Dec, '93.
D C Gollady $1 00, Dec. 10, '93
J N Huffman $1.00, Dec. 10, '93
Miss Dora Ayscue $2 00, June, '94.
R C Underwood $2 00, Feb. '94
J M Winston $.50, Oct 15, '93.
John C Winston $2 00, Feb. '94.

Resolutions.

Passed by the Christian church at Damascus, Orange Co., N. C., on the life and death of Bro. John Wilson Pritchard.

WHEREAS, it has pleased God in his infinite wisdom and mercy to remove from our number Bro. John W Pritchard;

RESOLVED 1. That in the death of Bro. Pritchard the church has lost a faithful and consistent member and the community a good and useful citizen.

2. That we believe he lived and practiced the religion he professed and that there are today in this community those that owe a debt of gratitude to their deceased brother for the influence for good he exerted over those with whom he mingled while here on earth.

3. That we tender our heart felt sympathy and prayers to the bereaved ones and hope that they may all meet in that better world of which we have all heard him talk with such bright hopes of going at last.

4. That these resolutions be published in the CHRISTIAN SUN and a copy placed on the church record.

M. A. McCAULEY,
S. T LONG,
J. W. CRABTREE,
Committee.

Any one wanting good ice cream and all manner of fine confectionaries, will do well to order from A. Dughi, Raleigh, N. C., He ships to all parts of this and other states.

Romanism Illustrated.

What if a Protestant church should advertise a charity ball in its own interest, and on the announcement page should publish *forty-eight liquor abvertisements*! Should we not justly say, "That church has joined hands with Satan for the overthrow of faith, virtue, and honor?" But, happily, no Protestant church in America is so lost to its sense of honor as to do such a thing. But Roman Catholicism is wholly another thing. St. Stephen's Catholic church, of Boston, has recently done just this, and by the act shows that it is a thing of the world and in cordial league with Satan. But this is Catholicism!—*Herald of Gospel Liberty.*

Decline Ending in Death.

No Church ever died so long as it maintained its attitude of hostility to the world, the flesh and the devil. When the church enters into a truce --strikes a compromise or makes a peace with these enemies of her Lord --her decline has begun and her downfall is but a question of time, unless the peace, compromise and truce are speedily changed for active renewal of hostilities. "There is no peace, saith my God to the wicked." This sentiment voices God's attitude towards those who make or love a lie. Whoever, therefore, will be a friend of the world is the enemy of God, "He that is not with me is against me." saith Christ. Many of those who once had solid prosperity are now withered, dry and unfruitful —why? They are and have been temporizing with the enemies of the Lord. Their locks of strength, Sampson-like, are gone, and fancy they can go in and out as at other times. One day, like him, shall find themselves having their eyes put out, making sport for the Philistines, the enemies of the Lord.—*Sel.*

A Glass of Cold Water.

Where is the liquor which God the eternal, brews for all his children? Not in the simmering still over smoking fires choked with poisonous gases, smothered with the stench of sickening odors and rank corruptions doth your Father in Heaven prepare the precious essence of life, the pure cold water. But in the green glade and grassy dell, where the red deer wanders and the child loves to play; there God brews it And down, low down in the lowest valleys, where the fountains murmur the rills sing; and high upon the tall mountian tops, where the naked granite glitters like gold in the sun; where the storm-clouds brood, and the thunder storms crash; and away, far out on the wide, wild sea, where the hurricane howls music, and the big waves roar; the chorus sweeping the march of God; there He brews it—that beverage of life and health-giving water. And everywhere it is a thing of beauty, gleaming in the dew drop; singing in the summer rain; shining in the ice-gems till the leaves all seem to turn to living jewels: spreading a golden veil over the setting sun, or a white gauze around the midnight moon; sporting in the cataract, sleeping in the glazier, dancing in the hail shower, folding its bright snow curtains softly about the wintry world, and waving the many colored iris, that seraph's zone of the sky, whose warp is the rain-drop of earth, whose woof is the sunbeam of heaven, all checkered over with celestial flowers by the mystic hand of refraction.

Still always beautiful, that life-giving water; no poison bubbles on its brink; its foam brings not madness and murder; no blood stains its liquid glass; pale widows and starving orphans weep no burning tears in its depths; no drunken, shrieking ghost from the grave curses it in words of eternal despair. Speak on my friends, would you exchange it for demon's drink, alcohol?—*J. B. Gough.*

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DO YOU WANT TO ADOPT A BABY?
Maybe you think this is a new business, sending out babies on application; it has been done before, however, but never have those furnished been so near the original sample as this one. Everyone will exclaim, "Well! that's the sweetest baby I ever saw!" This little black-and-white engraving can give you but a faint idea of the exquisite original,

"I'M A DAISY."

which we propose to send to you, transportation paid. The little darling rests against a pillow, and is in the act of drawing off its pink sock, the mate of which has been pulled off and flung aside with a triumphant coo. The flesh tints are perfect, and the eyes follow you, no matter where you stand. The exquisite reproductions of this greatest painting of Ida Waugh (the most celebrated of modern painters of baby life) are to be given to those who subscribe to Demorest's Family Magazine for 1893. The reproductions cannot be told from the original, which cost $400, and are the same size (17x22 inches). The baby is life size, and absolutely lifelike. We have also in preparation, to present to our subscribers during 1893, other great pictures by such artists as Percy Moran, Maud Humphrey, Louis Deschamps, and others of world-wide renown. Take only two examples of what we did during the past year, "A Yard of Pansies," and "A White House Orchid" by the wife of President Harrison, and you will see what our promises mean.
Those who subscribe for Demorest's Family Magazine for 1893 will possess a gallery of exquisite works of art of great value, besides a Magazine that cannot be equaled by any in the world for its beautiful illustrations and subject matter, that will keep everyone posted on all the topics of the day, and all the fads and different items of interest about the household, besides furnishing interesting reading matter, both grave and gay, for the whole family; and while Demorest's is not a fashion Magazine, its fashion pages are perfect, and we give you, *free of cost*, all the patterns you wish to use during the year, and in any size you choose. Send in your subscription at once, only $2, and you will really get over $25 in value. Address the publisher, W. Jennings Demorest, 15 East 14th St., New York. If you are unacquainted with the Magazine, send 10 cents for a specimen copy.

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"Looking unto Jesus the Author and Finisher of our faith."

VOLUME XLVI | RALEIGH, N. C., THURSDAY, JUNE 22, 1893. | NUMBER 25.

The Christian Sun.

The Organ of the General Convention of the Christian Church.

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.

2. The name Christian, to the exclusion of all party or sectarian names.

3. The Holy Bible, or the Scriptures of the Old and New Testaments, sufficient rule of faith and practice.

4. Christian character, or vital piety, the only test of fellowship or membership.

5 The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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The Sunday School Convention.

Mr. Editor: I have watched with anxiety for words of encouragement from our ministers and Sunday school workers in request to Brother Foster's earnest reply that they advise and suggest as to holding another convention So far I have seen but very little about it. Bro W. S. Long in the Sun of May the 11 says that one would conclude that Bro. Foster is in earnest I think I have known for sometime that he was, and I would be so glad if all our ministers would manifest the same earnestness of zeal that he does for this good cause. I feel if they would we might expect great growth and prosperity to our conference. Bro. Long says also that his opinion is that the officers should go forward and make all arrangements for the body, and then the responsibility will rest on the body. Here comes the trouble. Who is the body? By looking over the minutes of the last convention one can see that it was not all there. Well the officers (executive committee) have appointed a place for the next convention, and I expect we will be there and try to do our duty. As this is a plan and arrangement of our conference surely the members of said conference should constitute this body I suggest that we read 1st Corinthians 12 Chap. 14 to 26 vs. and thus decide who is the body and who each member is responsible to. One might ask what good will come from such a convention. I answer 1st, we will carry out the plan or order of conference. 2nd, it will cause us to feel that we have done our duty. 3, and as the Sunday school is one of the most important enterprises of the church I can't see why not have conventions to push it to success as well as any other enterprises. It is true there does not appear to be much money in it but I feel that there is great reward in it. I wish our hopes would look into this matter as they should. In the minutes of Conference session 1891 the committee on Sunday schools reports 55 schools with a decrease of 281 the same minutes show 76 churches, is it possible that we have 21 churche that have no Sunday school, or do we need conventions to get at and print the facts as they are. Again the minutes of the convention report 35 schools thus showing that we have but 20 or that a good many do not report to the convention also we report 35 or more Ministers, 8 of these are reported in convention Minutes 1892.

Further if we will think of our church membership and then of the Sunday school membership and deduct at least one half (I think ¾) from this for those who are not members of the church. I think we will decide on one of two things either that by a majority rule we do not favor and work in and for the schools as a Christian people should and as we purpose to do, or that we will arouse and show our Fath by our works, let me suggest that the churches raise and contribute a small amount to their pastors to defray his expenses to the convention and further insist that he for their sakes attend. And likewise the schools their superintendents and delegates, by thus doing we may realize how good and how pleasant it is for brethren to dwell together in unity; and to you, Mr. Editor, keep the time and place before your readers, let no one have it as an excuse I forgot it, or I did not know when or where it was to be held.

Wm. S. Petty.

Pittsboro, N. C.

Dr. J. P. Barrett's Lectures at Union Christian College.

Dear Editor:—I desire to express through the columns of your excellent paper our high appreciation of Dr. Barrett's lectures.

The course began with "Down Hill to success," but we were carried upward all the way through. There did not seem to be a weak point in the lecture. And so with the five lectures that followed; they were all carefully prepared and their delivery held the audience so fully that a unanimous request was voted to persuade Bro. Barrett, if possible, to have the lectures printed that they might be more widely useful. Dr. Barrett is too well known by our southern brethren to need any praise at my hands and yet I do feel prompted to express what I am sure will voice the conviction of our students, faculty and visiting friends this year, viz., that Dr. Barrett brought us a spiritual and intellectual uplift. Himself and other men like him will always be welcome at U. C College. Modest, earnest, progressive, he is a model to our brethren in many respects and we are glad he came to us.

We are glad also to recognize true worth in unanimously conferring the honors of our college upon Bro. W. W Staley of Suffolk.

I may add also that the address on Commencement Day delivered by the associate editor of the *Herald of Gospel Liberty*, Bro G. D. Black, was very inspiring indeed. The outlook for U C. College is excellent.

Yours truly,
L J. Ablrich, Pres.

Durham, N. C.

Dear Sun:—Very quiet here; commencements are over and student have gone home.

I was at Elon College last week and everything was quiet. Some changes and improvements will be made about the dorm. and boarding department and college; 500 fine chairs have been ordered for the chapel; other improvements are being discussed.

Since my last communication I have received four members, making twenty-eight since taking charge. Have expelled two and dismissed four by letters. J. W. Wellons.

Isn't there something wrong if you get mad at the preacher whose sermons tell you that your life is sinful?

Many people are in the habit of trying to measure their own spiritual condition by somebody else's experience.

If people would stop looking toward the wrong place they wouldn't find it half as hard to stay in the right place.

The Pulpit.

The Position of the Christian Church.

REV. J. MAPLE, D. D.

[The following sermon was delivered at the laying of the corner stone of the Berkley, Va., Christian church, June 2, 1893.]

We desire to hear of thee, what thou thinkest as concerning this sect, we know that every where it is spoken against.—Acts 28:22.

In all ages the Christian church has met with powerful opposition from the enemies of the cross. It has encountered the prejudices of the ignorant, the opposition of the philosopher and statesman, and the power of kings and princes. They have united to crush it, yet it has survived all opposition; and lives the greatest power in the world to day. The nature and object of Christianity was misunderstood by both Jew and Gentile It was a stumbling block to the Jew and foolishness to the Greek. The Christian church occupies a peculiar position in the religious world, and many oppose us because they do not understand our principles and object. I propose to present our true position, and the reasons why we occupy it.

Our origin is peculiar—unlike any other religious organization in the history of Christianity. Most, if not all, religious sects are the long drawn shadow of great men. The Methodist, Presbyterian, Winebrenarian, Friends, Mennonites, United Brethren, Lutheran, New Jerusalem church, Disciples of Christ, are the shadows of John Wesley, John Calvin, John Winbrener, George Fox, Menno Simon, William Otterbin, Martin Luther, Emanuel Swedenborg, Alexander Campbell. They are the founders of these churches. The Christian church did not originate with any one man. It is the result of a spontaneous movement among different people and in different and distant parts of the country.

The opening of the nineteeth century witnessed a new development of gospel truth and religious impulse. This was not the result of the revelation of any new truths, for the divine doctrine which produced this new development was revealed to man eighteen centuries before; but these truths had lain dormant under ceremonies and dead formality.

Each age has its characteristic events and attributes. The distinguishing event of the opening of the present century was the wonderful revival of religion that gave birth to the Christian church as it now exists in the religious world. This revival, and its far reaching results, grew out of an earnest striving after a deeper religious experience and larger freedom on the part of men in different parts of the country unknown to each other. Doctor Abner Jones, and a few others in New England, Rev. J. O'Kelly, and a small band of brethren in the South, Rev. Barton W. Stone, and a number of earnest educated young men in the West, were led by the Spirit of God to realize and mourn over the lifeless condition of Zion. They saw and felt the backsliden condition of the church. This led to an earnest inquiry into the cause; to heartsearching self examination; to earnest prayer and faithful study of God's word; to a more practical and feeling presentation of gospel truth from the pulpit. Under the divine blessing this resulted in a glorious revival of religion. Thousands were converted to Christ, and the beautiful vallies of New England, the enameled plains of the sunny South, and the fragrant groves of the West were made vocal with the songs of new born souls.

Revolutions never go backward. The germinating life in the seed bursts its shell, and springs forth in new and brighter life. Thus the spiritual seed, the word of God, germinating in the Christian heart, bursts the iron bands of human creeds, and shoots up into broader and nobler Christian life. Thus it was with the leaders in the great revival at the opening of the present century. They drank too deep of the spirit of the gospel to be brought back again into the bondage of ecclesiastical depostism, and the iron dominion of creeds. They renounced all masters but Christ, all names but Christian, and all tests of communion but Christian character.

Such a movement never occurred before, and none was ever more spontaneous in its development, none ever less the result of mutual concert. It reminds one of the great national changes in which islands are cast up from old ocean's bosom, in obedience to the divine laws which preside over all essential changes. It was not born of human policy, and was as free from designing craft of man as the coming spring, or the fading autumn. It was a natural outgrowth. The ideas and forms which satisfy human nature in one age will not do it in another. Man outgrows his old systems, as the youth outgrows the garments of childhood, as man outgrows the views and habits of his youth. Manly nature, is still too great for his adopted creeds, and he must needs be cramped to wear them. There are times when the soul of man becomes too deeply conscious of the insufficiency of barren, antique theories to continue its homage to them, and then it stands up in its native independent strength, and lo! like the fabled statue of Olympian Jove, when it arose upon its feet and stretched forth its arms, the building falls, and the walls crumble down, because the house is too small for its gigantic occupant. Thus in the opening of the present century the leaders in this great movement, aroused by the power of divine truth, and thrilled with the glowing light of intellectual and spiritual freedom shed upon them by the Son of Righteousness, burst asunder the chains of ecclesiastical despotism, asserted their native rights, and in the name of God set up the banner of liberty; liberty for all to read the Bible for themselves, and to obey the earnest convictions of their own souls.

We reject all creeds, and take the Bible for our only rule of faith and practice. We were the first people in the religious world, since the days of Constantine the great, who took this position. Since then the Unitarians and Disciples have come out on the same platform. Our reason for taking this position are the following.

1. All creeds and confessions of faith are unauthorized by the Scriptures.

Every man has a right to read and think for himself, and to express his sentiments. Every man who thinks has a creed, and it is his privilege to publish and defend his views; but he has no right to set them up as a test of Christian character and religious fellowship. God has not delegated this authority to any man or set of men. Creeds interfer with the freedom of thought and speech. They only allow a man to think and speak in accordance with them. If he goes beyond them he is dealt with as a heretic.

2. Creeds infringe on the right of private judgment.

God has made a revelation of his will to man, and this is the only authority that the Christian should submit to. Creeds interprose their authority between the conscience and the scriptures, and tell us how we must understand them; what we must believe and what we must reject. They enslave the conscience in iron fetters. Why was Micheal Servetus burned at the stake? Because John Calvin claimed the right to say what he should receive as the true doctrine, and what he should reject as heresy. Why were the fires of Smithfield kindled, and some of the noblest men in England burned at the stake? Because there was a power that claimed the right to come between the conscience and the scriptures. Dr. Adam Clark says, "British Protestants have learned, and Europe is learning, that the sacred writings, and they alone contain what is necessary for faith and practice; and that no man, number of men, society, church, council, presbytery, or conclave has dominion over any man's faith. The word of God alone is his rule, and to its author he is to give an account for the use he has made of it."

3. Christianity as presented in creeds and confessions of faith presents a very distorted character.

As presented in the Bible it is one beautiful harmonious system. Like the mariner's compass it has many points, yet it is but one system. In Winchester, England, there is an old cathedreal built centuries ago. When Cromwell's soldiers held the city they quartered their horses in the Cathedreal, and broke most of the painted windows. Afterwards the fragments of glass were gathered up, and the great western window is composed of these luminious scraps, not in any order of figure, but only for the effect of color. This window is a symbol of the theological systems of Christianity as embodied in the various creeds and confessions of faith. They are not complete systems of truth in glorious harmony, through which God's Spirit streams in divine illumination upon the minds of men; but made up of scraps, bearing something of the beauty and color of heavenly things, but nothing of their form and proportion. In the Bible all is glorious harmony.

"A glory gilds the sacred page,
Majestic like the sun;
It gives a light to every age;
It gives, but borrows none."

4. Creeds have a tendency to destroy the authority of Christ.

He is the head and law giver of the church. He is "the head over all things to the church." Human creeds assume authority over the conscience, and claim to dictate in matters of faith. Where this authority is acknowledged it has, to some extent, crowded Christ into the background, and creeds have taken the place of his word. In the Methodist conference in England a few years ago it was laid down as a principle that in religious discussions men had no right to appeal to the scriptures—that the standard of appeal in conference investigations into the soundness of a minister's principles were the writings of John Wesley. These were put between the conscience of the man and Christ, we accept Christ as the head of the church, and his word as our law.

5 Creeds promote sectarianism, and divide the faimily of God. They destroy the unity of the church, and divide it into antagonistical parties. Good men are divided in their op-

inions. This difference grows out of the nature of things, and cannot be otherwise; hence when creeds are made tests of Christian fellowship they divide the church. There are forty-three different denominations in America. Why is this? —making creeds tests of fellowship. The Bible with the right of private interpertation is the only platform on which all Christians can unite. All cannot unite on the Westminister confession of faith, nor on any other; but all Christians accept the Bible as the word of God, and can agree on it.

6. The end for which creeds are made can never be realized.

The object of creeds is unity of opinion. This cannot be accomplished After fifteen hondred years of creed making the church is not as much united in opinion as before the existence of creeds. Then there was but one church and creed, but now there are hundreds. As long as men think there will be differences of opinion, and they will have different creeds; by we can all have one spirit, and live for one object.

The Bible is perfect, and all its facts, truths, promises, and commands are adapted to the spiritual wants of man. They qualify him for every good work in life, and arm him with the most inspiring of all motives. At one place in England there is a bed of Ochre. The water flowing through it comes out tinged with yellow. Thus it is with all the productions of men. The truths that pass through their minds, and come out in their writings, are tinged with the prejudices of their education.

In the Bible we have the truth as it comes from the infinite mind without the colorings of human prejudice and ignorance. A man asked the celebrated John Lock what was he shortest way for a young man to attain a true knowledge of the Christian religion. He replied: "Let him study the Holy Scriptures, especially the New Testament; there are concontained the words of eternal life. It has God for its author, salvation its end, and truth, without any mixture of error, for its matter." Creed making is an attempt to improve what God has made perfect. John Wesley says, "I want to know one thing, the way to heaven; —how to land safe on that happy shore. God himself has condescended to teach the way. He hath written it down in a book Oh, give me that book! I have it! Here is knowledge enough for me. Let me be '*Homo unius libri*,' "that it give me no book but the Bible." It meets every want of the soul, and arms us against all evil influences.

We reject all sectarian names, and take the Bible name Christian.

We do not do this because we think that we are the only Christians in the world, and that none others are worthy of the name. We rejoice to know that there are Christians in all denominations. Our reasons for taking this name are the following:

1. The name Christian is of divine authority, and the only name the scriptures authorize us to take.

The first followers of Christ were called Christians by the command of God. "The disciples were called Christians first in Antioch." Acts 11:26. Some suppose that this name was given by their enemies as a term of reproach, but it is hardly reasonable to suppose that they would have selected one so beautiful and honorable as this. Others think that they took it themselves; but the original word shows that it was done by divine direction. The word signifies oracular denomination. or declaration from God. Dr. Doddridge translates it, "and the diciples were by divine appointment first named Christians at Antioch." He remarks, "I think with Dr. Benson, that the word *chemaiisai*, which is rendered was called implies that it was done by divine authority or direction. "Dr. Adam Clark says, "The word in our common text, which we translate were called, signifies in the New Testament, to *appoint, warn*, or *nominate*, by *Divine direction*. In this sense, it is used, Matt. 2:12; Luke 2:26; and in the preceding chapter of this book, ver. 22 " The giving of this name to the disciples of Christ was the fulfilment of an ancient prophecy. "Thou shalt be called by a new name, which the mouth of the Lord shall name." Isa. 62: 2.

2. Christian is the only name derived from Christ, and the only one that points out our relation to him.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Eph. 3:14 15. The phrase "of whom" refers to Christ, and it means that this family derived its name from him Dr. Adam Clark says, "It is evident that the name *Christians* from their master; as *Platonist* and *Pythagorans* had their name from their masters *Plato* and *Pythagoras* Now, as these had names from those great masters because they attended their teaching, and credited their doctrines, so the disciples were called Christians because they took Christ for their teacher, crediting his doctrines, and following the rule of life laid down by him."

All names but Christian are derived from men or from human systems of theology, and do not refer to the relation that we sustain to Christ. Lutheran refers to Martin Luther, and the fact that they accept his system of teaching and church government. Presbyterian, Baptist, Unitarian, and Congregationalist points to certain dogmas in controversal theology. The name Christian points out our relation to Christ, and keeps it ever before the mind This name does the most reverence to Christ. No other renders him equal homage. He is the centre and life of Christianity, the Alpha and Omega, the chief corner stone, the foundation rock; therefore his church should bear his name. The name *Christian alone* points directly to Christ as the Teacher and Founder of our faith, and exalts him in the thoughts of his people.

3. Christian is the only name that corresponds with the spirit and universal truths of the gospel of Christ.

In Christianity we meet with a spirit of universal goodness; with truths that are as far from being local as the great laws of which govern the planets. The heavens are not so high, the oceans are not so deep, and immensity is not so vast as the facts and truths of Christianity. Christianity does not wear the badge of sects; the stamp of narrowness, so common to man's productions. It reveals God as the universal Father, infinite in his love; Christ as the Son of God and the Saviour of all men; promises pardon and salvation to all who accept him as Lord and Saviour. Denominational names represent only broken fragments of Christian truth. Take the name Baptist to illustrate this truth. It reminds you of only one outward ordinance in the church It is important, but it is only a fragment of Christianity. Presbyterian is not a name of doctrine, but of one idea in relation to church government. Unitarian is only the symbol of one truth, the unity of God. Christian is not a representative of one idea alone; but corresponds with the spirit of universal goodness, and the broad truths of Christianity. There is nothing narrow in it. It has no sectarian associations.

4. Christian is the only name on which all Christians can agree.

There is no other name on which they can unite. If we take the name of any one of the different churches all but the members of that church will reject it. As we earnestly desire the union of all Christians we have aken a name on which all can unite

5. In the most trying circumstances in life the disciples of Christ forgot all names but Christian, and clung to this alone.

When a loved one dies we only ask. "Were they a Christian?" This assures us of their eternal safety, and our hearts rejoice.

6. Christian is the only name that will be honored in the day of judgment.

In that day we will not be accepted because we are members of this or that church, but because we are Christians.

7. Christian is the name most consonant with spiritual freedom.

The great end of Christianity is to free the soul not only from the bondage of sin, but from all intellectual bondage. Christ said, "ye shall know the truth, and the truth shall make you free." This is not simply theoretic, but a reality. "If the Son shall make you free, ye shall be free indeed." The man who belongs to a party, bows to a creed, or a dogma, which he dare not forsake, is not free. He finds in one man, or in many, a master. Christ *alone* is master. He comes to free man from the bondage of sin and ignorance and bring him into the glorious liberty of the children of God.

Every thing must have a name. Even nothing must be called nothing. Deity is named, and can only be known through a name. Flowers and and angels, all must have names. Every object is worthy of an appropriate name. The church of Christ should have a name expressive of its nature, character and work. Such a name has been given to it by God himself, and that name is Christian. It is derived from Christ, points out our relation to him as his disciples, does him reverence as our saviour, corresponds with the broad spirit of his religion, unites his people as one family, is expressive of our spiritual freedom; and around it clusters all our ideas of God, of Christ, and of heaven. Said a distinguished Episcopal clergyman, Dr. Neville, "I glory in the name Episcopal more than any other of *earthly origin*; but I'd glory ten thousand times more in the simple name *Christian*.

We reject all tests of Christian fellowship but Christian character

This is Christ's basis of Christian fellowship. This is the test that he sets up. "Ye shall know them by their fruits." The fruit of the Spirit is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Christian character is the only basis on which all Christians can unite. They cannot be one in opinion. The constitutinal difference of men, and the different influences through which they come up into life render this impossible, while there cannot be a oneness in opinion there may be a unity of spirit. They may be one in love, sympathy, and the great object for which they live.

The great mistake of all reformers in their effort to unite Christians has been the attempt to bring them all to embrace the same opinions in speculative theology. This is an absolute impossibility. All churches are in favor of union, but it must be on their creed. Each sect supposes that

(Continued from Page 351.)

er 3:14,16, "Our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction"?

But there is no use for any one to say another word about this thing since Bro. Barrett has decided that the passages of Scripture under consideration must not be applied to any person or persons (and Dr. B. seems able to tell) except the church at Corinth, thereby releasing all women from the prohibition—"Let your women keep silence." I am glad of that for my lady Sunday school teachers cannot be improved on by any man.

I thank you for that statement Bro. Barrett, as it gives more satisfaction than almost anything else you can say.

I am through,

Yours truly,

D. J. Mood.

Holland Items,

The protracted meeting at Holland Christian church will commence next Sunday, 1st. Sermon on Sunday at 11 o'clock by Rev. R. H. D. Demarest; and after Sunday services will commence in the evening at 2 o'clock, to be conducted by Rev. H. H Butler.

Church service here last 4th Sunday, was well attended, notwithstanding there was regular meeting with the Friends at Somerton church, near by.

It was my pleasure to be at the Sunday School Convention of the E V. C. Conference last week, which was in every way a success. The representation from the churches was full and the attendance large. All of our interests, nearly, seemed to be represented. Dr Jones and Col. A Savage made good speeches in behalf of the Norfolk mission, in which they gave glowing accounts of the work of building up the Christian cause there. They need some outside help to complete the house of worship there. Brethren and sisters, (you who are able) this is a most worthy cause, and should be assisted to our utmost ability. Don't pass it by without immediate attention. No investment will result in better interest to our beloved church. Send on your money according to your ability, let it be much or little, at your earliest convenience.

Dr Newman and Prof. Atkinson both made able speeches in behalf of Elon College, which we think were not without effect, and we hope for a much larger number of students from Virginia, than went up from here last year.

Our young brethren from Elon and others all made strong, enthusiastic speeches and much interest was manifested in all departments of our work, and all seemed to enjoy the meetings, as it was most royally entertained. May God bless all the efforts put forth in his name, to the good of his cause.

R. H. Holland.

Children's Day at Holy Neck.

Holy Neck S. S celebrated Children's Day the 3rd Sunday in this month (July). Notwithstanding the excessive heat a very large concourse of people assembled from far and near. Two services were held and dinner was furnished for all who came. The exercises of the forenoon consisted of music and recitations by the children and music by the choir. Prof. Taylor was present with his cornet and added much to the music. The children acquitted themselves very well, and no doubt gratified those who had labored so faithfully to train them. A collection for mission was taken, resulting in about $7.00.

After an intermission of about 1½ hours the audience again assembled to witness the afternoon exercises which consisted of addresses by Prof. Atkinson, of Elon College, and Bros. S. E Everett and J. H Jones, interspersed with appropriate music by the choir. The addresses of Bros. Everett and Jones were good, and showed that they had acquired habits of thoughtful study. Holy Neck should be proud of her young men. Prof. Atkinson's address was in the interest of Elon College, and was a strong appeal to the denomination to stand by the institution which it has established. In the course of his remarks he let fall some very practical thoughts on manhood and womanhood.

N. G. Newman.

Suffolk, Va.

Washington Letter.

The prospect for any distinctly moral reform legislation, by the fifty-third congress, soon to assemble in extra session, cannot be considered especially bright, as the average member of Congress needs a very little excuse for not doing what he has no desire to do, and from present indications financial and tariff legislation will dwarf everything else and will furnish a ready-made excuse for the neglect of bills intended to aid in the march of moral reform.

The absence of new laws might be excused, if those already upon our statute books were rigidly enforced which they certainly are not in Washington. There is a law in force here prohibiting the sale of liquor to minors, yet it is a common thing for children to be found upon our streets in a state of intoxication, and no arrests are made. Children have recently been under treatment in our hospitals for alcoholism and a messenger boy under thirteen was picked up on Pennsylvania Avenue helplessly intoxicated. These things make it plain that the law against the sale of intoxicants to minors is being constantly violated, but notwithstanding extraordinary efforts on the part of the local temperance people no arrests have been made for such violations.

A national quarantine has been by direction of President Cleveland established at Brunswick, Georgia, Surgeon General Wyman of the Marine Hospital Service having reported the failure of the local authorities at that place to enforce the quarantine regulations against a yellow fever infested vessel. This action was taken under the National Quarantine act of February 15,1893, and is generally approved here. It seems that Georgia has no State board of health.

Everything is unusually quiet in government circles just now. Secretary Carlisle is the only member of the cabinet on duty. Treasury officials speak very hopefully of the financial outlook and say that a large percentage of the national banks which have recently suspended will in a short time resume business, and that they have information from all sections of the country which leads them to believe that public confidence is being gradually restored.

The War Department has about come to the conclusion that Indians do not make good soldiers, and while those already in the service—about 700 in all—will probably be allowed to serve out their terms of enlistment it is not probable that any further efforts will be made to enlist Indians in the army, at least not under present conditions. There is some talk of organizing an Indian auxiliary branch of the army, modeled on the British system in India The present trouble, according to Army officers, is that the rules of discipline in the army are entirely unsuited to the nature and habits of the Indians.

Correspondent.

July 26, 1893

Carelessness in Hymn Singing

BY JOHN B. CLEMENTS.

"Mamma, did you ever see a consecrated cross eyed bear?

That was the question little Willie greeted his mother with, on his return from Sunday-school, one afternoon.

The school had sang, the old, oft-used hymn, 'Must Jesus Bear the Cross Alone," and the one line had impressed Willie in a peculiar manner.

Not unlike this, was the little fellow who returned from church to express the wish that he might go to Greenland. When asked why, he said, "because he would like to see a mountain, and they sang in church 'From Greenland I see mountains!'"

In the singing of the chorus of the hymn by Major Whittle, "The Banner of the Cross," one line is often rendered:—"For Christ counts every thing but loss," the adding of the final "s" to "count," causing an entire change in the meaning of the chorus, and making a flagrant misstatement, and one that does not at all carry the idea the author would have conveyed.

The writer sat in a meeting, not long since, when the well-known hymn, "At the Cross," was announced, and the leader, in a heavy bass voice, started up:—"*At last*, and did my Savior bleed," with utter disregard for the deep sentiment of Watts.

All this goes to prove that much of our singing fails of its effect because we have so little regard for the words of the hymns, that we do not make them what they should be—musical prayers. Our thoughtlessness of expression may be fixing in the minds of little ones wrong ideas and impressions, that, if they do not cause them embarrassment sometime, will, at least, annoy them in an endeavor to set themselves right.

We should be hymn-students, even as we search for the meanings which the poets give us in sweet metrical lines and daintily constituted sentences.—*Presbyterian.*

Hood's Cures

Sophie McKeldin

When 7 years old began to be troubled with eczema on the head, causing intense itching and burning, and affecting her eyes. Her mother testifies: "We gave her six bottles of

Hood's Sarsaparilla

and she is entirely well. I have taken it myself for that tired feeling and it does me great good." Mrs. William McKeldin, 404 Stockton St., Baltimore, Md. Get Hood's.

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The Southern Home Companion.

Elizabeth Lyle Saxon, in her War Time Reminiscences in the August number of the *Southern Home Companion*, writes of Terrible Privations Ingenious Makeshifts, telling how broadcloth shoes, fashionable bonnets, etc, were made at home. Dr. Amie M. Hale contributes an interesting and instructive World's Fair Letter. Martha Homebody, editor of the Home-Making Departent, gives practical instructions for canning and preserving the fruits of the season; also for putting up wine, made from either wild or cultivated grapes, so that it will keep the year round without fermenting, thus making at slight expense a delightful beverage in the sick room, having all the healthful properties of wine without power to intoxicate. There is also the usual variety of interesting stories and charming poems, by the best authors. Ten cents a number, $1.00 a year. *The Companion*, 192 Common Street, New Orleans.

A Day at Niagara for Twenty Cents.

Niagara, "the crown jewel of our continent," centuries old, but ever new in its infinite variety, is the one spot that every American should see; and every reader of *Demorest's Family Magizine* for August may see Niagara in all its different aspects, at every season of the year, without the fatigue and expense of the journey. Through the charmingly written and superbly illustrated article "A Day at Niagara," one may become familiar with every point of interest in the vicinity of the Great Falls; while those who propose stopping there on their way to or from the Exposion, may learn how they may see all to the best advantage, and with the least expenditure of time and money. "Society Fads" describes all the latest foibles of the butterflies of fashion; and all the departments for which this Magazine is noted are full to overflowing with good things. There is something in it of interest to every member of the family. This number is a fair sample of what is given twelve time a year for $2. Published by W. Jennings Demorest, 15 East 14th St., New York.

The Pansy for August

comes to us with its usual amount of good things. It never fails to do that. As clever a piece of reading as any between its covers, however, is the paper which concerns itself with American Literature. The P. S. Society maintains its popularity with all, while it adds fresh interest to each. Price, $1.00 a year; 10 cents a number. D. Lothrop Company, Publishers, Boston

Our Little Men and Women for August

is an unusually bright number. "The Duck Flowers" with its apt illustrations makes a dainty botany lesson, and "Flossie," who belonged to the author of "My Dogs and their ways," will amuse and interest all lovers of dumb animals—and what little man or woman is not that? Price, $1.00 a year; 10 cents a number. D. Lothrop Company, Publishers, Boston.

Babyland for August

tells about a good many things that Baby will enjoy. This dainty little magazine is sure always to captivate both Baby and Mamma. Price, 50 cents a year; 5 cents a number. D Lothrop Company, Publishers, Boston.

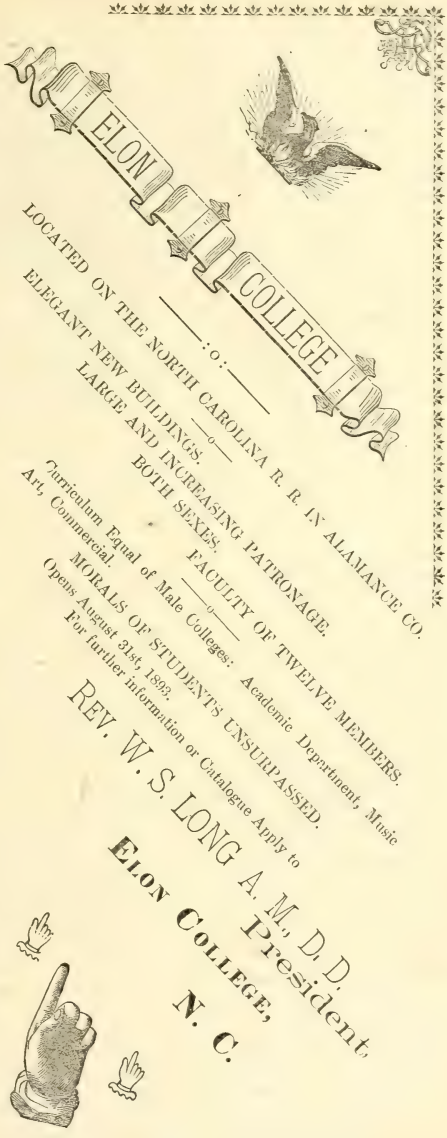
The Preacher's Magazine for August is the eighth number of the third volume, which is edited by the Rev.'s Mark Guy Pearse and Arthur E. Gregory. The leading Sermon in this number is by Dr. Hugh Macmillan, and is entitled, "A Burdensome Stone." Is published monthly at $1.50 per year; single copy 15 cents. Wilbur B. Ketcham, Publisher, 2 Cooper Union, N. Y.

Wide Wake—St. Nicholas.

The merging of *Wide Awake* into *St. Nicholas* will prove a surprise to the thousands of readers and lovers of the former magazine. The August number will be the "farewell" issue. We quote from the "Story of *Wide Awake*," the leading article in this number:

"A great publishing house, carrying out the plans of its founder, determines to devote its best strength and energy to the publication of the best books for American readers, young and old. It has necessarily broadened and deepened, until now, new lines of book publishing are to be taken—lines that preclude diversion of thought and labor necessary to the carrying on of such a magazine as *Wide Awake* has become. Thus, looking out for the best interest of *Wide Awake*, it publishers decide to place where it will do the most good in the future, and therefore transfer it to the comradeship and companionship of its friendly competitor and twin."

A cursory glance at *The New Peterson* for August is enough to show that it is best of the month's magizines. "Days in England," by Maty Gray Unsen, describes all sorts of charming out-of-the-way nooks, and the accompanying illustrations are worthy of the text. "Under the trees" is a new department, made up of sketches by Minot J. Savage and other prominent writers. A glimpse of the number's contents will convince our readers that *The Peterson* keeps thoroughly up to its high standard Terms, two dollars a year. Address *The New Peterson Magazine*, 114 South Third St, Philadelphia, Pa.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firmed his sincerity, and in a few weeks he was united with his wife in the church, and within a month she had the joy of partaking communion in company with her long opposing and godless husband. Did such a sudden change prove permanent? As long as I knew his life he walked in humble obedience to the Gospel. Then change of residence removed him from my watchcare. But five years ago I was sent for one day to attend his funeral, and then learned that he had died peacefully in that faith which he once persecuted.

In the twenty hurried, crowded years that had intervened I had almost forgotten the man. But as I looked on his dead face as he lay in the coffin, the circumstances of his religious history came rushing back to me, and I instinctively asked myself, What but the Holy Spirit could have wrought such a sudden, unlooked for and enduring change?

The lesson of this conversion is obvious. "We ought to obey God rather than men." This "ought" carries a blessing as well as an obligation. This wife's domestic happiness for all her subsequent life, lay wrapped up in her surrender to this divine "ought." For nearly four years she heeded her husband and held back from confessing Christ before men. Then she resolutely put God first, and made his claim supreme, and from the very first day she did so the most ardent wish of her heart was fulfilled in the conversion of her husband to Christ and in the uniting of a long distracted and unhappy home in those bonds in the Lord which continued unbroken for twenty years.

An anxious wife once asked an experienced pastor what more she could do to bring her husband to Christ. "I have talked to him and warned him and urged him till I am worn out," she continued; "and still he remains unconverted." "Talk less to your husband about God, and talk more to God about your husband." was the curt and wise reply of the pastor. The moral of the story of conversion here rehearsed seems plainly to be: "Less fear of an opposing husband, in obeying the claims of Christ, and more faith in an approving God, in honoring those claims."—*Independent.*

Try Individual Work.

In every congregation there are souls who have been tarrying at the threshold for a long time. They are moral, thoughtful and earnest, but not religious. They have not hitherto been moved to consecrate themselves to Christ by the public services of the Church, either ordinary or extraordinary.

What remains to be done for them yet? We have an answer in three words: *Try personal work* Go to them after diligent effort to put yourself in working mood, and after assuring yourself that you are in touch with him who alone can "give the increase." Seek a fitting season, and tenderly, prayerfully, anxiously, lay before them your sense of their duty and their danger. Seek to get the approval of their judgment, and to ally yourself with their conscience. With tact, with delicate consideration, in the spirit of Christ, in earnestness of soul, deal with them as you would want some courageous and faithful man or woman to deal with you, in similar straits. Moreover, put the burden of personal work upon half a score or more of others around you. Get them to go out after others. Try it, brother pastor. Victory will follow. The services of the sanctuary alone often fail to bring men and women to Christ; supplement these services with individual work.—*Selected.*

Young Converts Holding On

Almost anybody can make a spurt but only those who are soundly principled can stand the long stretch of heroic effort. "They that wait upon the Lord shall renew thier strength," and this language implies that there is constant waste and wear and tear, making constant renewal necessary; and this is true alike of our physical and intellectual and religious nature.

We need perpetually fresh impulses of power, or presently we shall come to a dead stop. And this is the meaning of that other Scripture, "He hath saved us by the washing of regeneration, and the renewing of the Holy Ghost." The first refers to the change that is wrought once for all, and the other to that constant impartation of fresh grace and strength to repair the loss of power that comes from contact with the world; and this we must have, and this we may have, if we will only keep up our connection with our base of supplies. "My grace is sufficient," saith the Lord. Only let the golden pipes be unobstructed, and the grace will flow steadily in; and steady flow is what we want. Enthusiasm is peaceful, but "patient continuance in well-doing"—this, after all, is the thing that wins.

To "mount upon wings as eagles" is doubtless very fine, but to "run and not be weary" finer still; while to "walk and not faint" on the long tramp is the highest of all tests of of true soldierly quality. There is no "hurrah" about that. Beautiful and enjoyable is the flush of feeling, but there will be times when feeling is faint, and if we simply "go by our feelings" we shall presently cease to go at all.—*Standard*

Her Prayer.

This was how it happened. The last two sleeping cars were thrown down the embankment. I was in one of those cars. And a perfect wreck they were, a mass of broken timbers. Truly it was kindling wood, and it kindled too.

Then arose an appalling wail of souls in agony. Human prayers and human curses; prayers to be taken, prayers to be spared; while straight into the air rose the pillar of steam and smoke.

Staggering and amazed, filled with wonder at my escape, I heard a pitiful little moan amidst a tangled mass of splintered timbers, bell-cords and velvet cushions.

Poor little girl! I remembered she had sat in the seat in front of me. Her golden curls had seemed an aureole, that enhanced the sweetness of her pure face. With the help of others, I succeeded in extricating her bruised and broken form. She was horribly lacerated, but her face, by some rare chance, remained untouched We laid her gently down, beyond the heat of the burning cars.

The moisture of agony was on her cold white forehead, her eyes were contracted with unutterable pain. The scarlet thread of her pure little lips was parted, her mouth was parched and dry and drawn. She did not see us —she was looking far beyond. Though she wished for death to end her agony, yet she feared to suffer greater pain. With all the sweet simplicity of a child's faith she closed her eyes and said, "Oh, take me, God, but please be easy!"

He took her. The rigor of her face relaxed, and the smile that illumined it was evidence enough to us who remained that He had answered her prayer.—*For the Companion.*

CONTRIBUTIONS.

Washington Letter.

Surely no more striking illustration of the uncertainty of human life was even given than the catastrophe in the old building in which President Lincoln was assassinated, a catastrophe which caused the immediate death of a score of men without a moments warning and injured, some of them very seriously, nearly four times as many. It was as if the voice of God had said to us all "Prepare, prepare, while yet ye have the opportunity, to meet your God." In nearly every pulpit in Washington, last Sunday, the accident was referred to, and in several the entire sermon was devoted to bringing the sad lesson home to the people. It has been, and is still being discussed in every household in the city, the evidence now being taken by the coroner's jury and the military court of inquiry, which are trying to ascertain if any person was responsible for the awful accident, through having neglected seeing that proper precautions were taken in the making of an excavation under the building, serving to keep the matter prominently before the public.

It would seem to be difficult to select an occupation the followers of which would be in less danger from accidental death than that of a Goverment clerk, and yet, in one awful minute the falling floors of this old building carried twenty of them into the presnce of God, wounded a large number and gave the remainder of the nearly 500 men imployed in the building an experience that can never be for forgotten by them. The people of Washington, whatever their other faults are always generous to those in need or distress, are nobly responding to a call for contributions to aid the families of those who were killed, and already the total amount contributed exceeds $25,000 and is still growing rapidly. A number of them left large families entirely unprovided for.

Two of the texts from which sermons were preached on the disaster were so appropriate that I quote them. That of Rev. Dr. E. S. Todd, of Hamline church, was—"or those eighteen upon whom the tower in Siloam fell, and slew them; think ye that they were sinners above all men that dwelt in Jerusalem? I tell you nay: but except ye repent, ye shall likewise perish."—And that of Rev. I. W. Canter, of Mount Vernon Place Church, was—"Therefore be ye always ready, for ye know not the day nor the hour when the Son of man cometh." The last named began his sermon by impressively saying: "It was the voice of God speaking to us in admonitory accents."

In conquence of this accident and of the belief that one man is largely if not entirely responsible for the loss of the lives the meetings of the coroner's jury have been attended by great excitement and at one time there was actually danger that the National Capital would be disgraced by an attempt on the part of frenzied citizens to take the law into their own hands by making an attack upon that man, but fortunately wiser counsels of cooler heads prevailed. Owing to the large number of witnesses to be heard it may be a week before the inquest is closed and a verdict rendered.

There is at least one liquor seller in Washington who believes now, if

he never did before, that the sins of fathers are visited upon their children. While this man was violating the laws of both God and man, by selling liquor on the Sabbath day, his 18 year old son, while drunk, engaged in a brawl which resulted in his death. This father's feelings may be imagined when he was informed, while in the dock of the police court the next morning, that his son was dead, murdered as a direct result of drinking the cursed stuff with which his father was constantly poisoning the sons of other men. If that father has a heart that is not entirely deadened to every enobling emtion he must in that first moment of his fatherly grief have for once realized the dreadful evil of the traffic in which he is engaged. Would to God that such a realization of the evil they do could be, without the murder of a son, brought home to the conscience of every liquor seller in the world.

It seems to me that every year "childrens day" in the churches is made more interesting. The day was observed in nearly all of the Methodist churches last Sunday.

At a meeting of the Sunday School Union of the District held Monday evening delegates were elected from the following denominations to the World's Sunday School Convention and the seventh International Sunday School Convention, which are to be held at St. Louis from Aug. 31 to Sept. 6, next: English Lutheran, Baptist, Protestant Episcopal, Congregational, Presbyterian, Methodist Episcopal and Christian.

CORRESPONDENT.

June 14, 1893.

The Misfortunes of Job.

NUMBER 3.

When nature frowns on a man, that man is inclined to grumble. It is very easy matter for a man to be contented and happy when he has no trouble to encounter, but dark days are the times when the most of people lose faith in God and begin to murmur.

"When the sky is bright and clear,
Any ship to port may steer."

But it the sentiment contained in the following stanza, which should fill the heart of every one:

"When all the sky is draped in black,
And beaten by tempestuous gales,
Thy shuddering bark seems all a wreck
Then trim again the tattered sails
To grim despair be not a pray,
Remember this will pass away."

Such were the feelings of Job. He did not give up in despair at what he conceived to be the work of God, but bore his severe and cruel losses bravely, trusting in God and believing that these evils and their effects would yield to better times. He did not think that he was to give his own body as material upon which foul disease were for a time to prey.

But there was a second meeting of the sons of God in heaven God was there with them, and satan transformed probably into an angel of light was there also. Satan went to that meeting for a purpose, and that purpose was to get permission to visit still more trouble on Job. Satan is to be admired for one thing. He is always the most persistent of beings in carrying out his plans. If human beings were half so energetic and enthusiastic as satan there would be but few failures in human undertakings, provided those undertakings were right and proper. Yes, satan was present in this second meeting, and drew out the following dialogue between himself and God "And the Lord said unto satan, From whence comest thou? And satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and and upright man, one that feareth God and escheweth evil! and still he holdeth fast his integrity, although thou movest me against him, to destroy him without cause. And satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto satan, Behold he is in thine hand, but save his life. So satan went forth from the Lord, well-pleased with what he had accomplished, and thinking that he had added one more soul to his regions of the damned.

There in his own home sat upright, innocent Job. His house wore the aspect of desolation. There were no youthful voices to cheer up the old hearth-stone. The clouds of sorrows hung gloomily over the highest hopes of his earthly life. His wife was the only one that had been left of his once happy household. And as he sat there he felt very badly. He had not lost confidence in God; he had not given up in dispair; but he had the feelings of a man, a husband, and a father, and he could not keep from thinking over the past.

One day as Job was performing his daily duties he became sick. His skin gradually began to break out with sore boils. They were of little consequence at first, but in a short time they grew larger and sorer, until he could see no peace at all. It is a very great inconvenience for a man to have but one or two boils, and we may from, remembering this, imagine in what condition Job was. Seeing his pitiable condition and believing that all these troubles were a visitation of the divine hand and believing further that Job had done no wrong sufficient to justify such chastisement by God, she at once told him to curse God and die. But he was not so impetuous as his wife. He still believed that God was just, and that it was his duty to suffer patiently, so he told his wife that she spoke very foolishly indeed. To use his own words, he said to her, "What! shall we receive good at the hands of God, and shall we not receive evil?" Job could not understand why he was called on to suffer so much, but still he did not desire to attribute any wrong motive to the Almighty, hence he concluded that God not only sent good things but also bad things upon us. This is not exactly our idea of God, but it was the only reasoning probably by which Job could in any way account for his condition. How bad it was that Job could not look into the future, and behold the outcome of his trials as we are permitted to behold them now. Do you suppose, that it would have been very hard for us to have endured without cursing God even if we could have known the out-come, and yet what a wonderful amount of faith must it have taken for Job to have endured it when he saw no other chance to end his grief and pain than to die.

HERBERT SCHOLZ.

Program.

Program for the District Meeting to be held at McGuires Chapel Christian church July 28,29,30, 1893.

Preaching at night, on Thursday by M F Lett.

FRIDAY.

1st. 1:30 a m Religious exercises, conducted by the president of last session.

2nd. Object of District Meeting, opened by J D Elder.

4th. 10 a m Would it prove beneficial for the church to send fraternal messengers to their sister churches? opened by E M Gay

5th. Preaching by W D Chewning.

Refreshments.

AFTERNOON SESSION.

1st. 1:30 p m How should members act toward their pastors? opened by S N Sledge.

2nd. 2 p m Necessity of family prayer by H O Wallace

3rd. 3:30 p m Miscellaneous business.

Preaching at night by Hughes and W R Knight.

SECOND DAY.

8:30 a m Religious services by W D Davis Religious Literature by Prof. A P Fuquay.

10 a m Missions by C M Dollar. Essay on missions by Miss Bettie Stephenson.

Preaching by J D Elder.

Refreshments.

1:30 p m Education, Jubilee Smith. Principles of the Christian church as follows:

1st. Christ the only Head of the church, by C M Dollar.

2nd. The name Christian, by W R Knight.

3rd The Bible our only guide, by Jubilee Smith.

4th. Christian Character the only test of fellowship, by J. W. Elder.

5th. The right of private judgment the privilege and duty of all, by E M Gay and Prof. A P Fuquay. Preaching by J W Elder and W F Pittman.

THIRD DAY.

8 p m Religious services by J H Hughes, Sunday school opened by Thomas Orr. General discussion.

Essay by Miss Resa Floyd on Sunday school.

11 a m Preaching by Revs. Jubilee Smith and C M Dollar.

G. D HUNT.
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Com.

Sitr Up Your Gifts.

Stir up the gift that is in you. If God has given you a gift, it is for use, for exercise, for employment; and He would have it used for His glory and the good of your fellow-man. What is a sword good for if it rests in the scabbard? What is a lamp worth if it is never lighted? What is a seed worth if it lies stored away, and is never cast into the ground? What is wealth good for if it be clutched and hoarded? So any gift which God bestows on man, if allowed to remain unused, largely loses its value, and at last seems to fade out of existence. The gifts of the painter, the musician, the artist, the student, all must be exercised and stirred up or they will soon become of little worth. So "the gift of God," the power which the Most High bestows upon men, is for service, for exercise, for use, for blessing; and the Christian must stir up the gift of God which is within him, and so use that gift that it shall bring good to others and benediction from the Lord. – *Armory.*

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The Christian Sun.

THURSDAY, JUNE 22, 1893.

REV. W. C. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER

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EDITORIAL NOTES.

Elect delegates to the S. S. Convention.

Remember the date of the S. S. Convention.

The N. C. & Va. S. S. Convention meets at Union, Alamance Co., N. C., July 18, 19, 20.

Have you been reading "The Misfortunes of Job," by Prof. Herbert Scholz? If you have not do so.

Revs. W. S. Long, J. W. Wellons and P. T. Klapp were at the meeting of the Executive Committee of Elon College last week.

We ask the pardon of Rev. J. W Hatch for the omission of his name in the write up of Elon College Commencement. He was there.

The honorary degree of D. D., was confirmed upon Rev. W. W. Staley of Suffolk, Va., by Union Christian College of Merom, Ind., in its Annual Commencement last week.

The commencement exercises of Turlington Institute, Smithfield, N. C., took place the 21st Pres. John T. Crowell of Trinity College delivered the literary address, his subject was Self-Culture.

The basest decision of any court ever foisted upon a Christian people was that of chief justice fuller last week that decided for open gates at the worlds fair on Sunday. We vote the exposition a failnre.

Any person wishing notices, programs or anything else in next week's SUN will please have them in the office before Monday noon, for the SUN printers expect to take their regular Fourth of July vacation as usual this year, and matter for the next issue must be in early.

In the death of Rev. J. A. Sutton, M. D., which occurred at his home in Argos, Ind., June 12, 1893, of heart disease, the writer has lost an esteemed friend and brother, and the church a noble laborer, and the family of the deceased a loving and devoted father and husband We sincerely sympathize with the family and relatives in their sad loss.—D J. M.

Fourth Cardinal Principle.

Christian Character, or Vital Piety, is the Only Test of Fellowship, or Church Membership.

Ever since the time people began to multiply and spread themselves over the oriental world, they have had a disposition to organize into societies for mutual benefit. Man is a dependent being. He cannot thrive well without the aid of his fellows. This is clearly proclaimed in Rom. xiv. 7 "For none of us liveth to himself, and no man dieth to himself." Before the deluge, we are told that men were divided into three classes, each class being formed by one man who spent his life in advancing its interests. The classes with their originators were as follows: (1) those who lived in tents and raised cattle—Jabal was their father; (2) those who manufactured all kinds of musical intruments and were gifted in using them—Jubal was their father; (3) and those who were workers in all kinds of metal, such as brass, iron, copper, etc.—Tubal Cain was their father. These three classes are supposed to have been firmly united in the bonds of union, and it is thought that they were loyal to their caste under all circumstances.

After the deluge, this same spirit of co-operation was seen again at the tower of Bable. and the confusion of tongues which took place there had the tendency to increase this spirit, because those who were found to speak the same tongue formed into companies and made settlements for themselves wherever they found suitable places for habitation. As time went on philanthropic societies were formed, and did a good work in advancing human welfare. It was during the reign of king Solomon, we are told, that a great and grand organization originated which has lived to the present day, and is now wielding a mysterious but elevating influence among all the nations of Christendom

When Christ appeared on earth, his first work toward establishing his religion was the gathering of a few poor men about Him as his helpers in the cause. These men, with the exception of one, spent their lives in His service. They sat at his feet and learned the grand, stirring truths which were to be proclaimed to the world. They beheld Him when He performed the most wonderful of his miracles. Their three years' stay with Him fully impressed them with the sublimity of the mission to which they had been called. After his ascension they went to work to perfect the organization which He had begun. They gathered together all the people in Jerusalem who had embraced the Christian doctrine, and they organized them into a church.

It is not our purpose here to trace the history of the first church at Jerusalem and all those which were an out-growth of it, but simply to say a few words on the requisites necessary to membership in the church. The history of the church sets forth many vicissitudes of fortune, many changes in its ceremonies and creeds, and many evils perpetrated in its name. Every time the doctrines of Christ have been perverted to suit the conveniences of men, the church itself has suffered accordingly. The church was established by the apostles for the purpose of shedding a benign influence over its members and of strengthening them against the temptations of the world. This has been the object of the church at all times, and this is its object today. Every denomination of Christians have certain requirements which a candidate for membership must meet before admission into its organization is granted. Among orthodox denominations the essential requirements are the same, while the non-essential differ considerably. It is about the requirements which the Christian church holds as necessary to enable a person to become a member that we wish to speak.

Let us dissect the fourth cardinal principle as stated in the beginning of this chapter, and see if we can come to a clear understanding of what it really means.

The first two words are, *Christian character*. The word "Christian" means "pertaining to Christ" Character means "the sum of distinguishing qualities" Putting both meanings together, we have as a definition of Christian character, "the sum of distinguishing qualities pertaining to Christ." Hence, for a man to have a Christian character involves the idea that he must have a character like Christ Let us notice some of the distinguishing qualities of Christ

Christ was a social being. Christ was no recluse.. He did not shut himself off from the people of the world. He mingled with them as freely as it were possible for him to do. He engaged in the conversation at the marriage feast as pleasantly as He did around the frugal board of Mary, Martha, and Lazarus. There was no such thing as high society with Him. He regarded all as equals. The rich young man who came to Him by night, the poor widow whose son was dead, Zaccheus up the Sycamore, the harlot washing his feet with her tears all received the same attention and were cheered, comforted and advised in the most kindly manner. He believed in being social and He laid the example for his followers.

Christ was a compassionate being. He knew all about the ills and cares of life, and whenever on opportunity presented itself to Him for relieving any one in suffering or distress, he was always willing and ready to offer his assistance. He healed the sick, opened the eyes of the blind, made the lame walk, released the maniac from evil spirits, raised the dead to life, and restored peace and serenity of mind to the troubled soul. The tale of sorrow and distress always had an attentive ear in him. He never listened to the sorrows of others without lending aid.

Christ was a forgiving being. He cherished no malice against any one. "Love your enemies, do good to them that hate you, pray for them who despitefully use you," were his words. When on the cross He hung, parched with thirst, tortured by the iron spikes through his hands and feet, weak from hunger, completely crushed by the load of sin which He was bearing for the world, even then, amidst the jeers of a brutal, blood-thirsty crowd, He lifted his eyes heavenward, and besought his Father to forgive them.

Christ was a pure being He was pure not only in mind but also in body. Christ looked after the interests of his body. He kept it clean, took a proper amount of food, and no more. Whenever He became too weary to preach, he would retire to Mt. Olive and rest. He realized that a pure body was essential to a pure soul then. He was pure in mind. No mean, low thoughts passed his mind The good, the true, and the beautiful were ever uppermost with Him. To deceive, to cheat, to steal, to lie were as opposite to his nature as the East is opposite to the West.

Christ was an industrious being. Thirty years were spent in preparation for his life work, but it took only three years to perform the work. And yet, how much He performed during that three years! No idle moments were passed. No time spent in brooding over the past, or in commiserating the future. But it was work, work, work, all the time. "Whatsoever thy hand findeth to do, do it with thy might," was his motto. The apostle John gives us some idea of the work Christ did when he tells us that he supposes all the books in the world at that time would not hold an account of Christ's deeds. Time was valuable with Him. He let none of it slip away unutilized, but every golden moment was employed.

Christ was a lovable being. He loved his heavenly Father, the courts of heaven, the inhabitants of the earth—everything. It was love that

brought Him from heaven, placed Him in a manager, caused Him to hunger forty days in the wilderness, to be tempted three times by the devil, to be arrested by a tumultuous mob, and to be crucified as a malefactor. It was the element of love within Him that did it. He gave his life for his friends. This love was the principle which set the world astire, and caused the powers of evil to totter and fall into oblivion "Behold what manner of love the Father has bestowed upon us, that we should be called the sons of God"

Summing up the qualities which made up Christ's character we find he was social, compassionate, forgiving, pure, industrious and lovable. These are the qualities which constitute Christian character. These are the qualities which a man or woman must have to become a true member of the Christian church.

But perhaps some one may say that it is an impossibility for sinful man to become like Christ. Christ was perfect, without sin, while every man has sinned and fallen short of God's glory. This is true, and a few words of explanation may do much to enlighten and encourage.

It is not expected that we can possess a perfect Christian character, as Christ possessed it, because one that has sinned can never become as good as Christ who has never sinned. We cannot attain to God-head in goodness But let us notice what it takes to bring about regeneration. Before the new birth takes place all sin of every nature must be given up. Not one sin of the smallest nature can be retained. All must go. A determination by the Almighty's help to live for Him and to do everything possible for Him in the future must be made. Implicit faith in God's promises must exist. Whenever a person reaches this point—is in this condition, at that moment he is regenerated, and when a person is regenerated every quality of character which Christ possessed also is betowed on the regenerated being. His ruling purpose in life is changed, and his heart's desire is to live like Christ. Of course after a man is regenerated the habits which he has formerly acquired will still exist, and may some imes cause him to sin, but there is a great difference in sinning willfully and intentionally from sinning without having the desire to sin. Men who have contracted the habit of cursing will often curse unthoughtedly after reformation has taken place, but they do so from the force of long-indulged habit and not from desire. These bad habits have to be overcome after regeneration takes place, and it sometimes takes quite a time to accomplish the task. But the man himself may be good and true and pure within, even though he have constitutional defect to subdue without. Thus if a man has been regenerated, if his purpose in life is to gradually subdue the imperfections of the old man, and to develope the Chirst like qualities of the new man, then he is a fit subject into the Christian church.

It is needless to dwell upon the words "vital piety" which alternate with "Christian character," because both terms are paramount in meaning. They cover the same ground. A man who has Christian character has vital piety; and a man who has vital piety has also Christian character. They are co ordinate terms and mean the same thing.

In conclusion we desire to say that he who has a true Christian character possesses the greatest, grandest blessing which an omnipotent creator is capable of bestowing The man who has a Christian character possesses the richest jewel of the universe. He is made thereby a son of God. He becomes a brother to Jesus Christ. He has the promise from Christ the world is at his disposal to cheer and elevate with the grand doctrine of salvation. He has the power of developing that character into something remarkable for strength and wonderful for beauty. It will serve as a bulwork for him when the shifts of temptations shall fly, and as a source of consolation and help when troubles may come upon him. It a great privelege to be permitted to enjoy such a blessing, and he knows not what it is to be a Christian cannot appreciate the goodness of God, nor the blessings which are placed before him to enjoy in this life

Not The Best.

What, is it not the best? The ministers of the Christian church centralizing at Elon College. And in entering this protest, we must not be understood as having any thing personal in the matter; for we have not. But we cannot believe that it is best for the church at large for so many of our preachers to locate at the College And having the good of the cause at heart, we speak out in Christian love against it. Sure the College is a pleasant place at which to live; but the minister must consider other things as well as the pleasures of home life. The great question with every Christian should be, where can I do the most good?

In Different Places.

Second Sunday in this month, we filled our appointment at Youngsville, N. C., The congregations were of respectable size, and quite attentive. We are much pleased with the Youngsville people. We had a pleasant home Saturday night in the home of Bro. J. C. Winston, and was kindly cared for Sunday night by Brother W. T. Young. Monday we spent visiting and canvassing for the SUN, and the effort was not in vain.

Last Thursday and Friday were spent at Elon College with the Executive Committee of the Board of Trustees. The committe transacted much important business. Among other things chairs were ordered for for the chapel. So when the students return they will find the chapel seated with beautiful chairs. While at Elon we visited several families, and spent one night pleasantly with Bro. J. D. Edwards.

Thursday night was spent with Bro Fonville at Burlington. While there we visited the stores of Brethren Foster, Hall, W. C. Iseley, Sellars and the Burlington Furniture Co. These all seem to be doing a good business.

The N. C., and Va. Christian Sunday School Convention.

TIME, July 18, 19, 20, 1893

PLACE, Union, Alamace Co., N. C

The program is being arranged, and any person who wishes any particular subject placed on it, should send in at once, to the undersigned. We hope to publish the program in next week's issue of the SUN.

The Schools will receive blanks for their reports, with other information during this week. Please do not delay but elect your delegates All superintendents and all ministers belonging to the N. C., & Va. Christian Conference are members.

Elect one delegate for every thirty members ot the school—provided no school has more than 4 delegates.

J. L. FOSTER, Chairman.

A Protest.

Let no more preachers go to Elon college to live, lest a tree should fall on two or three of them at one time. They are getting so thick up there that I am getting uneasy about them, lest they should not thrive well, and I fear the work will suffer on the border of the conference, and the R. R. company get a good deal of their pocket money Bro. P. T. Klapp has a lovely home—beautiful house, well furnished and adorned with a loving wife and five sweet children more could heart desire of this world? May the Lord give him a large number of spiritual children to adorn it is my prayer. He is a faithful minister ofthe word, and the world will never know his worth till he is gone The proper estimate is seldom placed upon a zealous, fearless preacher of the word till his work is done. But on the other hand he is generally persecuted, but go on my brother they that would live godly in this present world must suffer persecution.

W.

Youngsville, N. C.

Suffolk Letter

Mr. W. G. Farrar and Miss Lena B. Beale were married last Wednesday afternoon at the residence of the bride's mother, the parlors being filled with friends. They were attended by Misses Ella Beale, Annie Farrar, Effie Beale, Ollie Beale and Messrs J. E. West and L. T. Dobie. Miss Laribee played the wedding march and Mr. Elmer Thomas the cornet accompaniment The vows were taken under the sounds of sweet music, the fragrance of rarest flowers, and the best wishes of dearest friends. The presents were many, beautiful, and useful. The Christian church choir of which the bride was a member presented a beautiful silver picther properly inscribed. The happy couple left soon after the marriage for Washington, Baltimore, Luray and Natural Bridge. After this pleasant tour they will return to Norfolk where Mr. Farrar is engaged in business. The congratulations of many friends follow them, while the prayers of dear ones invoke divine blessings on their union

Our Sabbath school enjoyed the annual picnic at Magnolia Springs last Thursday. The attendence was large, the day was perfect, and the enjoyment was without measure. Mrs. West of Waverly, Mr. Walter Gaskins, and Mrs. Mittee Ames, who had been present at Miss Lena's marriage, attended our picnic.

There is to be a free picnic in the grove at Antioch Christian church, in Isle of Wight county, Va., on the 4th day of July. Dinner will be served free, and Raleigh C. Crumpler, of Suffolk will deliver a fine lecture They anticipate a good time and cordial welcome will be extended to all who attend. Dr. Barrett preached there yesterday to a large congregation. They are making great improvements on their church building which will soon be completed. They have already appointed the 3rd Sunday in July for dedication. Dr Barrett has just returned from Union Christian College Indiana where he delivered a course of lectures and was present at the commencement. He had a pleasant visit, and no doubt will tell the readers of the cordial and appreciative reception he had in the west.

Maj Sanders continues to decline with no hope of recovery.

We have set apart second Sunday night in July to formally deliver license to J. W. Rawls and R. H. Peel who recently graduated from Elon College. Their licensure was ordered by our last conference The ceremony will take place in the City Hall at the close of the services.

W. W. STALEY.

June 19, 1893.

THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—

Happy greetings to you. And what does this long silence mean? I do not understand it. I have hunted up all sorts of excuses for your silence. I see in some other paper how the children write nice letters and send in lots of money. I don't see why our BAND is so negligent—I ought to say lazy, but that is rather a hard word.

Here is a puzzle for our bright little folks: You will find a book in the New Testment with only three chapters and in one of the verses this expression, teachers of good—." Let us see how many will give the missing word, and give book chapter and verse, in the next two weeks Now hustle.

Cordially yours,
UNCLE TANGLE.

PROVIDENCE, VA , JUNE 8, 1893.

DEAR UNCLE TANGLE:—As it is raining, and I can't go to school, I will write, I wrote about a month ago, but didn't see my letter in the Corner, so I think it was either thrown in the wast basket or misplaced through the mail. We are not having the Corner so full now, but I am glad to see some letters in it. Most of the schools have closed now and I think the cousins will write oftener, but our school don't close until the last of this month. I will answer Bertie Wicker's question Moses made the tables of stone and the Lord wrote upon them. Am I correct? I will also ask a question: Who was the weeping prophet? I send one dime for the Band.

Lovingly,
ALLIE GIBSON.

ALLIE, we are glad to get your letter. Am sorry that your last letter was lost, for all we have received have been printed. Hope to hear from you again soon.

Dick.

BY M CALLA MERRY.

"O mamma, Dick doesn't know!"

And Dick didn't know, for "Sweet, sweet, sweet," he sang from his ever green embowered cage as blithly as if no question of vital importance to him had just been decided. Then, too, there was only a bit of blue sky visible from the window of the attic which Widow Vanberg and her son Archie called home; still the pet canary sang as tunefully as if it were the broadest, bluest stretch of sky imaginable! Because of what he intended to do Archie felt as if this bird singing would break his heart. Mrs. Vanberg herself half turned her chair so that Archie might not see the tear that fell, in spite of herself, on the rich lady's garment she was trying to finish while the sunlight lasted. Archie could stand it no longer. Hastily snatching the bird cage and a box of bird seed he exclaimed, "I'm off for Jerry's, mother; it gets harder every day I wait." His mother sighed, and Archie thought, "How sorry mother is for me!" and little knew she was partly sorry for herself.

Only three short years ago she had brought Dick home to that tiny cottage where as a maiden she had played, as a wife and mother had toiled. There many and many a sunshiny day had he made brighter with his sweet songs. 'Dick is my inspiration," Lawrence, her Lawrence, had said over and over again. And Lawrence with his sweet, thrilling tenor had wrapped men in ecstasies, had moved men to tears—generous, handsome, gifted Lawrence. But even to him death came, and the cottage was sold. Mrs. Vanberg and Archie were with a sister in New York city, and that sister too had died before another spring gladdened the earth. They had been obliged to part with everything except the barest necessities of life—everything but Dick. Dick was the one link which bound them to their past life When Dick sang the dear old cottage bright with roses, the grassy terrance where Lawrence used to sit, and the little white church where Mrs. Vanberg was baptized and married all came back; and still as Dick sang they seemed oftentimes to see Lawrence, as was his wont, gazing at the bird as if he would read his very soul whence such music issued.

And yet Dick was Archie's. And the child wished to make the sacrifice. And really poor crippled Jerry did need him more than they. "He looked so wistful, mamma, when he said, 'How I wish I had a bird like yours, Archie.'" And her boy had had a look such as Lawrence always wore when actuated by some noble purpose. After that she could not have said no; and so Dick had gone out of one world with the sunset. Would he flash much brightness into the other still more cheerless, the sorrow-stricken lady wondered.

It had been a hard day with Jerry. Just as the last ray of sunlight struggled in at the basement window, worn out with pain, Jerry had dropped into a deep slumber that resembled death. Archie entered with his treasure, crossed the room, and hung the bird-cage on an old rusty hook, and still Jerry slept. After a few frightened flutters Dick seemed to understand; for he poured forth such a burst of melody as was never heard in that ally since the wildwood trees sheltered their native songsters. From the all-like houses the squalid inhabitants rushed to Jerry's to see the wonderful bird. Visions of a happy childhood bright with meadow brooks and wonder-bearing woods came before the country-born who had drifted into this miserable harbor, and to even the natives of this wretched alley came a vague wish for something better. And still Jerry does not awaken. But look now. His lips are parted! His dark eyes sparkle brilliantly

"O such sweet music! I must be in heaven!" exclaims the bewildered Jerry"

Archie laughs and says, "Why no, Jerry. It is only Dick. You may have him for your very own, and I'll run down every day and take care of him for you!"

"My very own! A real, live canary bird. O Archie! O Dick!" And between delight and surprise Jerry could get no farther in his thanks; but the most eloquent speech would hardly have meant more to Archie Indeed, Mrs. Vanberg herself was scarcely more pleased than Archie

And so the spring days passed away; and the look of pain on Jerry's face was fast giving place to a look of patient endurance. "I never tire of Dick, and we understand each other so well," Jerry confided to Archie mare than once. And the cheering, softening influence reached beyond the little basement room, pervading the entire alley. In her heart Mrs Vanberg felt that the sacrifice had paid; and thanked God that even the humblest may do some good.

One memorable evening Archie actually succeeded in getting his mother to go with him to see Dick and Jerry. What an evening that was! Mrs. Vanberg had worked a little harder for a week in order to spare the time. Archie had saved enough to buy an apple apiece and "one for the dish," and no *menu* on Fifth Avenue was ever served more proudly. And Dick of course sang one of his sweetest songs in lieu of an orchestra. That wasn't all, nor by any means the best, either Jerry seemed to be absent-minded, and, while he appeared happy, would glance quite frequently towards the door Archie thought perhaps the pain was worse, and tried to interest Jerry by telling about Uncle Raymond and his strange disappearance years ago. While he was in the midst of his story the door was suddenly opened by a silver-haired gentleman, who came towards his mother; when suddenly with the glad cry, "Raymond, Brotner Raymond!" she was in his arms. Then followed long explanations of sickness, miscarriage of letters, sudden prosperity, and the long, long search for his sister and her child.

"And do you know I might never have found you but for Dick? You see I brought a little flower-girl who fainted away at her stand to her home in the alley here, and, hearing Dick sing and catching a sight of Jerry's pale face against the tiny window, I was seized with a desire to know how a canary bird came here. So when Jerry told me that "Archie Vanberg, the best boy that ever he knew, gave him his own canary bird," I felt sure that Jerry's Archie was my nephew Archie. Jerry told me about this evening and together we planned this meeting. And now you must all come home into the new house I have just purchased - Jerry and all—and the sooner the better."

"Me? Why, I ain't your relation, mister. Though I'd like well enough to go"

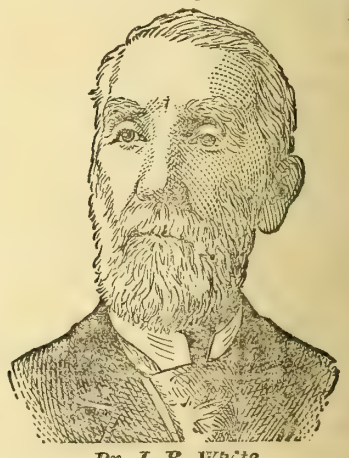
"Yes, you, Jerry," laughed the old gentleman. "We want Dick, and Dick is yours, and so if we have him we must take you; don't you see! Besides, I think Archie deserves some reward for his generosity; don't you?"

But all Jerry could say was "O Archie!" and all Archie could say was "O Dick!" while in their heart of hearts Mrs. Vanberg and her brother both thanked God for the Christlike spirit that prompted Archie to give away Dick.—*Boston Star.*

Sad and Gloomy

Weak and Dyspeptic

Hood's Sarsaparilla Gave Strength and Perfectly Cured.



Dr. J. R. White
Birmingham, Alabama.

"I have not words enough to express my thanks for the great benefits received from a few bottles of Hood's Sarsaparilla. I was weak, and it made me strong; I was a dyspeptic, and it cured me; I was sad and gloomy, and it made me cheerful and hopeful. And last, though not least, it made me an ardent and working democrat. All who have taken Hood's Sarsaparilla with my advice, report good results. I gladly recommend it to all sufferers
J. R. WHITE, M. D., Birmingham, Ala.

Hood's Sarsaparilla Cures

N. B. If you decide to take Hood's Sarsaparilla do not be induced to buy any other instead. Insist upon HOOD'S.

Hood's Pills are the best family cathartic, gentle and effective. Try a box. 25 cents.

Training the Memory.

The late Thurlow Weed had a wonderful memory. He retained faces, names, dates and facts. In answer to one who had asked him if he had ever done anything to strengthen his memory, Mr. Weed replied by giving an account of a method which had accomplished two things—it made his wife a confident, and it developed a surprising memory:

"I had to adopt a regular method, and I hit on one that was very effective. I will tell you about it for the benefit of other young men. I got married in 1818, when I was working in Albany as a journeyman printer.

"In a few months I went into business, established a newspaper for myself, and some of my friends thought I was 'cut out for a politician'—that is, I probably impressed my views strongly on those about me.

"But I saw at once a fatal weakness My memory was a sieve. I could remember nothing. Dates, names, appointments, faces—everything escaped me.

"I said to my wife: 'Catherine, I shall never make a successful politician, for I cannot remember, and that is a prime necessity of politicians. A politician who sees a man once should remember him forever.'

"My wife told me that I must train my memory. So when I came home that night I sat down alone and spent fifteen minutes trying silently to recall the events of the day.

"I could remember little at first; now I remember that I could not then remember what I had for breakfast. Finally, I found I could recall more. Events came back to me more minutely and more accurately.

"After a fortnight or so of this, Catherine said: 'Why don't you tell your business to me? It would be interesting, and my interest in it would stimulate you.'

"Then I began a habit of oral confession, as it were, which followed for almost fifty years. Every night, the last thing before retiring, I told my wife everything that I could recall that had happened to me or about me during the day.

"I generally recalled the very dishes I had for breakfast, dinner and tea; the people I had seen, and what they had said; the editorials I had written, and an abstract of them; the letters I had sent and received, and the very language used as near as possible; when I had walked or ridden—everything, in short, that had come within my knowledge.

"I found I could say my lessons better and better every year, and instead of growing irksome, it got to be a pleasure to run the events of the day in review.

"I am indebted to this discipline for a memory of somewhat unusual tenacity, and I recommend the practice to all who expect to have much to do with influencing men."—*Selected.*

God's Patience Toward Us.

It is inexhaustible so long as he sees in us a possibility of reform. We sin in thoughtlessness, and he bears with us. We sin deliberately, and he withholds his wrath. We sin repeatedly, and although the natural, inevitable consequences are not hindered from following, we exprerience no special token of divine indignation. We even may sin extravagantly, committing some excess of crime and placing ourselves among conspicious sinners, yet his ears still will be open to our appeal of penitence. There is a point beyond which, if we pass it, we shall find his patience with us exhausted; but so long as there remains within a human heart the desire, even in the faintest degree, for a better life, God bears and forbears with it. Not even Omnipotence can compel it, but the all-wise and all-loving One seeks to allure and encourage it to turn from evil unto him.

This practically boundless patience is due to the fact that God is God. He who is our Creator remembers that we were not consulted as to whether we wished to be born, and that our natures are largely inherited and previously determined for us He who is our Father loves and pities, and is eager to help us. He who orders even the fall of the leas understands perfectly and makes all necessary allowance for the force of our temptations. He who knows by his own sorrowful human experience as the Redeemer of men how hard it is to live as we ought, is filled with a yearning sympathy for every one of us when we blunder or sin, which makes it easy for him to be patient with us when we should have little patience with one another. The divine patience toward us is one of the supreme, fundamental, and most precious and trustworthy facts which we ever learn.

But, and equally, because it is the patience of God, it may not be trifled with too far. There is a point at which the divine dignity and self-consistency and the good of mankind require forbearance to cease. He who willfully persists in wickedness, or even in that mere neglect of God which, because it is negative rather than positive, he does not believe culpable, must take the consequences at last. There is nothing more sublime in its long suffering tenderness than the patience of God with the incorrigible sinner; but it never degenerates into weakness. It must be one of the bitterest sources of remorse to know that one has despised, or even been indifferent to, such patience as that which God exercises toward human folly and guilt.—*The Congregationalist.*

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I have just purchased a line of ladies and Gents'
WATCHES AND JEWERY
that I can afford to sell at prices less than WHOLESALE COST
and while they are going I will sell anything else in my large stock of
WATCHES, CLOCKS, JEWELRY, AND SILVER WARE
at correspondingly low prices. Remember when these goods are gone I cannot purchase any more at the prices I offer them now.
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Practical Watchmaker and Jeweler, Washington Square, Suffolk, Va.

WELLONS' FAMILY PRAYERS.

Seventy morning and Evening Prayers, running through 5 weeks; 38 Prayers for Special occasions; 5 for Children; Graces before and after meals, with Benedictions. Prepared by various authors of the differant Evangelical denominations. Type large and clear, suited to aged eyes, and the forms of Prayer new and fresh.—Book well bound, paper white and heavy and price low. Bound in Muslin $1.00 Sent by mail free of postage Ask your Bookseller for it. Apply at the CHRISTIAN SUN office, or to
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Durham, N. C.

DO YOU WANT TO ADOPT A BABY?

Maybe you think this is a new business, sending out babies on application; it has been done before, however, but never have those furnished been so near the original sample as this one. Everyone will exclaim, "Well I that's the sweetest baby I ever saw!" This little black-and-white engraving can give you but a faint idea of the exquisite original,

"I'M A DAISY."

which we propose to send to you, transportation paid. The little darling rests against a pillow, and is in the act of drawing off its pink sock, the mate of which has been pulled off and flung aside with a triumphant coo. The flesh tints are perfect, and the eyes follow you, no matter where you stand. The exquisite reproduction of this greatest painting of Ida Waugh, the most celebrated of modern painters of baby life are to be given to those who subscribe to Demorest's Family Magazine for 1893. The reproductions cannot be told from the original, which cost $400, and are the same size (17x22 inches). The baby is life size, and absolutely lifelike. We have also in preparation, to present to our subscribers during 1893, other great pictures by such artists as Percy Moran, Maud Humphrey, Louis Deschamps, and others of world-wide renown. Take only two examples of what we did during the past year, "A Yard of Pansies," and "A White House Orchid" by the wife of President Harrison, and you will see what our promises mean.

Those who subscribe for Demorest's Family Magazine for 1893 will possess a gallery of exquisite works of art of great value, besides a Magazine that cannot be equaled by any in the world for its beautiful illustrations and subject matter, that will keep everyone posted on all the topics of the day, and all the fads and different items of interest about the household, besides furnishing interesting reading matter, both grave and gay, for the whole family; and while Demorest's is not a fashion Magazine, its fashion pages are perfect, and we give you, *free of cost*, all the patterns you wish to use during the year, and in any size you choose. Send in your subscription at once, only $2, and you will really get over $25 in value. Address the publisher, W. Jennings Demorest, 15 East 14th St., New York. If you are unacquainted with the Magazine, send 10 cents for a specimen copy.

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The Sunday Closing Question at Chicago.

Sunday closing at the Fair is still an open question It would be a singular fate if it should not be closed while the Exposition lasts. Those in favor of Sunday opening have certainly managed their case with great persistency. In their determination to overcome all opposition—moral, legal, religious—they have been singularly energetic. Knowing that application was to be be made to the United States Court for an injunction to close the Fair on Sunday, they applied to the State court for an injunction to prevent Sunday closing, hoping to bring about a conflict between the courts in case the decisions should not agree. The United States Court having given last week a decision against them they were ready with an appeal, and succeeded on Saturday morning in obtaining from Chief Justice Fuller, who is to preside in the Court of Appeals, a *supersedeas*. which allowed the Fair to be opened on Sunday last. The appeal is to be heard on next Thursday, and doubless the injunction will be suspended until the decision of the higher court is given. These delays in the settlement of the question are vexatious. As the managers evidently mean to fight against Sunday closing as long as thay have anything to contend for in the courts there is nothing for it, of course, except for the Federal Government, through the District Attorney, to oppose them point by point.

The decision of the United States District Court, last week, on the application of the United States District Attorney that an injunction should be issued to the directors to compel them to close the gates on Sunday was what everybody ought to have expected. The act of Congress making the appropriation on the condition that the Fair should be closed on Sunday was so plain and simple that under ordinary circumstances no one would have assumed to misunderstand it. Two of the three judges are quite clear that Congress had a right to make such a condition, and that the directors in accepting the money legally bound themselves to observe it. It will be remembered that the National Commission, in accepting the money, voted to close the Fair on Sunday. Then the Local Directory adopted a rule opening the gates on Sunday. This rule, in the opinion of the court, has no legal status, and does not supersede that of the National Commission, which has not been repealed.

On the point raised by the counsel of the Local Directory that the United States has no jurisdiction over Jackson Park was tendered to the Jackson Park, the court holds that Federal Government and was accepted by Congress, and hence is lawfully under Federal jurisdiction. It, therefore, decided that an injunction should be issued.

The court also disposed of other questions which have been long in controversy. The action of Congress in diverting something like a half-million dollars of its appropriation to to the payment of expenses of juries of award, was a violation, it was argued, of the contract, on the part of Congress itself, so that the directors were under no obligation to comply with the Sunday closing condition.

The court treats this as a fallacious argument, and holds that Congress, in retaining or diverting the half-million dollars, did no more than it had a right to do, in view of the fact that the national honor was involved. There was one other point made, and that was that Congress, in the Sunday closing provision, violated the Constitution of the United States and set up a religious test. The court dismisses this point with observation that the question of observing Sunday as a rest day is not a religious question as viewed by the Government. It is a day of rest, and is needful for humanity to recover from the strain of six days' labor. It is founded on humanity and not on religious creeds.

The decision of the court commends itself not only to those who are in favor of Sunday closing on principle, but even to many of those who would like to see the Fair open. There is a moral question at the bottom of it, and a great many who would not object to Sunday opening, if the way were clear, do not think that the Fair corporation ought to be guilty of a dishonorable act in order to keep it open. It would seem to be plain enough that the corporation ought either to observe the conditions or return the money. As a matter of fact, they propose to do neither. Whether Congress had or had not a right to attach such a condition to the appropriation, certainly the corporation had no right to receive it if it could not comply with the conditions on account of legal or other difficulties We do not see how any other conclusion can be reached except by a resort to sophistry. We are sorry indeed that the question has taken this phase. We are sorry indeed that the corporation should be found contending for a dishonorable proposition. We hope that an ultimate decision will be reached in the Federal courts at an early day and that it will be such as to vindicate the honor of the nation.—*Independent.*

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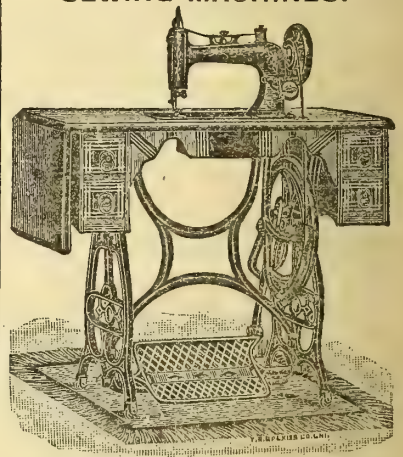

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"How that man or woman is to be pitied who has no joy that others cannot take away, whose life, to its innermost stronghold, is open to the tread of alien feet! It is dreadful to have no joys of which the world cannot rob us, to have all our happiness, the deepest and most sacred, within the reach of human or earthly despoiling. Yet there are many people of whom this is true. They have no inner sanctuary of life which is beyond the reach of intrusion, which no foot can invade, which no hand can desecrate. But if we are friends of Christ, our heart's joy should be untouchable. Our property, our loved ones, our health, may be taken away, and all earthly sources of happiness despoiled; but deep within, untouched and untouchable, the joy of Christ still and ever abides.

"This is the ideal Christian life. It is possible to every one—the weakest the most exposed, the most sorely troubled—possible, but possible only in Christ. There is no self-sufficiency in us which will give it to us. The dream of self-culture may be most radiant, but it is only a dream; it never can be realized. All that self alone can build up may be destroyed. The fairy palace of self-sufficiency which one may pile up can be nothing more than a house built upon the sand, which the floods will sweep away. But when we have Christ in our heart, we have a life which no one can touch, whose joy lives on, sweet, calm and serene, amid all earth's strifes and trials.

"There is the life every one should seek to live. We should not carry our joy where any earthly experience can destroy it, but where it will be safe from whatsoever might quench it. It is impossible to estimate the power for good, in this sad, struggling life, of a bright, glad, shining face.

"'Of all the lights you carry in your face. Joy shines farthest out to sea.'

"One of the best things any of us can do for this wold is to show ever a victorious life of joy, a face that shines even through rents, a beauty of the Lord which glows with raditance even in the night. That is the life the Master wants every follower of His to live; and we can live it, too, if our life is truly hid with Christ in God.—*Rev. J. R. Motter, D. D.*

There is an ancient fable which tells us that while Noah was planting the vineyard, the Devil approached him and inquired what he was doing. "Planting a vineyard," replied Noah "Hum!" grunted satan, "what's the use of a vineyard?" To which Noah gave answer that "its fruit is sweet and good, and its wine gladdens the taste." Whereupon satan, seeing here a good chance for speculation, proposed that they work it on shares, which was agreed upon, and immediately the devil brought a lamb, lion, hog and a monkey, and mingled their blood with the soil. Therefore, if a man eats only of the fruit of the vineyard, he is as innocent as a lamb; if he drinks wine, he imagines himself a lion, and falls into mischief; if he drinks habitually, he becomes as selfish and unmannerly as a hog; if he gets drunk, he jabbers and jumps about, and is silly and nasty, like a monkey.—*Sacred Heart Review.*

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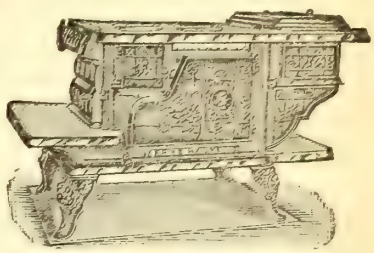

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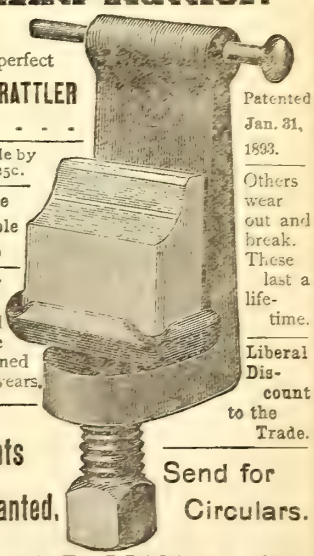

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"Did you ever want anything awful bad and then have it come? Then you know how I felt when the package came from auntie in New York, and I opened it and found a pair of real silk mitts. Jack said they were just 'splen-dor-if-ic,' and Jack's my brother, and he knows. I had wanted some for ever so long, but I didn't say much about it, 'cause when you live in a little cud lled-rup house, and your papa has to buy bread and shoes for so many, the money flies away before it gets around to what little girls want.

"I don't know how auntie found it out unless Santa Claus told her, and it wasn't near Christmas time, either. They were such pretty brown mitts. Tilly Jones said they were just the color of my hands, but I didn't care for that. Little hands will get brown when they weed the garden and do so many things. I looked at them 'most a hundred times in two days, I guess, and then it came Sunday. Wasn't I glad! I put them on and walked to church, just so. Jack said I held my paws like a scared rabbit, but I didn't ever see a rabbit with mitts on.

"It isn't right to think too much about what you wear when you go to Sundayschool, and by and by I didn't, for we had such a good Sunday-school I forgot everything else. A missionary man told all the folks about some poor children away off; how the fire had burned down their school-house, and they hadn't any nice houses, or clothes, or anything, but they were trying so hard to get along and learn; and he said what was given to those little ones was just the same as giving to Jesus. Think of that! Just the same as giving to the dear Christ child. I supposed everybody would give. Why, some of the folks are worth as much as $10, or $100, and yet that basket stayed 'most empty.

"I did wish I was rich, and all at once I remembered the poor widow in the Bible. I'd read it that very morning, how she had given her two mitts, every living mitt she had; it said so. So I slipped mine off and dropped them into the basket, and I was glad if my throat did choke up. But pretty soon, when the basket was carried up, the gentleman picked them right out. 'Has any little girl lost her gloves?' Nobody said anything, and he asked again, Did any little girl drop her gloves in the basket by mistake?' It was awful still in that room and I thought he was looking right at me, so I had to say something. 'It wasn't a mistake,' I told him; 'I wanted to help and poor widow woman in the Bible gave her two mitts, and so—' Then those folks just shouted, they did! and I felt as if I'd like to drop right down through the floor.

"I knew I had made some dreadful blunder, but I couldn't see what, for if m-i-t-e-s don't spell mitts, what does it spell? 'Course I cried, but my teacher put her arms around me and whispered, 'Never mind, little Nellie,' and she stood up and said, with her voice all trembling, 'Dear friends, this little girl has given her greatest treasure; have we older ones done as much?' Some way, the money just poured into the basket after that, and the missionary looked glader and glader. They brought my mitts back to me, and my teacher said she would show me how to get some mony to give. But oh, how full that basket was! And when that gentleman counted it his eyes grew all wet, and he said softly, (though I didn't know what he meant), 'A little child shall lead them.' "—*Selected.*

There is Room.

What a glorious declaration is this in regard to the gospel! There is yet room. Millions have been saved, but there is room. Millions have been invited, and have come, and have gone to heaven,—but heaven is not yet full There is a banquet there which no number can exhaust; there are fountains which no number can drink dry; there are harps which other hands can strike; and there are seats there which others may occupy. Heaven is not full, and there is room. The Sabbath-School teacher may say to his class, There is yet room; the minister of the Gospel may go and say to the wide world, There yet is room. The mercy of God is not yet exhausted; the blood of the atonement has not lost its efficacy; heaven is not full. What a sad message it would be if we were compelled to go and say, "There is no more room, heaven is full. No other is invited No other can be saved. No matter what their prayers, or tears, or sighs, they cannot be saved. Every place is filled; every seat is occupied!" But thanks be to God, this is not the message we are to bear; and if there yet is room, come, sinners young and old, and enter into heaven. Fill up that room, that heaven may be full of the happy and blessed. If any part of the universe is to be vacant, oh, let it be the dark world of woe!—*Albert Barnes.*

In the United States there are 32,000,000 men and 31,000,000 women. Men are in the majority in all States and Territories, except in the District of Columbia, Massachusetts, Rhode Island, North Carolina, Maryland, Connecticut, New Hampshire, New York, South Carolina, Virginia, and New Jersey, in which there are more women than women. The District of Columbia has the largest proportionate excess of female population, and Montana contains the largest percentage of men. In New Jersey, the two sexes are more nearly equally represented.

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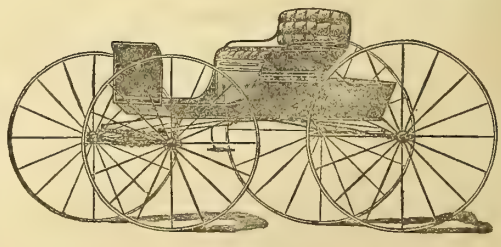

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Which Way do You Lean?

"If the tree fall toward the south or toward the north, in the place where the tree falleth, there it shall lie?" Eccles. xi. 3.

The tree will not only lie as it falls, but it will also fall as it leans; that is, we shall go after what we are inclined to—is not that so?—which makes it all in all to us what the bent of our mind is.

Twenty years ago there were two boys in my Sabbath-school class, bright, lively fellows, who interested me very much, only one of them made me sometimes feel anxious. I often found him out evenings in company with young rowdies. When I asked how it happened, he used to say he was only out on an errand: the boys spoke to him, and he could not help their speaking he was sure. Perhaps that was so, still it made me uneasy. I once said to his mother: "is not Willie out nights too much?" "Willie out nights! Oh no; Willie does not go out nights." Was I mistaken then?

The other boy whose name was Arthur, I never met among the rowdies His evenings, I am sure, were spent at home. I always found him studying his lessons, or reading with his sisters, or amusing himself at home

That was twenty years ago. Both boys had begun to show which way they were leaning, and how their tastes inclined them. Twenty years will show it plainer.

The other day I heard of Willie. Somebody met him in Chicago

"What is he?" I asked. "A good-for-nothing, certainly, if not worse," was the answer, "a shabby, idle, drinking fellow, whom nobody wants to employ."

"Oh, I am sorry to hear it—sorry, but not surprised. I wonder where Arthur——is!"

"Arthur! Why didn't you know he has just been taken into partnership with the old firm he served his time with? They could not spare him, so they had to take him in."

"Good!" I said, "good! It is just what I should have expected. He leaned right as a boy."—*Selected.*

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In Effect Nov. 27, 1892.

SOUTHBOUND	No. 9.	DAILY. No. 11	No. 37
Lv Richmond	12 45 pm		12 50 am
Burkeville	2 51		2 40
Keysville	3 35		3 18
Ar Danville	5 55	7 25 am	5 35
Greensboro	8 00	9 20	6 54
Lv Goldsboro	2 35 pm	†7 45 pm	
Ar Raleigh	155	11 10	
Lv Raleigh	4 40 pm	6 15 am	
Durham	5 37	7 15	
Ar Greensboro	4 30	9 15	
Lv Wins'n S'l'm	†6 40 p m	*8 00 a m	
Lv Greensboro	8 10 pm	9 30 am	659 am
Ar Salisbury	9 50	11 04	812 am
Ar Statesville		12 03 pm	
Asheville		4 25	
Hot Springs		5 57	
Lv Salisbury	9 55 pm	11 14 am	8 17 am
Ar Charlotte	11 10	12 40	9 25
Spartanburg	1 56 am	3 36	11 37
Greenville	3 07	4 24	12 28
Atlanta	9 00	11 00	4 55
Lv Charlotte	11 30 pm		9 35 am
Ar Columbia	6 60 am		1 20 pm
Augusta	10 00		4 25

NORTHBOUND	No 10	DAILY. No 12.	No 38
Lv Augusta	6 00 pm		12 30 pm
Columbia	10 50		3 50
Ar Charlotte	6 00 am		7 30
Lv Atlanta	9 20 pm	8 05 am	12 45 pm
Ar Charlotte	6 40 am	7 00 pm	8 05
Lv Charlotte	6 55 a m	7 45 pm	8 15 pm
Ar Salisbury	8 17	9 15	9 24
Lv Hot Springs		12 09 pm	
Asheville		2 45	
Statesville		7 47	
Ar Salisbury		8 37	
Lv Salisbury	8 27 am	9 52 pm	9 29 pm
Ar Greensboro	10 10	11 20	10 42
Arwnsn S'l'm	*11 30 am	†1 00 a m	
Lv. Greensboro	10 20 am	11 35 pm	
Ar Durham	12 11 pm	3 35 am	
Raleigh	1 09	6 00	
Lv Raleigh	1 28 pm	†8 45 am	
Ar Goldsboro	3 05	12 05	
Lv Grensboro	10 20 am	11 35 pm	10 47 pm
Ar Danville	12 01 pm	1 15 am	12 01 am
Keysville	2 45	4 05	4 05
Burkeville	3 25	4 51	4 51
Richmond	5 30	7 00	7 00

† Daily except Sunday.

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p. m daily except Sunday; arrive West Point 5 00 and 6 00 p. m.

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 12 45 p m daily; leave Keysville 3 45 p m; arrive Oxford 6 00 p m, Henderson 9 10 a. m, Durham 7 20 p m Raleigh 6 00 p m Selma 10.45 p. m. Returning leave Selma 12 55 p. m Raleigh 4 40 p m. daily, Durham 6 00 p m Henderson, 6 30 p m Oxford 8 15 p m; arrive Keysville 11 45 p m, Richmond 7 00 p m.

Mixed train leaves Keysville daily except Sunday 3 30 A. M.; arrives Durham 11 55 A. M Leaves Durham 7.45 A. M. daily except Sunday; arrives Oxford 9 20 A. M., Keysville 3 00 P. M.

Additional trains leave Oxford daily except Sunday 4 15 p m; and 12 20 p m, arrive Henderson 5 10 and 1 05 p m Returning leave Henderson 6 30 p m and 2 30 p m daily except Sunday; arrive Oxford 7 25 p m and 3 15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; between Danville and Augusta.

On 37 and 38, Pullman Buffet Sleepers between Richmond and Danville, uniting at Danville with Washington and Southwestern Vestibule limited for Atlanta carrying Pullman Sleeper New York to New Orleans and Augusta, and dining car New York to Montgomery

Trains 11 and 12 Pullman Buffet Sleepers between New York, Washington and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth Va via Atlantic and Danville RR.

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RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 189

TRAINS MOVING NORTH.

	No. 34. Pass. Daily	No 38. Pass. and Mail. Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Pl'ns	7 14	1 39
Macon,	7 22	1 46
Arrive Weldon,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m
Macon,	1 13	7 06
Warren Pl'ns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a. m., 2.00 p. m Arrive at Franklinton at 8 10 a. m, 2.52 p. m. Leave Franklinton at 12 30 p. m., 6.05 p. m Arrive at Lousburg at 1.05 p. m., 6.40 p. m. JOHN C. WINDER, Gen'l Manager WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R. R.,

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

	No. 41 Pass. & Mail.	No. 45. Freight & Pass.
Leave Raleigh	4 00 p. m.	8 35
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	3 35
Arrive Hamlet,	7 20	8 10 p. m.
Leave "	7 40	
" Ghio	7 40	
Arrive Gibson,	8 15	

GOING NORTH.

	No. 38. Pass. & Mail.	No. 40. Freight & Pass.
Leave Gibson,	7 00 a. m.	
" Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron.	9 26	9 31
Sanford,	9 52	10 55
Moncure.	10 16	12 10 p. m.
Merry Oaks	10 26	12 50
Cary.	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsborro Road.

Leave Pittsboro at 9.10 a. m., 4 00 p. m arrive at Moncure at 9.55 a. m. 4.45 p. m

Leave Moncure at 10.25 a m, 5.10 p m arrive at Pittsboro at 11.10 a. m 5 55 pm

Virginia Valley Christian Sunday School Convention.

ANTIOCH, ROCKINGHAM CO., VA., June 2, 1893

The Va Valley Sunday School convention met here to day in its 2nd annual session, was called to order by the President Rev. E. T. Iseley who led in devotional services: after which the convention organized as follows: President E T. Iseley, vice President C. H. Swank, Asst Secty J. S. Kagey, Treas. C. D. Maphis,

Enrollment of Delegates.—Antioch: J. S. Kagey, B. F. Zirkle, J. D. Spitzer, Mrs. Fannie, J Zirkle, Miss Sophia R Byrd; Linville: C. H. Swank, D P Rosenberger, Col. E. Sipe, D. J. Sipe; Concord: J. S. Martz, D. C. Goliday; Bethlehem: Jas. M. Bradford.

Sunday school reports—Encouraging reports were submitted from Bethlehem, Concord, Linville, and Antioch which are here omitted on account of length. On motion the convention adjourned for dinner.

AFTERNOON SESSION.

Convention opened with music. Fisrt subject of the Programme: What has been accomplished by Sunday schools? discussed by J. S. Martz and D. J. Sipe. Substance *much good*. On motion the subject, How to make the Sunday school interesting was postponed for Saturday.

Subject: Is it Judicious for a non-church member to teach in the Sunday school? was now taken up, and a lively and spirited discussion was participated in by Jas. M. Bradford, C. H. Swank, J. S. Martz, D. P. Rosenberger and Col. E. Sipe. A motion to extend the time and further discussion of the question limiting speakers to five minutes each was carried. In conclusion the vote was taken on this Answer, "Judicious privided he or she is religiouly inclined." The question was lost by a majority of two. Subject: best methods of conducting Sunday School, Presented by J. S. Kagey. Subject "How to get the neighborhood interested in the Sunday School." Short talks by Col. E. Sipe, B. F. Zirkle, J. S. Martz, C. H. Swank, J. S. Kagey, Jas. M. Bradford and R. P. Rosenberger.

With music, and prayer by J. S. Martz, the convention adjourned.

SATURDAY, JUNE 3RD.

The convention opened with music. The reading of a chapter by the president, and prayer by Jas. M. Bradford. Minutes read and adopted.

Subject: "What Sunday School literature shall we use?" Debated by J. S. Martz, Rev. E. T. Iseley and Col. E. Sipe. A motion to adopt the Christian literature was tabled and another motion substituted recommending the Christian liturature to the schools in the bounds of this convention, which was unanimously passed.

Subject: "Should temperance be taught in the Sunday school." discussed by C. H. Swank and Jas. M Bradford. On motion, the convention adjourned to continue the subject after dinner.

AFTERNOON SESSION

Music. President in chair. J. J. Lincoln delegate from Bethlehem and Wm. Hindgardner delegate from Antioch enrolled. Subject continued. Speech by J. J. Lincoln. The convention was unanimously in favor of an answer to the question, in the affirmative.

Subject: Is it right to be submissive that the Testament and Bible be used where the quarterlies have been adopted? discussed by J. S. Kagey, J. J. Lincoln and Jas. M. Bradford. A motion that this body recommend the International Lessons to the exclusion of the Testament and Bible was carried.

Subject: How to get the children interested in singing. Ideas presented by Mrs. Fannie J. Zirkle, Rev E. T. Iseley, C. H. Swank and D. P. Rosenberger.

The necessity of family prayer. Explained by B. F. Zirkle and J. S Martz.

For the question. Is it judicius for a non-church member to teach in Sunday School. The answer was sustained as follows: Judicious for such as are converted. On motion. The remainder of the programme was omitted for want of time. On motion the Secty. was instructed to record the full proceedings of the convention, and send a synopsis to the CHRISTAN SUN for publication. Concord was chosen for the meeting of the next annual session.

A vote of thanks was given the people of Antioch and community for their kind and hospitable entertainment

The convention adjourned to meet at Concord on Friday and Saturday before the 1st Sunday in June 1894

Closing with music, and prayer by J. J. Lincoln.

E. T. ISELEY, President.
D. P. ROSENBERGER, Secty.

New Hope Institute.

Notwithstanding the fact that Prof. A. P. Fuquay's friends in the East have repeatedly heard of his success here in Alabama yet we feel sure they will not object to another repetition of such news. His advent among us last Nov., marks the beginning of a new era in the history of the school at New Hope.

For several years the patrons have thought that their's might be made the banner country school of Chambers Country, and it is believed that this hope is now being realized. Many of our schools are in a chaotic state, but Prof Fuquay by his skilful management has succeeded in evolving order out of chaos. We are not quite sure that there is another country school in this portion of the state that is in a better condition than his. He has succeeded, in a very eminent degree, in securing the active cooperation of both pupils and patrons. The parents and children not only respect, but love him. This gives him a lever power by which he is enabled to lift a weight that few of his fellow teachers can move. The teacher who only secures the formal respect of his school without the love, may accomplish some good, but he can never achieve consumate success.

Prof. Fuquay's sickness last fall, coming at the opening of the term, was a severe blow to his school, by the faithfulness of his highly esteemed assistant, Rev. Geo. D Hunt, the ship was saved from wreck until the pilot was again able to take his place at the helm.

The Prof. spent a day with me recently. He informed me that the outlook for the summer term is very flattering. He is expecting several students from a distance. His enrollment will probably exceed a hundred. Arrangement are being made to ceil and paint the school building. The patrons also speak of erecting a dwelling for their teacher. By this you will understand that they have no notion of allowing their prisoner to escape at the close of the present year. The loss of Prof. Fuquay at this time would prove a calamity that New Hope can ill afford to bear. New Hope Institute needs him; Chambers County needs him; yea, Alabama needs him! If North Carolina has any more pedagogical sons of his caliber that she can possibly spare we petition her to send them to Ala., and we will thank her heartily for her sacrificing generosity.

In conclusion we would say that there is a grand work at New Hope Institute for Prof. Fuquay, and if he can be blessed with health and the unaminous support of his patrons we believe he will perform it. Let them retain him for five year, at least.

E. C. CUNNINGHAM,
Roanoke, Ala., June 14, 1893.

Receipt Column.

Jesse Winborne $2 00, Jan. '94.
Mrs. Kate Kernodle $2 00, July '94.
Mrs. Kate E Cobb $2 00, Feb. '94.
Prof. S A Hoilemon $2 00, Jan '94.
Rev. W J Lane $ 50, Oct. '93.
Dr. B A Sellars $1 00, Oct '93.
W D Wall $1 00, Jan '94.
J B I hill our $2 00, Augt '93.
H M Turner $1 00, Jan. '94.
Dr. N D York $1.00, Feb. '93.

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The Christian Sun

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VOLUME XLVI | RALEIGH, N. C., THURSDAY, JUNE 29, 1893. | NUMBER 26.

The Christian Sun.

The Organ of the General Convention of the Christian Church

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.

2. The name Christian, to the exclusion of all party or sectarian names.

3. The Holy Bible, or the Scriptures of the Old and New Testaments, sufficient rule of faith and practice.

4. Christian character, or vital piety, the only test of fellowship or membership.

5 The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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Virginia Valley.

It is now harvest, the harvesters and mowers can be heard from early morn until the last rays of day have vanished Wheat and grass are the principal crops There are some stock farms where they raise nothing else The farmers are much depressed owing to the low price of wheat which is lower than has been known for many years from 62 to 71 cents per bushel.

A trip down the Shenandoah valley at this season of the year would be a treat to a person who has never seen the Valley. As the wind vibrates the golden grain, it reminds one of the ebb or flow of the waters of the ocean. Rev. Sam P. Jones is conducting a meeting in Winchester, there was an excursion last Sunday, some went from here and was highly pleased both with his sermon and the ride down the Valley.

At four o'clock p. m., the fourth Sunday of May, we baptized seven persons by immersion in Linville Creek at Edom, a large crowd wers in attendance. Rev. P. H. Fleming preached for us at Antioch the second Sunday of this month I heard his sermon highly complimented.

The third Sunday of this month I preached at Bethlehem to a large and attentive congregation, at four p. m. we met at Smith Creek near Bro. John G. Martz's and baptized four persons three by immersion and one by pouring. Monday I visited two sick persons Mr John Harrions who was suffering much from rhematism, and Bro. Abram Rosenberger who has been suffering for some time with cancer. In conversation with him he said he did not think he could live longer than fall but said he felt ready to go. O is that not worth every thing to be ready to go "There the wicked cease from troubling, and there the weary be at rest." Job 3:17. He asked me to read a lesson and after the lesson we bowed in prayer with this dear family. It is both a pleasure and an encouragement to a pastor when visiting his members to see them go and get the Bible and ask him to conduct family service, it looks like they appreciate his visit. A family who do not hold service only when the preacher comes cannot be a happy family. They may have a place where they eat and lay down to sleep but it is not a home. Mary would not go home without Jesus

Leaving Bro. Rosenberger's at eight p. m. I arrived at home at 11.55 next morning. I learned that Mr John Bowman was dead and they had sent for me to preach the funeral. I went to Antioch and there met a large congregation of relatives and friends with sad hearts and weeping eyes. Rev. Mr. Taylor of the Baptist church asssisted in the service. Last Thursday Mrs Bowman sent for me to talk with her husband. I found him suffering very much. I read and prayed with him and asked it he could not trust the Savior he said yes I would give everything to be saved and then said he felt he could and did trust him. May we all be ready when we are called.

E T. Iseley

June 21, 1892

Holland Items.

Rev. J. Wallace Rawls filled Bro N. G. Newman's appointment at Holy Neck yesterday. The brother's effort was well received. We are glad to see our young men putting on the gospel harness just as soon as they are out of college. This is commendable and shows their devotion to Christ.

Bros. Thomas Haslett and Etheldred Holland of Holy Neck and this writer have all had the misfortune of losing a valuable horse each. The writer's was a family favorite, a beautiful spotted animal with excellent qualities.

Our Children's Day exercises comes off the 2nd Sunday in July. Public invited Rev. Roger Charnock of Berkley is expected to preach for us next Sunday—quarterly meeting. Mr. Elisha E. Lee and Willis J. Lee of Berea, Nansemond were up at Capt. P. H Lee's yesterday. The former to see his brother and the latter to see his father. He can be up a little.

We are having fine seasons and promising crops

R. H Holland.

June 18, 1893

Yesterday was a lovely day, and we had a large inspiring congregation at Holland. Bro. Charnock came up "in the fullness of the gospel of Christ" and fed us "with the sincere milk of the word," and all hearts were made glad on account of his coming. Bro Winbourn came up with him and assisted in the music. We had dinner on the ground and quite a number remained for our mission meeting in the evening, and the congregation was increased by many others coming, till we had quite a crowd. Bro. Charnock gave us a short, but excellent talk on missions. Our collection was good and we feel that "one day at the Lord's house was better than a thousand" in idleness or sin.

R. H. Holland

Attending the fair.

Bishop J. H. Vincent is credited by the papers with saying, in his sermon at Grace Methodist church, last Sunday: "I haven't gone so far as to say that if the fair is open on Sundays I will not attend week days. I have some common sense left. The people who say such things forget that they must come to Chicago on the cars of companies that run there Sundays." The words, "must come on the cars that run on Sundays," express just the difference between Monday patronage of the fair and of the railways, both being Sabbath breakers. One is compelled on Monday to use the Sabbathbreaking railway, or stay at home. No one can say that a man "must see the fair." Citizens must utilize the postal service, even if it does necessary work on Sunday. The railway and mail alternative operate 365 days in every year The fair alternative is presented for half a year, at long intervals. It would appear that our Bishop has used an unsound argument at an inopportune time.—*Nothwestern Christian Advocate.*

THE PULPIT.

The Joy for Which Christ Endured the Cross.

BY REV J. MAPLE, D. D.

Who for the joy that was set before him endured the cross. Heb. 12:2.

Mighty works and great efforts come from different causes, and blended motives—from inner and outer considerations. Men work hard and endure great hardship to acquire money and win renown. The motive that inspires them is two-fold—onter display and inward joy that these things will bring them. "Paradise Lost" was not written for money, but for the relief of the poet's own soul. Money never entered his mind. His soul was full of the subject and he must give it utterance. The beautiful Cathedral of Cologne was the work of pure devotion. Washington gave his service to his country not for the salary he received, but for the good of the country. It was for joy that would come to him from the freedom and prosperity of his country that he gave himself to her service. The death of Christ was an act of joy bestowed without the prospect of outer reward. It was not for any enhanced glory in heaven that he endured the cross, for he existed in heaven and enjoyed a glory with the Father before creation. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." "And he is before all things, and by him all things consists." "Who living in the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high." Thus we see that it was not for any throne in heaven that he endured the cross Before the telescope scanned the heavens the universe existed in the mind of Christ, and was called into being by the word of his power.

Now what was this joy that was set before Christ? This is an important question, for we as Christians must be inspired by the same joy. This joy we fine not only in the Scriptures, but in our own inner consciousness. Christ is in us, not because of heredi tary, invironment, or our own cultivation; but he is in us by his truth and spirit. We reflect his character as the dew drop reflects the rays of the sun.

There is a sweet joy in self consecration to a noble work. There is a joy in it for its own sake, and the en richment which it brings to a life that is courageously taken up from which we shrank. When we willingly give ourselves to that which is hard it elevates and enriches our better nature, and brings the highest joy to the soul. When a man from a sense of duty growing out of love for his country buckles on his armor, accepts the hardships, and braves the dangers of the march, the camp, and the battle-field in her defense it inspires his soul with joy. A minister dressing the wounds of a soldier found that he had been shot through the eyes and the bridge of his nose, and that his sight was entirely gone. "Poor fellow," said he, "this is hard," "yes it is hard; but I would go through it all again for my country replied he sightless hero. Consecration and self sacrifice to the highest interests of his country brought peace and joy to his soul. He had joy in himself that he gave himself for the salvation of his country, so Christ had joy in himself that he gave himself for the redemption of the world. This spirit of consecration to the great work of saving men inspires the soul of the Christian with the sweetest and purest joy.

There is joy in self-renunciationand supreme self-sacrifice. The noblest spirits know that this is the real exhileration of life. The wife who devotes herself to ministering to her husb nd, whose life is fading away, the mother to the child, and the child to the parent, the miner going down into the fire damp to save the lives of his comrades, and the martyrs going to the stake with songs of jubilee realize the sweet joy that flows from self-sacrifice for the good of others. This is the joy that he sets before us. There is no purer joy than this, and it lifts a man above all sordid selfishness, and he finds his happiness in love and work for his fellow men. There is joy in beneficence. When a man can save a family of helpless children from starving to death by furnishing them with food it fills his soul with joy, and he thanks God for the privilege. When we can, by our influence, help those who are in moral peril, and lift them up to a higher life, there is joy in it. This love and beneficent work enlarges a man's soul, lifts him to a higher plain of life, and makes him more Christ like. Love of money, the pride of life, and worldly ambition, narrow the soul, and make men mean and selfish. Satan tried to tempt Christ into such a life, but with holy indignation he turned away, and said, "get thee hence, Satan." Christ found joy in lifting men up out of the degradation of sin, and making them Godlike. Howard, the noble philanthropist, found richer and sweeter joy in his work of benevolence than Jay Gould did in the possession of his millions, or Cesar in his greatest achievements on the field of battle. The joy resulting from the diffu-ion of blessings to all around us is the purest and sublimest that ever entered the human soul, and can only be conceived by those who have experienced it. Next to the consolations of divine grace, it is the sweetest and surest balm to the miseries of human life. There is nothing more elevating, nor that will bring greater happiness to the human soul than working for the highest good of our fellow men. It awakens our better nature, and enriches the soul. Paul said to his Corinthian brethren, "Great is my boldness of speech toward you, great is my glorying of you: for I am filled with com fort, I am exceedingly joyful in all our tribulations" He suffered these tribulations for their sake, and found his peace and comfort in the good that came to them through his trials and afflictions. Hence he said, "And whither we be afflicted it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation."

There is the joy of revelation. Christ says. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be manifest, that they are wrought of God" The universe is built on the plan of bringing every thing to life. We see this when the blossom on the tree reveals itself in the fruit, so in the government of God every thing tends to revelation. God delights in the revelation of himself. He reveals his wisdom, power and love in all nature. The beautiful flower, the blossoming tree, the ripening harvest, and the fertile earth are all revelations of God. The morning breeze and the evening zephyr whisper to us of his love, and the heavens declare his glory; but he never fully revealed himself until he revaled his Son. He had manifested himself in nature, in law, in conscience and holiness, but in the deepest secrets of his character, in self-forgetfulness for others in love for those who were not even his friends, he had not shown himself till the advent of his Son. Christ for the first time in the history of the world revealed the glory of God in the tenderness and sweetness of his love. Thus every pure minded man loves to reveal the spirit that is in him, not for admiration, but in contrast with the evil minded who hide themselves. There is pure, sweet joy in coming to the light of truth and love, and revealing it in our lives.

There is joy in success. Christ had this joy. When he came and gave himself a sacrifice for the redemption of the world an angel would have said that it was impossible to save the world. The earth was in despair. The nations were sitting in the shadow of death, and the darkness of ignorance and sin covered the earth. It was ruled by ruffians, and the valleys swam in blood. It was devoured by armies, and pierced with lust. It was impossible to lift such a world to God. Yes, it was impossible for an angel, but Christ could do it. He triumphed over death, hell and the grave, and the earth has been growing lovelier ever since. Every thing is more inviting. It is through regenerated men that the earth is to be prepared for the coming of the King, and this great work is progressing triumphantly. Christ "must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. The prophet in looking through the coming ages, saw Christ's triumphant march in his conquest of the world, and he exclaims: "Who is this that cometh from Edom, with dyed garments from Bazrah? this that is glorious in his apparel, traveling in the greatness of his strength?" The answer comes back, "I that speak in righteousness, mighty to save." To his trembling disciples he said: "Because I live, ye shall live also." "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." In the end when he hath gathered all the redeemed home to heaven his banners of peace shall shine in majesty around the throne.

The latest for North Carolina is an organized Society for committing murder, tor dispensing sorrow, grief, hunger and wretchedness This Society is being organized all over the State and now has several thousand members. The courts protect it for it feeds the courts it has branches in nearly every town, and when a murder is committed the responsibility is shifted onto some one else. This gigantic murder mill is the "North Carolina Liquor Dealers Association." Members of the Church of God, we call on you of all denominations, for our purposes and aims are the same. Gather yourselves together in a phalanx and fight the dread demon of destruction. Arise and shake thyself for "the Philistines be upon thee."—*N. C., Baptist.*

POETRY.

Plenty of Time.

Plenty of time—plenty of time!
O what a foolish and treacherous chime!
With so much to see, and so much to be taught,
And the battle with evil each day to be fought;
With wonders above us, beneath, and around,
Which sages are seeking to mark and expound;
With work to be done in our fast passing prime,
Can ever there be for us "plenty of time"?

Our schooling at most lasts a few score of years,
Spent in sunshine and shadow, in smiles or in tears;
While none are equal, howe'er they be classed,
And judgments too often are faultily passed.
'Twixt eternity past and its future to stand
Like a child sea-surrounded on one speck of land,
There to work out the duties that make life sublime,
Oh, surely there can not be "plenty of time!"

—*Chambers Journal.*

The Right Will Right Itself

When overcome with anxious fears,
And moved with passion strong,
Because the right seems losing ground
And everything goes wrong,
How oft does admonition say:
"Put trouble on the shelf;
Truth will outlive the liars' day,
And right will right itself!"

By all the triumphs of the past,
By all the victories won,
The good achieved, the progress made
Each day, from sun to sun;
In spite of artful ways employed
By perfidy or pelf
Of one thing we can rest assured,
The right will right itself!

Unshaken in our faith and zeal,
'Tis ours to do and dare,
To find the place we best can fill,
And serve our Maker there:
For he is only brave who thus
Puts trouble on the shelf,
And trusts in God, for by His aid
The right will right itself.

—*New York Ledger.*

The New Baby.

There came to port last Sunday night
The queerest little craft,
Without an inch of rigging on;
I looked and looked, and laughed.

It seemed so curious that she
Should cross the unknown water
And moor herself right in my room;
My daughter, O my daughter!

She has no manifest but this,
No flag floats o'er the water,
She's too new for the British Lloyds—
My daughter, O my deaughter!

Ring out, wild bells, and tamed ones too!
Ring out the lover's moon!
Ring in the little worsted socks!
Ring in the bib and spoon!

Ring out the Muse! Ring in the nurse!
Ring in the milk and water!
Away with paper, pen, and ink—
My daughter, O my deaughter!

—*Selected.*

It is in resurrection alone that life can be eternal, because the power that caused the death has been overcome by a stronger

SELECTIONS.

The Church Paper, and How to Circulate it.

My work on the above topic is cut out for me. The editor does not want any of my "theories," but my "experience." How does he know that I have no "theories" that are worthy of his paper? But cheerfully I give my experience on one of the most important collateral duties of the pastor. I did not dream, when I was making the historic experience, that I would so often hear of it and be asked to give the repetition of it

I did have large success in securing subscribers to the church papers within whose patronizing territory I was pastor for twenty-five years. I believe the church paper my best and most effective assistant pastor. I believe any other paper displacing the *Herald* or the *Advocate* (according to my locality) to be undermining of Methodists intelligence and loyalty of the members of my church. Hence, to circulate the church papers became a conviction, a passion, a joy. I felt it a duty, a part of my legitimate pastoral work, as much as the conversion of souls and the building up of the saints in holy living. Yes, I conceive it to be a strong reinforcement in effecting these results Hence I threw my brains, soul, tact, and enthusiasm into getting subscribers for the paper I worked for it as I did for a revival, and on the same ground that it was necessary to the highest success of my pastorate. And it was.

If you want it in a nutshell—I worked to get subscribers with all the tact and enthusiasm I could if I owned the paper and received all the profits. There you have it. I was a partner in the concern. I received my dividends in a more intelligent and devoted membership. The *modus operandi* was as follows:

1. I took the paper into the pulpit. I opened it wide and showed it to the people. I expatiated upon its beauties, its benefits, its departments, its necessity to any member who would be an intelligent Methodist and know the current history of his church I warmed with my theme and exhorted I appealed to their loyalty. I exonerated the disloyalty that dropped the church papers and took outside papers, especially if they were cheap. I told of the bread they were taking out of the mouths of hungry superannuates, widows, and orphans of our church, to put money in the coffers of outside publishers I portrayed the fact that the paper was worth five cents a week all it cost—to any family in the prepared exposition of the Sunday-school lesson. I swept the whole key-board of incentive to take the paper. Then when the iron had been made hot by striking, I struck to weld it by taking subscribers on the spot! I got all I could on Sunday as a religious work. I used blank cards often in the pews. I nailed their ears to the paper with a pencil

2. I followed up this bombardment from the pulpit by a rewened attack at closer range in the prayer-meeting. I repeated this effort in the prayer meeting at intervals. I always gained some at the close of a warm prayer-meeting.

3. I next put a clean copy of the paper in my pocket, and started on my pastoral visitation each afternoon. By this time I had made a list of all who ought to take the paper, but had not subscribed. With this list and the paper in my pocket, I began sharp-shooting at close range. I went to the house, the store, the shop, the factory. I pulled out my paper and my list. I submitted the question. Most surrendered at once when thus individually appealed to. The few that hesitated I stayed with till they "saw a great light" and subscribed! Only here and there an obtuse or stingy soul escaped.

4. There were always a few poor people who could not afford to take the paper. On Christmas or New Year's I would state this fact to the public congregation and ask the well-to-do to send a Christmas or New Year's gift to these poor, that would come every week in the year. This always met with a quick response.

5 At the close of the revival each year I appealed to all new converts to take a church paper. I explained the benefit, and urged on them the duty of taking a church paper, as they were now to be Methodists.

6. Finally, I attend to this work personally. I no more allowed some indigent woman or aged preacher to do this for me. When I found such agent (appointed by a predecessor for the revenue he got out of it,) I always relieved him or her, and gave back the commissions quadrupled.

This is my "experience." It fills me with joy to recall it. Hallelujah! It was good work for Christ There is no patent on the experience. I ask no "royalty" on its use. It would be a good thing if the general conference would pass a regulation that no person should be appointed a member of the official board who does not take a church paper.—*J. O. Peck, in Zion's Herald.*

Modern Dangers For Young Christians.

Never was there a time in the history of the Christian church when its youth were subjected to more insidious and overpowering dangers than at the present time. The whole atmosphere of modern life is charged with the poisonous vapors of a decaying conception of religion and of ethics, which cannot but prove most unhealthful to young minds, unless counteracted by some new and truer conceptions of the soul's relations to God, truth, and righteousness. The flippant materialism of the age, its too ready repudiation of sacred or even conventional standards of life and thought, and above all its confident assurance of the primacy and infallibilty of human reason on the great questions of life and death, are subtly dagerous influences when brought to bear on the minds of thoughtful young men and women both in and out of the church.

We must recognize the fact that the summary disposal of creeds, conventions, long establishd church traditions and regulations, and the whole modern theological house cleaning operation which has raised so much dust in these days, tends at least to confuse and bewilder and unsettle the minds of Christian youth. There is this danger, to begin with, that they will lose some of that feeling of reverence and loyal regard for sacred things which has fallen to them as a natural inheritance from godly ancestry. This is no mere phantasmal apprehension of weak and foreboding minds; there is a real and serious peril for Christian youth, and one which we ought not to conceal from ourselves or from them, in the extensive changes and reconstructions which are going on in the church itself at the present time. But the saving consideration lies in the fact these changes are of the nature of reconstructions. The attention of youth should be clearly called to this fact—that the church, or the Christian community, has given up nothing, in these shifting struggles over creed and form, which has not been fully replaced, and indeed in many instances more than replaced, by that new phœnix-form of truth which has risen out of the devouring flame. The church is stronger to day for all the renunciations (if they can be called renunciations) which she has made in the conflict with science and scholarship. She has absorbed the new truth hurled against her, as a tossing lake absorbs the hail-stones with which it is smitten by a passing storm. Truth is always stronger when its partial forms are replaced by the more complete: and it cannot be said that the church of to-day has closed its doors against the new light. If any young person is inclined to waver because of the apparent defeat and renunciations of the Christian church, let him look on the other and truer side of the

picture the victories of newly appropriated truth, the acquisitions of broader power, the opening up of unsuspected resources, the better equipment, the closer touch with all of human life and thought. Let such considerations as these guard the Christian youth against misjudgment and misconception of recent changes in the life and thought of the church. The Christian church of 1893 is an infinitely stronger and better and more helpful church than that of 1863, good and helpful though church the of that day was

But the most serious dangers of the Christian youth of to day come from the worldly side of their environment —from the letting down of the moral tone of the community in general; the growing flippancy and irreverence and selfconfidence of the multitude of worldly minded; the arrogance of materialists, and the indifference of seekers for fame, wealth, and pleasure. These are truly serious and increasing dangers; they cannot but exercise a certain influence—indirect, at least —upon the young men and young women who are brought into daily contact with them.

Here, as in the former case, we must find, if we can, something which shall counteract the unfavorable influence—something which shall counteract it not only negatively and subjectively, but positively and objectively. Here appears at once the necessity and value of such an organization of Christian young people as the Christian Endeavor—a defensive bulwark of faith and an aggressive army of Christian soldiers; a fountain of spiritual refreshment and strength, and a stream that sweeps onward through the world and purifies it; a little world of Christlikeness in itself, and a little world of Christlikeness in the greater world that lies about it In such fellowship are the defense and the equipment of the Christian youth. It is the best safeguard against all dangers of immorality, and it furnishes the inspiration and the weapons which are most effective in the conflict with evil. Great as are the dangers of modern life for youth, surely the safeguards against those dangers are of equal power. Sin and the world upon one hand; God and his truth and his organized followers upon the other. To which side belongs the victory? To which must it inevitably come if we but remain faithful to our Great Commander?—*Zion's Herald.*

CONTRIBUTIONS.

Washington Letter.

It is fitting that the English-speaking nations should lead the world towards a universal peace union, which would substitute international courts for the great standing armies which are productive of nothing but uneasiness and expense. Although no general law was enacted President Harrison's administration committed the United States to the arbitration policy and there are the best of reasons for believing that the present administration is just as strongly in favor of arbitration. This being the case it naturally follows that a very strong sentiment exists here is favor of the proposition which has gone so far as to reach the calendar of the British House of Commons, in the shape of a bill providing for the negotiation of a treaty between the United States and Great Britain which would make war impossible by providing for the settlement of all international disputes between the two countries by arbitration.

Only one regret is expressed in Washington concerning this matter, and that is, that the United States did not make the initiatory movement towards securing this great boon for the civilized world. But that is after all a small matter. The great object of the friends of peace, in the United States, should be to create such a public sentiment in favor of such a treaty that Congress will meet the British Parliment more than half way, by taking up and passing a bill at the coming session authorizing the negotiation of a perpetual treaty of arbitration, not only with Great Britian but with any other nation which might be willing to join the movement for universal peace, which is ardently hoped for by the truest friends of Christianity and civilization.

Such action on the part of Congress would show to the world that it is no mere idle boast to claim that the credit for inaugurating the greatest and most marked advances in the work of Christianizing and bringing the world to a higher state of civilization belongs to the English speaking nations With such a treaty in existence between the United States and Great Britain it cannot be doubted that the good example would soon be followed by the principal European nations and that the standing armies which now menace the prosperity of more than half of Europe would soon belong to the barbaric past. The accomplishment of such an object is a goal worthy of the grandest minds of our time, and how puny when compared with it would appear the greatest achievement of the greatest soldier the world has produced. No wonder that the idea appeals to the enthusiasm of such great men on both sides of the Atlantic as William E. Gladstone and Benjamin Harrison; it is grand enough the dawn of the twentieth century it would dwarf all other achievements of the nineteenth century, great as to appeal to every lover of humanity, and could it be accomplished before many of them have undoubtedly been.

United States officials claim that French officials are violating the agreement entered into at the Dresden international Sanitary Conference, that each nation there represented should inform each other nation at the earliest possible moment of the appearance and progress of epidemic diseases within their respective borders. According to reports made to their government by British consuls there have been more than 500 cases of cholera and something like 290 deaths from the disease in French cities near the mouth of the Rhone river, and instead of reporting those cases, according to agreement, the French officials have actually tried to conceal them. Altough it has not been fully determined upon, Secretary Gresham may call the attention of the French government to this very dangerous apparent breach of faith on the part of its officials.

President Cleveland appointed within the last week thirty Indian agents, and in accordance with the new law twenty of them were army officers detailed to act as agents. The ten civillian agents were assign- to those Indians who are the farthest advanced towards civilization.

The coroners jury which sat upon the death of one of the unfortunate clerks who perished in the Ford's Theatre disaster found that four men —Col Ainsworth who was in charge of the clerks in the building, the contracter who was making an excavation under the building, and two minor officials—were guilty of criminal negligence resulting in manslaughter. They have each been put under $10,000 bail to appear for traial should the grand jury find true bills against either or all of them. There is no longer any excitement over this matter, everybody expressing a willingness to leave it with the courts.

CORRESPONDENT.

June 21, 1893.

Questions for Men.

BY REV. ALICE A. DRAPER.

The press is full of the woman question, but I may startle you by confessing that I have no interest in it except as it stands linked by God to the human question.

Let us have a change, not that women will stop preaching, for they are coming more and more, and we prefer to take our chances at the day of judgment as the women who dared to preach rather than as the men who dared to say us nay. Indeed, why women ever thought of asking men if they could do, what God says they may, as certainly as He says they may breathe, is an enigma. But the woman question is out for awhile in the SUN, to come up as occasion and duty demand, meanwhile let questions for men receive as much attention as was shown the other. In fact more time, more space will be needed for there are several very important questions for men to consider, and their veiws are wanted though views not backed by ballots are like birds without wings. Let men tell why, that question is too hard for women. Grave questions confront the nation, and why is the secular press silent? Why is the religious press silent with few exceptions? The right solution of the seven problems (which I call the Seven Plagues of America, in what passes for a patriotic lecture) upon this right solution depends the perpetuity of American institutions. The life of the Republic. What is the matter? Does religion kill patriotism? If so, then could we not dispense with it? No country—no church —Now all these questions pertain to man's sphere. That is, his supposed sphere. His sphere is unlimited save by nature—But these questions are within his boundaries. Why are the secular papers supported, when they feed the people largely on trash and partisan lies? Why are not these papers if patriotic and loyal to America, sounding the alarm? Had Americans better learn why?

Here are the seven plagues. Plagues to be mastered as much as cholera. I give them in order as given by an able patriot.

1. Immigration
2. Romanism.
3. Mormonism.
4. Intemperance.
5. Socialism.
6. Wealth.
7. The City.

Need a woman remind the men of America, that in these seven perils, we have legions of devils. Old theology or new, higher criticism, sectarian controversy, what are all these compared to the seven plagues? Why are they here? Why do they grow stronger? Whose fault is it? Have those things, called Democrats and Republicans, got any responsibility in this matter? Or are they mere machines? What ails our men, when so many are silent?

The south calls for immigrants, but large portions of America have found them not an unmixed blessing. It better sift them, yes even strain them, judging from the condition of the states which have received a deluge of foreign refuse and crime. Again, Romanism, may not be felt much in the south, but it is here, and were Protesants doing their duty they would find it out. Is it cowardice, apathy or what on the part of Americans that the present dangers threat-

ens the Na ion, you'll pl ase allow me to spell Nation with a big N, and Protestant with a capital, also, it is a matter of conscience, as it is also, to spell queen and pope with a small letter.

Dare any intelligent Christian or patriot affirm that the American voter has done his duty? If so, let us have his name in print. Let us see what that man is like. Dare these voters say that America's present strait is not due to partisan politics? Is Democracy fit to survive unless men put principle and patrotism before party?

Is Republicanism fit to live, unless men put God and country before a name?

Again these monsters that threaten America, can only be slain with ballots and I am told the Protestant church, has voters enough to hold the ballance of power and that no measure or party could succeed were the Protestant ballots turned against it. Rome threatens with fire and sword as soon as she is strong enough and the time is nearer than most people think. Her attitude is as traitorous as that of the liquor traffic and Mormonism, yet most men seem to be concerned only about their party and so many professed Christians are down in the mire on their knees to their party god, that the Protestant arm of this Nation lies paralyzed —Is not country more than party? Why are not men as quick to use their ballots against their common enemies as in years gone by they were their bullets upon each other when a divided nation was the result of a divided vision.

Do men read the treasonable utterances of Rome, Mormonism and Rum and then coolly go to sleep? Do they forget that to sleep means to be a Roman Catholic ——? Do they forget the horrible oaths of the men in orders? In short is America to be America or an Europeanized perdition?

All of these curses have caused blood shed, as every man knows who reads history, and blood shed, here in America too, and all are more aggressive and more defiant than ever, and how long before north and south, east and west are to make up and join hands against these perils? Yes and cast ballots? After answering all these questions then to rest your brains, see if you can dream out why American women should be moral queens but political imbciles.

Duty.

Duty, only a little word but what a multitude of things are included in this one word, the truest wisdom is found in the obedience of life to God's law. Pleasure, wealth, honor, power or position, may add to man's earthly happiness, but nothing but living up to the standard of God's will can develop true happiness to human life. But in the first place we fail to do our duty to our maker by our disobedience to his laws When we enter our name upon the church book we feel that God for Christ sake hath forgiven our sins, and we mean to live a godly life and the outside world looks upon us as Christians, well so we are or ought to be; why is it then that thereare so many cold, careless, and inactive Christians in the church? the church is not a place for idlers. God does not want idlers in his vineyard. "Go ye also into the vineyard and whatsoever is right I will give you, Matthew 20:4; nor will we find when we get to heaven any idlers there. The prayer of every Christian should be "Lord what will thou have me to do" but it looks as though there are some in the church that are trying to see how little there is for them to do, they pay nothing to their church assessment and little or nothing to the pastor's salary, we would hate to see our church go up to conference behind with its mission, the pastor has to live, and the Bible says he is to live by the gospel. "Even so hath the Lord ordained that they which preach the gospel shall live by the gospel," 1st. Corinthians 9:14; this money is all to be paid and if it is a duty for one member to pay why not a duty for all to help shoulder the burden then how easy it would be to carry When we enter upon the Christian life we enter a life of duty and a life of work. "There's a work for me and a work for you something for each one of us to do" you cannot do my work, neither can I do your work. God requires each one to do his own work, "to every man his work," Mark 13:34. He has given us talents some five some two and some one, if only one let us not hide it but try to improve it. There are some Christians that are very still about their religion, "There are lonely hearts to cherish, there are weary souls who perish" our religion has not done much for us if it does not cause us to have a sympathy for the unconverted, he which converteth a from the error of his ways shall sinner save a soul from death and shall hide a multitude of sins, James 5:20; we are not to live for ourselves alone if we would be happy we should try to make others happy and what better way is there than to point them to Jesus for the soul that is without Christ cannot be happy.

Now will I tell to sinners round, what a dear Saviour I have found, and point to his redeeming blood and say behold the Lamb of God. A Christian should be duteous, learn one's attitude toward his duties and you have an accurate point of view from which to measure him as a Christian. Next comes our duty towards the Sunday school. Ask the church if they must have the Sunday school, oh yes, it will not do to let it stop but who is to support it when the church members take such little interest in it, notice the young men when they go to church standing around the church laughing and talking, how much better would it look on their part as church members to go in the church, in the Sunday school, and invite all others kindly to go with them and there both old and young read and study God's holy Word together. The young people should be the life of the Sunday school and yet they say they cannot attend it regular, they want to go some where else or to preaching at other churches; well my young freuds that is all very good if you go for the good of preaching, perhaps your superintendent would like to do the same but duty compels him to go to the Sunday school and he feels it his duty to go but remember that your vote helped to place him there and will you compel him to go there Sabbath after Sabbath to perform his duties while you neglect to do yours. Oh my young friends duty comes before pleasure besides the Sabbath is not a day for pleasure. God holds us accountable for the way we spend the Sabbath Rejoice oh young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes, but, know that for all these things God will bring thee unto judgment. Eccl. 11: 9. The young people should not only be the life of the Sunday school but they should be the life of the church; the older ones are fast passing away one by one, soon the burden will fall on their shoulders and the responsibility will be great, next it is a duty for every family that is a member of the church to take their church paper and yet I find there are numbers of families that belongs to the Christian church that do not take the CHRISTIAN SUN. We know what our own church is doing but how are we to know what other churches are doing if we do not take the church paper. I am glad to see such an improvement in the SUN. Dr. Maples' sermons are grand. When I read the one of June the 8th it reminded me of an excellent sermon that I heard a good preacher preach, from that one word "Love." There are Professor Atkinson's letters, they are interesting, they show to us what a different state of affairs there are where he is to what there are here. Professor Scholz's pieces are also interesting, and how much better the paper could be made if each one would do their duty in subscribing for it, and getting others to do the same. If a smile we can renew, as our journey we persue, and the good that we all could do if we only would do our duty. May God help us all to see our duty and give us ready hands and willing hearts to do it.

A SUBSCRIBER.

The Two Minds.

1 John 2:8. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

After God created this world, he then made man and man being a subject to sin, fell by transgression of the law. But "this law" was not written that was given to Adam. It was verbal, Saying, "in the day that thou eatest thereof, (Meaning the forbiden fruit) thou shalt surely die." Just there my brethren we find that by the first transgression, even by our Father Adam, that man then obtained a double mind. A mind to know both good and evil Before the transgression, man knew nothing but the good thoughts. Afterwards, he obtained the evil. Of which minds are known as Spirituai and Carnal. Paul in speaking of these two minds says in Romans 8:6 For to be carnally minded is death; but to be spiritually minded is life and peace. And we find mem laboring under both carnal and spiritual, and no man is laborong under both at the same time. How long, oh how long did Israel labor under this carnal standpoint. We are told they toiled under it for four thousand years, even till Jesus the beloved Son of God made his appearance on the earth. And not only they but we. We find in 1 John 3:8. Speaking as to what purpose Christ came, reading thus, "For this purpose the Son of God was manifed, that he might destroy the works of the devil." What did man possess, that Christ should destroy? Was it the soul of man? No, it was that part that the devil gave to man in the garden of Eden, which is the carnal mind. Romans 8:7. Because the carnal mind is enmity against God for it is not subject to the law of God, neither indeed can be. Because one mind leads to death and damnation, and the other leads to joy and eternal happiness. Did, I say that men possessed a double mind? Yes And we all yet have a double mind as to the knowledge of sin, but by the light we now have in Christ by regeneration, the disposition to sin is all gone. And that is

what is meant by Christ destroying the works of the devil. "Thank God, for a change from darkness to light through our blessed Savior." "Behold the old things are passed away, and and all things are become new." When Abel offered up a lamb as an offering to God, it was only a temporal light in darkness introducing this great light which Christ brought into the world. Moses in lifting up the serpent in the wilderness, merely introduced Christ being offered up for sin; John the Baptist was only a smaller light introducing a greater, of which light, the beloved Apostle John being inspired, and wrote unto us this new commandment. Realizing the old manner of worship before Christ, as being a worship in darkness. Christ came as that true light and told the world that he was the light of the world and we are told that in him is no darkness "Glory be to God in the highest, for the light we now have in Christ Jesus," for it drives all the dark fears away, and makes us feel that heavens glorious rays are shooting forth their light upon us. After realizing of this precious light here in this life. It is "then nothing to be compared with the light being in the presence of our dear Savior." For I have often thought, that if a man could but catch one small glimpse upon the great shining throne of heaven, while in this life he then could be able to proclaim to all, the true meaning of this great light. "Glorious thought," that heaven is lighted up with the glory of God. There is no darkness there. "Why?" because the true light, even Christ is there, and I think appears as the morning sun of heaven There are larger and lesser ones." "Why should they vary as to brightness." Because Christ taught us so while on earth. "The greater your cross the brighter your crown." "Why is this." Because it takes endurance to the end, "end of what?" "Life" "Christ taught this." He that endureth to the end the same shall be saved "Endureth what?" Persecutions for Christ sake. Overcoming all that pertains to the flesh. And they that overcometh all these and walk humbly before God, are promised to be the greatest in the kingdom of heaven. And not only the greatest, but shall have a brighter crown. Looking through all this we are made to rejoice and cry aloud. "Praise God," for endurance, for I know "my crown will be bright and shining with the sunlight of glory." I have often imagined myself standing beside my blessed Saviour and he placing a victorious crown of glory upon my head. "All glory be to God, for such a crown that will outshine the glittering sun." We have taken spiritual wings of glory and have flown away to Jesus. "Oh my heart has been so full, since we parted this life." Thank God, I can now imagine myself in their presence. "Then I shall know that darkness is past and the true light now shineth."

J. W. Fuquay.

June 9, 1893.

LITERARY NOTES.

AN INVESTMENT THAT WILL PAY.

A Chinese baby is really the funniest looking little tot that can be imagined, and we have never seen such a lifelike portrait of one as that published in the July number of Demorest's Family Magazine, which contains "The Oriental Legation at Washington." And this highly interesting article is further embellished with other curious and beautiful portraits and views from the several Oriental Legations. "The Story of the Millennium" grows in interest. The July number would not be complete without something about fireworks, and the bill is filled by telling with pen and brush just how they are made. All these attracttons under one cover sell for 20 cents. Published by W. Jennings Demorest, 15 East 14th St., New York.

"Josiah Allen's Wife" has visited Chicago, and will give the results of her observations in a book entitled "Samantha at the world's fair," the early publication of which is annouced by Funk & Wagnalls Company. There can be no doubt that the impressions of the unsophisticated but irrepressible Samantha in regard to Christopher Columbus and his nineteenth century admirers will be exceedingly rich reading. Samantha went to Chicago with authority to tender the freedom of Jonesville to the Duke of Veragua, but why he has not seen fit to accept doth not yet appear. Possibly Josiah can explain on the ground that his too fastidious spouse wouldn't allow him to arrange a bull-fight in the back meadow for the duke's entertainment. Chicago presents a large field for Samantha's genius to caper in. Her encounters with the Infanta, Mayor Harrison, Paderewski, and other "features" of the fair are most laughable. Her trip through the midway plaisance, and her comments on the sedan chairs, the gondolas, the cave of the cliffdwellers, the Eskimo village, etc, are sidesplitting. The volume, which will, of course, be illustrated, is to be issued in September, and will be a much-prized souvenir of the fair both by those who have been there and seen the sights described by the inimitable Samantha, and also for those who were not so fortunate.

THE COTTAGE HEARTH FOR JUNE.

The June number of the Cottage Hearth presents an unusually large number of bright stories. Zitella Cocke in the account of Them Twain handles her subject with great skill. One of the cleverest short stories of the mouth is that told by Maud Rittenhouse under the title of An Up-Hill Wooing. The departments are increasing in interest each month, and the practical hints and suggestions in the two under the change of Mrs. Marion A. McBride, cannot fail to commend them to every housekeeper (15 cts, a number. $1.50 a year. W. A. Wilde & Co., Boston.)

"From the Atlantic to the Pacific," a most interesting illustrated article by Joseph P. Reed, makes one of the attractions of the July New Peterson. "California Women in the World's Fair," by Minna V. Gaden, gives a series of well-written biographies accompanied by portraits. "Old Valenciennes China" is a most delightful article' with appropriate illustrations. Our readers should send for a sample copy of this ably conducted monthly. Address the Peterson Magazine Co., Philadelphia, Pa.

"The Edge of the Future" in McClure's Magazine for July will deal with a cool, refreshing topic suitable for the hot weather. Three eminent writers tell all about the great expeditions to the North Pole, which will be undertaken this summer—Nansen, Jackson and Peary's—and also Col. Gilder's expedition to locate the North magnetic pole.

FRANK LESLIES'S POPULAR MONTHLY FOR JULY

All the leading features of Frank Leslie's Popular Monthly for June possess timely and seasonable interest, in addition to their intrinsic attractiveness. Then there is an intimate personal sketch of the Infanta Eulalia, our royal Spanish visitor, by G Stanton Sickles, with a charming portrait reproduced from her favorite photograph.

Windsor, Va.

The comencement exercises of Miss Mai Bailey's school taught at Dr. J. J. Duck's took place Tuesday evening the 13th, of June, and was one of the largest and best we ever saw in the country. Much credit is due the principal the teacher the and scholars for the ample provisions and the splendid program which was rendered so well. Seats, in the ample yard, adorned with majestic oaks and beautiful ash, had been well arranged. The stand for the exercises was made attractive with beautiful lanterns and lovely flowers, and when the hour had come to commence, the salutatory address was made in the following brief way: "In behalf of the principal—the teacher, the patrons, and the pupils of this school I come before you tonight to welcome you, each one of you, to these commencement exercises under the rustling leaves of these lovely shade trees through which the stars in their nightly glory gleam, amid the lanterns which swing in verigated beauty all around us, sending soft light into pleasant anxious faces, and flashing eyes, and on this splendid mild summer night in June we come to greet and to welcome you. You who have come from the grand old country homes, where rural life is so much enjoyed we also give words of welcome. Some are here from town and village, and some from the beautiful populous city, you too will find a hearty welcome, and unlimited hospitality. From the constant work and study of the school room, teacher and pupils have come to entertain and refresh you. They have come to entertain you with music, speeches and songs, and after these are sung and said, to refresh you with ice cream and lemonade. The nice speeches and charming music we expect to hear, and all the exercises will give double enchantment to this occasion As the program is a long one, and full interest I will close this introduction by wishing you a pleasant time and a happy good night." Every one of the pupils did so well it is hard to distinguish, but I cannot forbear mentioning the names of Miss Lulian Duck and master Fabius Clements as acting well their part. Rev. W. L. Richards pastor of Windsor Baptist church was present, and presented prizes to a number of the children.

The 3rd, Sunday in June was Children's Day at Franklin. The children and all who took part in the exercises did well. The Baptist church kindly dispensed with its morning service, and its members and Sunday school attended the Christian church making one of the largest congregations ever seen there. At night of same day the congregation was good, and appeared to wait upon the service with increased interest. I have had much encouragement in my work at Franklin. The Lord is blessing us, and it is earnestly desired that still greater and grander blessings may be given, until every one who worships there shall have his abiding presence. The the church has recently had electric lights put in it. This addition was greatly needed, and highly appreciated. As the electric light is turned on the congregation may the light of Him who is the Light of the world flash upon it, until preacher, and hearers shall have more heavenly light.

Friday afternoon before the third Sunday in May I baptized seven member of Franklin church in black water river in the presence of many friends It was so pleasant to see there young Christians taking up the cross and following Jesus in his com-

mandments Several days were most delightfully spent in visiting the members of that church in calling upon the sick and aged, and in trying to do good in every way possible The quarterly conference was held at night and business of much importance to the church received attention. Among which was the electian of two more deacons. Bros. Jesse T. Harcom and B. D. Crocker were elected. On Sunday night before preaching they were ordained in the presence of the congregation. They are excellent men, and we pray that they may be a great help to the church, and that they may enjoy largely the blessings of the Lord. Monday night following that appointment the ladies church society met at Miss Alice Curry's home, and it had a most delightful and profitable time. The ladies of the church are working hard, and they are succeeding with their plans.

The summer has come to us again. The beautiful growing summer has come. The drifting clouds, the lightly falling dew refresh the growing fields and the green forest, until charmed with natures splendid, and wonderful development. Summer is th time for commencement exercises, after which students may rest for a time. Professional men, people of means and leisure can visit summer resorts, away from care and toil, but the news paper man has to work hard and long to get news and matter for them to read. We ought to appreciate fully the valuable and cheap services of editors and correspondents, and all in any way connected with the printing press. But O! it is so easy to sit back and criticise them for not giving better editions. Yes it is easy sometimes to think and talk, but when we come to do the thing which means action it has a different meaning and gives some of us a different feeling. It takes time, thought, capaicity and energy to write glowing, flowing beautiful articles and and papers If the writer, the editor, the scholar is well paid for his work, that, of itself, gives him greater inspiration and zest with which to labor. The world has many frothy articles, some of our dailies and weeklies and monthlies are crowded with them to an unhealthy extent. They are unhealthy intellectually, physically, and morally. Let us appreciate more than ever the work of our workmen, and if not as good as we desire let us still encourage them by our means and our words. When this is done if there is any chance for improvement, it will develop itself. Encouragement is a strong words, trong enough to lift men from the vale of depsondency and to elevate them to the highest point of success and honor. In the hottest weather of mid summer some one must shoulder the burdens and responsibilities of life, and carry them on, if possible to complete success. There will always be some idlers sitting or standing, looking, hoping, praying that failure will be the result of him who starts up the way to duty and honor. But when a passion for honorable success burns in the soul of man it fires his whole being with unfaltering energy to reach the goal.

J. T. Kicthen.

THE SUNDAY SCHOOL CONVENTION.

Program for the Twelfth Annual Session of the North Carolina and Virginia Christian Sunday School Convention.

Time:—July 18, 19. 20, 1893.
Place:—Union, Alamance Co., N. C.

TUESDAY, JULY 18.

11 a. m. Convention called to order. Religious Exercises, Opening hymn "All hail the power of Jesus Name," conducted by Rev. J. W. Wellons.

11:00. Enrollment of Ministers, Superintendents, and delegates The constitution requests the payment of two cents per member of school (averange attendance) on the enrollment of delegate.

12:00 m. Organization, election of officers.

12:15 p m Address of welcome, by Rev. W. C. Wicker, pastor of the church. Response.

1:00 p. m. Adjourn for dinner.

AFTERNOON SESSION.

2 p. m. Convention called to order. Reading of Reports from Schools The duty of the pastor towards the Sunday school, by Rev. J. W. Wellons,

3 p. m. Report of Executive Committee, Officers of Convention.

3:15 Report of Committee on Teaching; Com.—Prof Herbert Scholz, Rev. J. O. Atkinson, and D. J. Mood.

4 p. m. Address by Rev. S. B Klapp; subject, "Should not the Sunday School Convention have entire control of the Sunday School work within the bounds of Conference?"

4:30 "Should teachers in the Primary, Intermediate, and Adult departments instruct their pupils against the evils of intoxicating drink?" Address by Rev. J. W. Fuquay.

5 p. m. Announcements: Filling of vacances on Standing Committees: Adjourn.

SECOND DAY, JUNE 19.

9 a. m. Religious Exercises, conducted by Rev. P. T. Klapp.

9:15 Convention called to order. Address by Rev. J. A. Whiteman, subject "Has the Sunday School Convention been a success, if not, why not?"

9:35 Report of Committee on best methods of conducting Sunday Schools; Com.—Rev. C. C. Peel, Prof. E. L. Moffitt, and Bro. I W. Pritchard

10 a. m. "How to make the Sunday School interesting and inducive to the young people," by Bro. W. J. Graham.

10:15 "The Sunday School of today the church of the future," by Rev. P. T. Klapp.

10:40 Report of committee on Sunday School Literature; Com.—Revs. P. H. Fleming, J. U. Newman and Bro. S. M. Smith. Music.

11 a. m. Annual address by Rev. C. C. Peel

11:40 "Sunday School Missions," by Rev. T. W. Stroud.

11:55 "Missionary work in the School by Prof. Herbert Scholz.

12:10 p. m. "The desecration of the Christian Sabbath and how it effects Christian Work," Address by Rev. J. W. Holt.

12:30 p. m. "Why have a Sunday School Convention," by Rev W. G. Clements.

12:45 "The Sunday School and Political Economy" by Rev. J. O. Atkinson.

1 p. m. Adjourn for dinner.

AFTERNOON SESSION, 2ND DAY.

2 p. m. Convention called to order: Singing. "How to make the Sun School as interesting as possible to everybody," by Prof. S. A. Holleman.

2:20 Report of committee on Sunday School Music; Com —Profs. J. H Moring, W. A. Ellington, Miss Emma Harward

2:25 "What we owe our children, by Rev. J. U. Newman.

2:50 "Have women any right, according to the Bible, to be teachers in our Sunday School ?" by D. J Mood.

3:05 Report of committee on Sunday School Missions; Com.—Rev. J W. Holt, Bro. J. S. Long, Rev T. W. Stroud.

"The Responsibilities and Privileges of Teachers in the Sunday School," by Miss Annie Graham.

4:05 Miscellaneous business.

5 p. m. Adjourn.

THIRD DAY.

9 a. m. Religious Exercises by Rev. J. W. Ho t.

9:15 "Use of banners, reward cards, prizes, etc., in the Sunday School," by H. V. Simpson.

9:30 "Should there be a system of gradation in the Sunday School?" by J. M. Cook.

9:45 "Why not have Sunday School lectures occasionly by the prominent members of the School?" by H. C. Simpson.

10 a. m. "Why not establish a systematic course of reading in the Sunday School?" by Rev. C. C. Peel Music.

10:15 Is there any authority in Scripture or reason for the official recognition of children by the church? by Rev. J. W. Holt

10:30 Should children be encouraged to take total abstinence pledges? by Rev. T. W. Stroud.

10:45 The choir in the Sunday School, by Prof. J. H. Moring. How shall we get the adult classes to be more inquisitive concerning the Bible, by Rev. P. H. Fleming.

11 a m. The importance of early training, by Rev. W. C. Wicker.

11:15 The Sunday a Factor in civilization, by Rev. W S Long.

Shall we teach the Principles of the Christian church in our Sunday School—(a) Christ the only head of the church, by W. T. Herndon; (b) the name Christian to the exclusion of all party or sectarian names, by Rev. P. H. Fleming; (c) the Holy Bible a sufficient rule of faith and practice, by Rev. W. C. Wicker; (d) Christian character or vital piety the only test of fellowship, or membership by Prof. Herbert Scholz; (e) the right of private judgment and the liberty of conscience the privilege and duty of all, by Rev. J. U. Newman. Six minutes each.

How much study should be given to the lesson each day during the week, by J. T. Cobb.

What shall we do with those in the School who cannot read? by Rev. J. W. Fonville.

12 m. Adjourn for dinner.

AFTERNOON, THIRD DAY.

1 p. m. Convention called to order. Music.

How best to teach the Sunday school scholars; (a) the infant class, by Rev. J L. Foster. (b) Intermediate class, by J. S Long; (c) Adult class, by Rev. J. W. Wellons, 15 minutes each.

1:45 Miscellaneous business.

Farewell address.

The above program is subject to some additions. It is earnestly requested that all on the program be present and pepared on their respective subjects.

Jas L. Foster, Pres.
Jas M. Turner, Sec.

Important to Notice.

The N. C. and Va. Sunday school Convention meets with the church at Union Alamance county July 18th, '93.

Delegates coming by railroad will come to Burlington, N. C.

Those from the Western part of conference will come on the mail which arrives at Burlington near eleven o'clock, and remain in Burlington until evening, those coming from the East will come up on the evening mail which arrives at Burlington about 6:45 o'clock. Then all the delegates and ministers will come out to the community together.

All delegates, ministers, and visitors who expect to attend will please notify me at Elon College a week before the convention, stating how they will come so that homes may be arranged and conveyances may be provided to bring them over.

Let everybody come and welcome.

Respectfully,
W. C Wicker, pastor.

The Christian Sun.

THURSDAY, JUNE 29, 1893.

REV. W. C. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER

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THE CHRISTIAN SUN,
RALEIGH, N. C.

EDITORIAL NOTES.

Your attention is directed to Bro J T. Kitchen's Windsor Letter. Read it. He speaks no idle words.

The thanks of the SUN office are due Prof. Herbert Scholz for the valuable aid given the paper in the effort to make it a first class religious journal.

The catalogue of Holly Springs Masonic Institute has just been issued from this office. It will compare favorably with the work of any office.

The Confederate War Journal is a new monthly that will interest every southern person and those of the north as well. It is published at New York, and Lexington Ky, $100 per year

A note of the 22, from Rev. D. A. Long, D. D, says: "Just closed one of the best commencements ever known at Antioch. All difficulties amicably adjusted. The outlook for next year the best in eleven years."

It is the opinion of the writer that the Va. Valley S. S. Convention made a sad mistake when it voted to use the International lessons to the exclusion of the Bible; as will be seen by the report of its 2nd session last week. It is all right to use the lessons but *do not rule the Bible out* of the Sunday schools. If more Bible was taught in the schools more good would be done. And don't forget that the Bible is our discipline—rule of faith and practice—and that to deny it a place in our Sunday schools is not calculated to instil into the minds and hearts of the pupils that reverence and love for God's Holy Word which the Christian church has been so earnestly striving to accomplish for near a century.

Dr. Summerbell, who has an article in this week's issue on the union of Christian denominations, is himself an unusual illustration of the principle which he supports He is in active membership at one and the same time in two denominations, whose polities vary just enough to make the relation possible. He is a member of the New York Eastern Convention of the Christian church He is Secretary for Education of the same Convention and Professor of Pastoral Theology in the Christian Biblical School at Stanfordville, N. Y, and president of the Christian Correspondent College. At the same time he is connected with the Free Baptist body, being a member of the Main Street Church in Lewiston, of which he is pastor. It was expressly covenanted when he took this position that it should not interfere with the general educational work of the Christian Connection. We believe that this situation has not called for unfavorable criticism, and the chief embarrassment comes, we presume, from the fact that he is summoned to attend more conventions than would be the case were he associated with but one denomination. —*Independent*

A Spirit of Union.

We are informed that recently in a place in the western part of N. C. the union of denominations seemed very harmonious A Presbyterian Pastor was conducting revival services in a Methodist church with the assistance of an Episcopal evangilist and a Baptist singer. Behold how pleasant for brethren to dwell together.

What will be the Result.

The liquor dealers state association met last week in the City of Raleigh N. C.; and the State Chronicle says: "It is one of the most important conventions of business men called to order in the Metropolitan Hall" All collective bodies of men are important either to the elevation and betterment of men, or to the advantage of sin and degradation of the human family. And what sane man will undertake to say that this liquor dealers association is for the elevation and betterment of men?

One speaker said, It must be the great aim of the association to elevate the liquor business to the highest plain of fair and honest dealing" If he meant what he said, he has undertaken an impossibility. O, thou sinful association, take to thee much soft soap, and wash thee until thou dost lather and foam but thou cans not make thy business righteous.

We enter a protest against its long name. It includes too much. The liquor dealers, distillers and grape growers' association of North Carolina. What a name? We thing it an insult to many of the grape growers in the state; for some of the best temperance men in the state are grape growers; and to undertake to associate these good men with a whiskey band, is too bad. But you know the devil always tries to use some good men to sugar coat his iniquitous pills of sin.

We notice that Mr. Sol Bear was made president. Well, we think if there is an animal in the work suitable for a liquor dealers association, surely it must be a bear:

But what will be the result of this meeting? We know that God often over rules the works of the devil to the good of the righteous; and we hope it may be so in this case.

Bros. Holland and Mood.

1. Rev. R H. Holland insists that I have admitted that the women did preach in Apostolic times I supposed that he made the charge based on the fact that I admitted that *then* as *now*, there were women who wished to preach, but that Paul forbade them, but he says it was based on the fact that I admitted that Philip had four daughters who did prophesy. I did admit that, but at once stated that to *prophesy* was not to *preach*, and cited as my authority Paul who said that Christ gave some apostles; and some prophets; and some evangelist; and some pastors and teachers. With Paul the office of a prophet was one thing, while that of a pastor and teacher was quite another. Bro H. quotes Webster, but I think Paul knew more about officers in the church in a moment than Webster ever knew, so I prefer to stand by Paul. If Bro. H really desires to be fair and seek only the meaning of the Bible, as to the right of women to preach I cannot see why he should *try to make me say what I did not say*, but, if it will help him any to do so, I hereby give him the right to misrepresent me all he wishes—so far as I have any power to give him such right. Bro H makes several thrusts at me personally, saying that he has promised to handle me tenderly. I was not aware that I was up to be handled at all—I supposed it was "the right of women to preach" that was to be discussed. But if it be me, instead. I am sure it is very kind in him to handle me tenderly, yet I wish to assure him that I find no need to leave my subject and take him up personally. He thinks Paul in 1 Tim. 2:12 alludes to man only as husband of the woman. Then what does he mean in 1 Cor 14:34 35? Please do not dodge the issue, but I do not wish to reopen the discussion I am sorry that Bro H. has lost his temper to such an extent as to induce him to allude to some in this discussion as "fools," as "none so blind as those who will not see," etc. That may sound all right to Bro Hollands' ears, but somehow it sounds unbrotherly to me. I think the world might be expected to talk that way, but we as disciples of the meek and loving Savior, ought not to be so harsh, and especially when we are simply searching for the truth. But Bro. H. is very bold in his statements I mention two: 1. He says that *prophesy* means *preach*, and that I know it. Why Bro. Holland, do you mean to say that I knowingly made a false statement? 2. Again you say: "I (Holland) said women preached, as the Bible states, and every intelligent minister of any and every denomination knows it."

That is pretty hard. I Will leave my poor self out just for argument's sake admit that I have very little intelligence—but what of the Rev J. L. M. Curry, D. D., LL. D., and Rev. Moses D. Hoge, D D, and Rev. J. B. Hawthorne, D. D, and Bishop Whittle and hundreds I might name were it necessary Have they no intelligence? Will Bro. Holland affirm it? I sincerely hope that Bro. H will not repeat these harsh things, if for no other reason than that the cause of christ be not charged with the spirit of bitterness. We be followers of the Meek One and, as such, let us lovingly and sincerely imitate our great Examplar.

2. As to Bro. Mood I am glad Bro. Mood is so wise, even if it does make me feel small to have him pronounce my ideas worthless and erroneous in the time it would take for the twinkling of an eye. That is one way to do it, Bro. Mood rely on self and annihilate your opponents by simply declaring them wrong. You seem so sure that I am wrong it strikes me as quite a hopeless task to get you to see things from my standpoint.

You make much of my use of the word *pulpit*. If I had known what a linguist I had met, I might have taken the pains to say that by the pulpit I only meant to indicate the teacher's seat or stand of authority as a teacher, and in that—the true sense I guess all will admit that Jesus taught and preached in a pulpit.

Now since you have so quickly disposed of all my explanations of facts in this discussion, permit me to ask for your explanations. You have rejected mine. Surely you do you not mean to leave us here in the dark. That will not do, and therefore I want to ask you to help me a little by explaining a few things:

1. Why was it that under the Jewish dispensation no woman was ever made a priest?—so far as the Bible or history informs us.

2. Why did Christ not permit a woman to be one of the twelve?

3. Why was it that a woman did not preach on the day of pentecost—since your side claims that Joel said she should do so?

4. Why was it that lots were not cast for women when Judas' place

was to be filled in the apostolic body?

5. How do you harmonize Paul's statement in forbiding women to speak in the church—1 Cor. 14:34 35—with your views in favor of their preaching?

Now, let us come down to business You asked me to help you I did the best I could to do so, but you refused all of my help—threw it aside lightly as nothing now let us have some help from your side.

Faithfully yours,
J P. Barrett.

Norfolk, Va.

REGRETS.

Dear Bro Barrett, it pains me for you to make a laughing stock of my ignorance; and the stinging sarcasm is unworthy a man of your ability; and then everybody knows that sarcasm is not argument. In the first place I asserted my ignorance and asked for light. You stated a fact, viz.: That *didaskein* was the Greek word translated "to teach" in 1 Tim. 2:12, and meant "to teach or speak in a public assembly." With that fact in hand I looked the thing up for myself and found you had given me a half of the fact. I found, that *didaskein* was the infinitive form of the Greek verb *didasko* and meant "to teach, to instruct, to inform."

"Wise." Indeed, Bro. Barrett, if you will read a little more carefully you will see that no claim whatever has been made by me to wisdom. In fact I am so ignorant that I cannot see the difference in the principle between teaching one or a half dozen and teaching hundreds; between teaching a Sunday school class and teaching a congregation from the pulpit; and between the pulpit as in your definition above and the seat of the Sunday school teacher; I have been unable to find where Paul makes a distinction and allows women to teach in Sunday school *he commands utter silence.*

You speak very glibly about *my* side of the question. *I* have taken *no side* as yet on this question, in the Sun, am just trying to get at the *truth*; therefore I have nothing to explain while *you* have a very delicate question to settle. Now Bro. Barrett, please leave all sarcasm out and get at the facts in the question

I have been reading a little of the history of Greece and in the light of what I learn there, have come to the conclusion that for a man to say unqualifiedly that Paul's command to the Corinthian church, 1 Cor. 14:34-35, applies to womankind, is to place our educated, pure, Christian women on a plane with those debauched and foul harlots and the uneducated and insipid women of Greece, and consequently is the grossest insult that man can place on a noble woman. Am I right Bro. Barrett?

You seem to think I am not sincere, but my dear brother I am terribly in earnest. I want light and I want it so that there is no shadow of doubt. I ask of you only what you demand of others. I want you to give me light, with book, chapter and verse, as your authority for making a distinction and claiming Paul allows a woman to teach in one service and forbids in another of the same nature And I will reject, as I would a falsehood, a distorted fact.

Yours truly,
D. J. Mood.

The Misfortunes of Job.

NUMBER 4.

It has always been a very perplexing question to the writer, why God allowed Satan to visit so many afflictions upon Job. According to the Almighty's own statement, there was not another such a man in all the country. He was an upright man: he did what he thought was right. According to his own assertions found in different parts of the book of Job, he fed the hungry, clothed the naked, administered to the sick, cared for the widow and the orphan, provided diligently for his own household, and offered sacrifices to God for the remission of his family's sins What more could Job have done to show his fidelity to God? Was he deficient in righteousness? It seems to us that he was doing all he could to serve God faithfully, and if such were the case, then, why was Job allowed to be persecuted. Does God punish people for doing good? Does he allow his own saints to be harrassed and tormented by Satan and his followers when they have done nothing to merit such treatment?

There are several reasons which men have assigned for Job's being so cruelly persecuted. They are as follows: (1). Satan did not believe there was any man living so good that he would not sin under sufficient provocation, and God made an example of Job to prove to Satan that the human family was not thus depraved. (2), God desired to chasten Job that he might be made a better man. (3). God desired to make an example of Job showing to the people of future ages what a mortal man could endure and still retain his faith and his integrity. 4. While Job was a righteous man compared with the standard of righteousness in his age, still there were some requisites necessary to the true love of God which Job did not have, and God used this means to bring him into a more abundant knowledge of him who rules the world. There may be some other reasons assigned but these are the chief ones.

Now in order to satisfy ourselves on the subject as best we can, let us take up each of the above stated reasons separately and see if any or all of them are valid.

Satan did not believe there was any man living so good that he would not sin under certain provocation, and God made an example of Job to prove to Satan that the human family was not thus depraved.

On thinking about this reason we inquire is there a similar case on record, or is this the only one? Is there an incident recorded in the Bible setting forth the idea that God allows the just and good to suffer in order to show wicked people how good and noble and true and faithful the people of God are. If there is such an incident recorded we would be very glad for some one to cite it. The trial of Abraham's faith is not similar because it involved a voluntary act on the part of Abraham The case of the Christians who were persecuted in the most cruel manner is not similar, they could have saved themselves by clinging to the world if they had chosen But here is a man who had no say in the matter He did not chose to lose everything he had, and have his life made a burden by a horrid disease. It come upon him without his consent and there was no voluntary act of his own involved. Now if there can be found no similar incident on record, this of itself suggests a strong probability that the reason is incorrect. It would not have been entirely satisfactory to Satan to have stopped with one human being, he would have wanted stronger proof that some men were irresistible to his temptations than the mere repulsion by one man.

Again, does God allow such misery to be laid upon those who trust and serve him? Does not the Bible plainly teach that the righteous shall flourish as the bay-tree and that he shall see happiness all his life? Does God return evil for the good service of his people? Such would not seem plausible, and besides, it would be lowering our idea of the perfection of our divine creator

Furthermore, was not Satan once an angel of heaven? Is he not a spirit just as all other angels? Does he not understand the human family sufficiently to know what characters he can manage, and what he cannot? Satan does not need to have proof of the strength of God, or of his works He understands them: he admires them, and he hates the Almighty because He occupies the throne of heaven. It is true the dialogue between him and God seems to indicate that Satan was ignorant of Job's character. This may have been true, or it may not. Satan may have desired to persecute Job through some terrible spite he had against him: and he may have taken this opportunity when in God's presence to work out his feelings concerning him. We are compelled to think, however that God had some other purpose than to gratify Satan in placing Job in his hands The next reason we will amplify in the next paper

Herbert Scholz.

Catalogues.

Send for catalogues of Elon College Friends everywhere are requested to send me the names and addresses of persons having children to educate. Send names without reference to creed, party or section. Our doors stand open to all seeking light and truth.

W. S Long, Pres.

A Valuable Gift,

Rev. H Y. Rush of West Milton, Ohio, gave 108 volumns to the library of Elon College recently. This was a liberal and valuable gift and the friends of the college return their sincere thanks to our beloved brother for his generous offering.

About the same time we found at the depot a nice pulpit for our chapel, a present from S. L. Adams of Durham, N C. We extend hearty thanks to Bro. Adams Now when our opera chairs are placed in the chapel, as we have engaged them, we will have a magnificent one indeed. Come to the opening Aug. 31, 1893 and see it.

W. S. Long.

Elon College, June 26, 1893.

Elon College Vacation Notes.

It is almost impossible to realize that nearly one month of our vacation has glided rapidly by, and is now numbered among the things of the past.

It has been said that "nothing so shortens retrospect as monotony," which may be the reason why the time seems so short; as our little village has been very quiet since the departure of the students.

We have nevertheless enjoyed the quiet rest, after ten months of regular work in the class room. We trust that all connected with the College are enjoying their vacation to the fullest extent, and that we may have the pleasure of welcoming each and every one of them back to Elon in the Fall

Your correspondent would like to inquire when the Summer school of music will be held. Several of the students, whose homes are quite distant, have expressed a desire to attend, and we suggest, that if the time has not been appointed, that the last of August will be a suitable time. Then the students could come earlier, and attend the school of Music, and be here at the opening of the Fall term Aug 31st, without addition expense.

Our Sunday school, though comparatively small, is in a flourishing condition under the management of our efficient Superintendent, Mr. John M Cook. We have three classes.

Prof. Holleman is attending the Teachers Assembly at Morehead City this week Prof. Newman is traveling in the interest of the college. He will canvass different parts of the State.

A. F. M.

THE CHILDREN'S CORNER

Mrs. Wasp and Mrs. Bee.

Said Mrs. Wasp to Mrs. Bee,
"Will you a favor do me?
There's something I can't understand;
Please, ma'am, explain it to me.

"Why do men build for you a house,
And coax you to go in it,
While me, your cousin, they'll not let
Stay near them for a minute?

"I have a sting, I do confess,
And should not like to lose it;
But so have you, and when you're vexed
I'm very sure you use it."

"Well," said the Bee, 'to you, no doubt,
It does seems rather funny;
But people soon forget the stings
Of those who give them honey."

—*Selected.*

MY DEAR CHILDREN:—

Today we have two nice, letters, one from John and one from Lula. I only wish there were many more of them. I think that by the time the next SUN comes out we will have a Corner full.

Cordially yours,
UNCLE TANGLE.

ELAMS, N. C., June 21, 1893.

DEAR UNCLE TANGLE:—I have seen so few letters in the Corner for several weeks so I will try to write to you and the cousins. Hope all are well; I am, but very lonely since my school closed. I go to Sunday school every Sunday and enjoy it very much. I hope all the cousins go and have a nice time. Enclosed find five cents for the Corner. Hope all the cousins will writeoften as I enjoy the letters very much. With much love to you and all the cousins I remain

Your little niece
LULA B. FLOYD.

EAST DURHAM, N. C., June 26, 1893

DEAR UNCLE TANGLE:—I will, for the first time, try to write you a short letter. I am a small boy eleven years old. I go to school every day, Miss Annie C. Smith is my teacher. I go to Sunday school every Sunday at Carr M. E. church, Rev. J J. Johnson is our pastor. If my letter don't find its way to the waste basket will write again. Enclosed find half dime. Much love to the cousins

Yours truly,
JOHN B KELLY.

The Superintendent's Dream.

There had been a very noisy ten minutes in the Sunday-school room, for two small boys were carrying around the baskets, and every child was noisily hunting up and depositing pennies, nickels and dimes.

It was missionary Sunday, and, after the two small boys, in short knee-trousers (very short ones), had climbed up to the superintendent's desk, and handed him the baskets, the noise suddenly ceased, and every eye was fastened on the baskets—the school was waiting to hear how much it all counted up.

But Mr. Ramsay seemed to be in a sort of a daze. What made him sit and look into the top basket in that dreamy way without speaking?

"Children," he said, suddenly, shaking off his sleepy look, "a curious thing has happened to me while Frank and Phil were going around; I, ve had a dream; no, I haven't been asleep, so you needn't laugh, but I' ve had a dream. I dreamed that our blessed Saviour was standing by me when the baskets were brought up, and, as I looked into them, I was surprised to see how few bright, wellrounded pieces of money were there. 'Lord,' I said, 'I do not know why this is,' 'I will tell you,' said the Lord 'when any one puts in a piece of money because he thinks his neighbor is looking at him, or because somebody gave it to him to put in; or if he gives five cents when he ought to give ten, or for any reason except because he loves Me and wants to serve Me, that takes from the value of his money, and when it reaches me it looks as you see it.'

" 'But, Lord,' I faltered; 'there are some bright pieces.'

" 'Look again,' He said to me, smiling. I looked, and there in the basket lay a little copper cent; I knew it was a copper cent because it said so on its face; but I had never seen a diamond half so bright; it glittered, it sparkled, it shone, and even the Lord seemed to look with pleasure on it. 'This,' He said to me, 'was given by a little one who never had a cent of her own before. This is the first time she had ever had a dress decent enough to appear among your scholars, but she has learned to love Me, and she has now given Me her whole treasure, and I love her, and she is loved in heaven'."

The superintendent ceased speaking, and there was perfect silence; many eyes were cast down, as if many little givers were wondering how their pennies had appeared If your eyes are sharp as mine, you might have seen one little face lighted up with a strange look of questioning joy, as if she knew something about the bright penny. She was a new scholar, and wore an old dress, evidently made for somebody else.

Then the superintendent said softly:

"Let us finish our services by singing hymn 184, 'I Gave My Life for Thee!' " But the school forgot to ask, and the superintendent to tell, and so they never knew just how many dollars and cents they had gathered that day. —E. P A, *in the Presbyterian.*

Program E. Va. Christian Sunday School Convention.

PLACE.—Antioch, Isle of Wight Co., Va.

TIME —JULY 19, 20, 21.

10 a. m. Call to order—roll call, election of officers.

10:30 a. m. Annual Address by Dr. J. P. Barrett. Music.

11:15 a. m. Miscellaneous business.

12 m. Dinner.

1:30 p. m. Origin and History of the Sunday school, by Rev. Roger Charnock.

2 p. m. Sunday school Discipline, by Revs. M. W. Butler and M. L. Hurley. Music.

2:30 How to keep Adults Interested in the Sunday school, by Revs J. W. Barrett and R D. H. Demarest.

3 p. m. How to interest old people in the Sunday school, by Revs. Jno. T. Kitchen and R. H. Holland.

SECOND DAY

10: a. m. Roll call and Reading of Minutes.

10:20 a. m. Miscellaneous Business. Music.

10:45 a. m. The Sunday school an Auxiliary to the church, by Ira Connelly and Rev. W. J. Laine

11:15 a m How to raise money in the Sunday school, by Revs. R H Peel and J W Rawls.

12 m Dinner.

1:30 p m Sunday school Discouragements, by D. J. Bowden.

1:45 p m Sunday school Encouragements, by Rev. H H Butler. Music.

2 p m Report of committees and Miscellaneous Business.

THIRD DAY.

10 a m Roll call and reading of the minutes.

10:20 a m Religious Exercises conducted by Rev. W W Staley, D D

11:20 a m Duty of Pastor to the Sunday school, by Rev M W Butler and Dr T E Bland.

Dinner

1:30 p m The Sunday school as an Educator, by Judge J F West and Rev Jno T Kitchen. Music.

2:15 p m How to Teach in the Sunday school by Drs. W W Staley and C J Jones.

We trust that all on the program will attend prepared to discuss their subjects, if possible. Let no school fail to be represented. Ministers, Licentiates, Ministerial students, Superintendents and Assistant Superintendents are members of the Convention. Each school of 30 members and less is entitled to one delegate, and one additional for every 20 members, provided that no school shall have more than eight delegates.

D J. BOWDEN Pres.
N. G. NEWMAN Sec.

Died.

At her husband's residence near Providence church, Norfolk Co, Va., June 20, 1893, after long weeks and months of suffering, Mrs. Sarah E. Wright, in the 40th year of her age

She had long been a member of the church, and a follower of Christ, and died very happy. She leaves husband and children and many friends to mourn her loss May her memory never perish in the hearts of those near and dear to the departed one Funeral services near Providence church by J. P. BARRETT

Mrs. C. Fisher
Of Baltimore.

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Severe Pain and Stiffness

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"I am not only willing, but anxious to recommend Hood's Sarsaparilla. I was taken with severe pain and stiffness in my limbs; at times being hardly able to walk. I consulted a physician, who pronounced my trouble sciatic rheumatism. Notwithstanding I took medicine, I became worse instead of better. I had read so much of Hood's Sarsaparilla's wonderful cures that I concluded to give it a fair trial. When I was taking the first bottle I could feel a change for the better; my appetite increased and my limbs became less stiff. I have now taken four bottles and am happy to say I can work as well as ever I could before. I recommended to my cousin, who has received equally good effects from it. I cannot speak too highly of Hood's Sarsaparilla. MRS. CLARA FISHER, N. E. cor. Caroline and McElderry Sts., Baltimore, Md.

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Be sure to get Hood's.

HOOD'S PILLS are hand made, and perfect in proportion and appearance. 25c. per box.

A Lesson for Housekeepers.

WRITER IN GOLDEN DAYS.

It was convincing, as the reader may soon know. Although some other articles of furniture were concerned, the main influence was exerted by the rocking chair, and so I give it the place of honor.

A young Swedish girl was seeking employment. She had been helping to make dresses in a cheap shop, where the sedentary life and close rooms were making her ill, body and mind She was a natural cook and home-keeper, and therefore she had determined to find some position as housemaid.

One day among the "Wanteds" of a newspaper column she noticed two items that at once sent her simple, country-bred mind out on wanderings among flowers and birds and sunshine, until they quite obscured the calico, needles, and thread with which she worked; and the lessening light of that very evening found her walking swiftly toward 1810 and 1812 Oak Avenue, in the suburbs of one of our thriving cities.

The large yards, with sometimes a cow shed and chicken-house in the rear, looked homelike and pleasant to her. She knew well how to milk, and felt that if that work were required of her she would much rather do it than to prick her fingers over any more stitching.

She reached the first house, 1810. Timidly she told her errand. References? She had none, for she had never done housework in this country; but she gave the name of the shop at which she worked, and stated that she had been there for three years.

She was told the nature of the work required, and was shown the kitchen that would be the scene of a large share of her labors. The room was rather small and decidedly gloomy. The one window looked out toward the north. There were two tables, both bare and unpainted, used, evidently, for whatever the various kinds of work should demand. There were two grayish, wooden chairs, looking to the young girl, tired with the long day's labors, very hard and unattractive. The floor was quite bare,— not a strip of carpet anywhere.

A room over the kitchen, small and low, was shown her as the sleeping-room that she would occupy. There was a comfortable-looking bed, a light-stand, a dreary wash-stand, and another straight-backed, hard chair. On the small stand was a hand-lamp, without shade. The window shade was of a dark stone color. A cheap hand-glass was suspended by a piece of twine against the wall, near the window In front of the bed was a soiled square of carpet.

"Why," thought the young home-seeker, "should so rich and handsome a house have so lonely a kitchen and such a chamber as this?" The face of the mistress hardly helped in her bewilderment. It was a peculiar face. Sincerity and a sort of intellectual kindness were visible in it. It smiled, but the light of its smile did not warm. The poor girl felt an influence as of something cramped and mechanical settle down upon her. Her mind did not analyze, but she felt that the weather must have changed as if she would find snow and wind outside instead of flowers in the grass. At length, promising to give her decision on the morrow, if she should still be wanted, she found her way into the street again.

Quickly brushing away the tears that would fill her eyes, she walked resolutely toward 1812. What a beautiful, home like yard, and what a dear, old-fashioned house!

A sense of peace came to her from the plain, roomy surroundings, and she did her errand again with a calm confidence that re-assured and surprised her. A motherly face was soon lighted up with the prospect of some one to be of real help in the household once more. A kind voice said, "Now I'll show you the kitchen. We've been brightening it up a little lately. My housemaid has to spend so much of her time here that I always try to have it a pleasant place."

Pleasant it was, to be sure. Sunlighted windows, draped with cheese-cloth curtains; at one window, a small work-table with a pretty shaded lamp upon it, standing on a soft Canton-flannel spread; a strip of clean carpet by the table, and extending nearly across that side of the room; and near the table a roomy rocking-chair, its back draped with a white tidy, securely fastend at the top by a knot ofwide, bright ribbon. It looked so restful and comfortable that the young seamstress decided that her back should get rested leaning against that very rocking-chair, if she could have her way about it.

She said that she was tired and would not go upstairs. She would take on trust the room that would be her sleeping-room, so sure she felt that a house with such a kitchen would have somewhere in its embrace a room with peace and comfort, and even beauty, for her.

So the rocking-chair decided that Mrs. A——, 1810 Oak Avenue, should lose her opportunity to secure an excellent servant, sweet, faithful, and kind as a daughter; and that Mrs. B—, 1812, should find all those blessings. Yet not the rocking-chair, either but the motherly beneficence which ordered that pleasant kitchen, and gave it its winning argument, the easy chair.

A Nineteenth-Century Vision.

BY J FRE SMITH.

I was a comparative stranger in a Western city, but had entered, as usual, upon the work of the Sunday-school. After the session, a very plain but vigorous looking farmer asked me if I would go out into the country a few miles that afternoon, and speak to the children of a mission school, and to those of the country people who might gather at the school-house to hear me. I thanked him for the invitation, and told him I should be pleased to go if he felt that I could do any good. He said he would call for me, and at the appointed time we rode away. The beautiful stretch of prairie, the rich harvests on every side, the earnest little company of children, their eagerness for the words of life, and the pleasant greetings of plain-spoken people, made a very enjoyable afternoon. The most abiding influence of the day, however, was the story my companion told me while we were riding home.

He was a rough Western farmer. His life was well filled with work during the six days of the week; he had most of the early experience of pioneers,—fording rivers, driving cattle, fighting Indians, and keeping the wolf from the door in more senses than one.

As the prairies became more thickly settled, the villages sprang up here and there with schools, colleges, and churches. He had felt a strong calling toward the children too far from town to get to Sunday-school, and yet too scattered to meet near any of their homes; and he conceived the idea of conveying them to town, and his big carriage, "the Ark," became a familiar sight for miles around. The work was blessed, and he was very happy in it. After a while many of the families began to grow interested in the attendance of their children, and, as they prospered, they became owners of teams themselves, and drove to church of their choice, and thus, naturally, the Bethel school somewhat decreased in numbers. The question arose of dropping the work, many of the volunteer teachers being in favor of it. "Let us make it a subject of special prayer during the week," said their leader; and it was so agreed by all.

One evening, toward the close of the week, as our friend was in earnest prayer, he seemed to have his eyes open to a beautiful scene.

The bright harvest sun shone upon a broad slope of rolling prairie where the grain stood ripe and full. As he gazed, he saw entering the field a fine team of horses drawing a modren reaper. As the careful driver guided his horses across the the field, great swaths of grain were deftly cut, rolled together, and bound, and the heavy sheaves lay along the ground. "What is the lesson for me?" he thought wonderingly. "I surely am not reaping souls for the kingdom at that rate, nor can I expect to; what does it all mean?" Then he looked more carefully about the field' and spied a little boy put by his father in a gap in the fence to keep out the cattle. A little farther on was another boy guarding another break. As he looked, the last little fellow called to his neighbor, and said, "O Johnny! let't go off to play, there are no cattle near, and we are not doiny any good." But Johnny manfully said, "Father put me here, and I shall stay, whether it does any good or not" The uneasy, restless boy went off alone. The old farmer began to get a little insight, and gazed with renewed earnestness. The great wagons were soon bearing the sheaves to the stack-yard, and he saw the faithful little lad trudging along behind.

When the grain was safely in, he put his little hand into his father's, and looking up, said, in boyish heartiness, "I kept the cattle out, and we've got the wheat all in!" A look of unspeakable tenderness and love beamed from the father's face; and, as the vision faded, the doubts all faded from the simple worker's mind. With renewed energy he took up his humble work; and now, when prone to be discouraged over the seeming uselessness of his labor, there comes a thought of the look of tenderest love when he shall see his heavenly Father face to face.—*S. S. Times.*

Virginia College for Young Ladies.

Will open Sept. 21, 1893, at Roanoke, Va., under the presidency of Dr. W. A. Harris. The College is beautifully located in the Valley of Virginia, far famed for health, and offers one of the most attractive college homes in the South. New buildings with all modern improvements, and entirely new equipment. The College site embraces campus of ten acres, commanding a magnificent view of rural and mountain scenery.

The University.

The rapid and wholesome growth of the University is matter for State pride rejoicing. In two years the student roll has grown from 198 to 316. $20,000 worth of repairs is being made on the buildings this summer; water works, baths, etc, are being supplied. The scholarship of the institution is being recognized everywhere as equal to that of the leading Universities, and soon we shall have in North Carolina the great Southren University. See advertisement.

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Practical Steps Toward Union.

BY THE REV. MARTYN SUMMERBELL, D. D.

It is a question with some of us, who have been preaching and talking Christian Union for a quarter century, if the time is not ripe for some thing practical in this direction So far, fine words have buttered no parsnips; and, the spirit of union is in the air, to the many it is merely an iridescent vision. And yet, might not an alliance be struck between the Christians, the Free Baptists and the Congregationalists, with profit to all concerned? These bodies already possess much in common; and each, so far as I know them, permits wider divergence of doctrinal sentiment in its own membership than exists between the denominations as such. And overtures of organic union have been made, notably between the Christians and Free Baptists, which were progressing finely until suddenly terminated in 1886. and still more recently in the utterance of the last Triennial Council of the Congregationalists, respecting possible union with the Free Baptists. This expression reopens the whole subject and calls for some response.

In the light of recent experiences in these affairs, it may be taken for granted that direct organic union between either two of these denominations may not be immediately expected. Three barriers intervene.

1. The attitude of doctrinal extremists who, from loyalty to their own past, will sternuously oppose any movement that fails to support the doctrinal positions with which they have been identified.

2. The tendency of denominational life to self-perpetuation. A denomination is an organism. The more vigorous its growth the more jealously it resists self-effacement.

3. The conservatism of fixed capital as invested in publishing houses, mission boards, theological seminaries and the like. Many of these trusts are held on terms which require a continuity of denominational existence. In consequence, any activity from these sources may be relied on as inimical to organic union.

So much being understood, it remains to inquire if some arrangement may not be reached which shall secure some of the benefits of union while not disturbing property interests or overturning the formal existence of the denominations affected The steps toward such a consummation would be:

1. Recognition, by prominent men in the three bodies mentioned, that such an alliance would be profitable and practicable.

2. A conference of such leading men to discuss and lay out a basis of alliance, not doctrinal, but practical and covering the points desired.

3. The understanding that the basis is to become operative only when ratified by the highest governing bodies of the three denominations.

4. The points to be reached to be something as follows:

(a) A proviso recognizing that the three bodies are in alliance, that they have common interests, and that they are to labor for the promotion of the common welfare, without detriment to denominational institutions as at presented constituted, such as confernces, associations, publishing houses and theological seminaries; all of which are to be unaffected by the alliance, until time demonstrates the feasibility of closer union.

(b) That is consequence of the alliance, as church members make changes of residence, they be encouraged to choose a church home in the alliance, in preference over any other. The saving in membership under a compact of this tenor should soon show marked gain to the churches.

(c) That ministers be free to accept calls from any church, or churches, within the alliance limits; feeling the same liberty in so doing, as if making change within their own denomination; and that, while remaining within the alliance, their names be retained on their own denominational lists, as if still working exclusively with their own people.

Could some such plan be adopted by these three denominations, it would mark a new era in the church. At once we could feel that we were making progress in the recognition o Christian brotherhood. The smaller churches, which are clamoring for pastors, could unite in calling a minister more able than could be supported by a single congregation. Ministers now unemployed, because their gifts are hardly fitted for present relations, could have wider range, with better prospect of service One can easily perceive obstacles to the plan proposed; but it is submitted with the conviction that there are none, which a brave Christian spirit and devotion to the Master may not easily overcome. Grant that it may be a dream, but how we would welcome the dawn of the new century, if it were to present this dream as a reality. May it not be hoped that brethren in the three denominations mentioned will give the proposition their prayerful attention?—*N. Y. Independent.*

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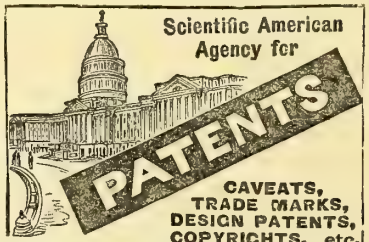

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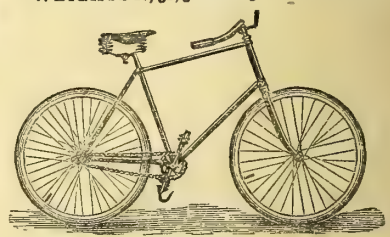

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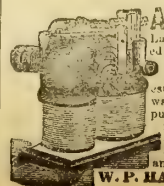

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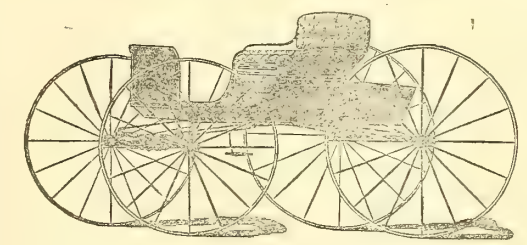

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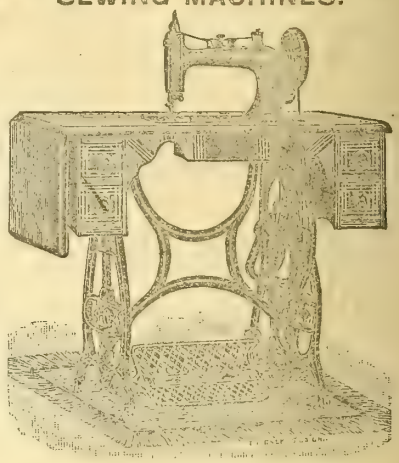

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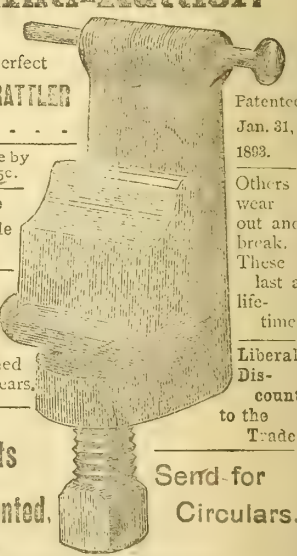

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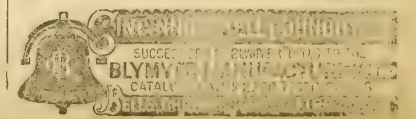

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CONDENSED SCHEDULE.

In Effect Nov. 27, 1892.

SOUTHBOUND	No. 9.	DAILY. No. 11	No. 37
Lv Richmond	12 45 pm		12 50 am
Burkeville	2 51		2 40
Keysville	3 35		3 18
Ar Danville	5 55	7 25 am	5 35
Greensboro	8 00	9 20	6 54
Lv Goldsboro	2 35 pm	†7 45 pm	
Ar Raleigh	155	11 10	
Lv Raleigh	4 40 pm	6 15 am	
Durham	5 37	7 15	
Ar Greensboro	4 30	9 15	
Lv Winston	†6 40 p m	*8 00 a m	
Lv Greensboro	8 10 pm	9 30 am	659 am
Ar Salisbury	9 50	11 04	812 am
Ar Statesville		12 03 pm	
Asheville		4 25	
Hot Springs		5 57	
Lv Salisbury	9 55 pm	10 14 am	8 17 am
Ar Charlotte	11 10	12 40	9 25
Spartanburg	1 56 am	3 36	11 37
Greenville	3 07	4 24	12 28
Atlanta	9 00	11 00	4 55
Lv Charlotte	11 30 pm		9 35 am
Ar Columbia	6 60 am		1 20 pm
Augusta	10 00		4 25

NORTHBOUND	No 10	DAILY. No 12.	No 38
Lv Augusta	6 00 pm		12 30 pm
Columbia	10 50		3 50
Ar Charlotte	6 60 am		7 30
Lv Atlanta	9 20 pm	8 05 am	12 45 pm
Ar Charlotte	6 40 am	7 00 pm	8 05
Lv Charlotte	6 55 a m	7 45 pm	8 15 pm
Ar Salisbury	8 17	9 15	9 24
Lv Hot Springs		12 39 pm	
Asheville		2 45	
Statesville		7 47	
Ar Salisbury		8 37	
Lv Salisbury	8 27 am	9 52 pm	9 29 pm
Ar Greensboro	10 10	11 20	10 42
Arwnsn S'l'm	*11 30 am	†1 60 a m	
Lv. Greensboro	10 20 am	11 35 pm	
Ar Durham	12 11 pm	3 35 am	
Raleigh	1 09	6 00	
Lv Raleigh	1 28 pm	†8 45 am	
Ar Goldsboro.	3 05	12 05	
Lv Greensboro	10 20 am	11 35 pm	10 47 pm
Ar Danville	12 01 pm	1 15 am	12 01 am
Keysville	2 45	4 05	4 05
Burkeville	3 25	4 51	4 51
Richmond	5 30	7 00	7 00

† Daily except Sunday.

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p m daily except Sunday; arrive West Point 5 00 and 6 00 p m.

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Leave Richmond 12 45 p m daily; leave Keysville 3 45 p m; arrive Oxford 6 00 p m, Henderson 9 10 a m, Durham 7 20 p m Raleigh 6 00 p m Selma 10.45 p. m. Returning leave Selma 12 55 p. m Raleigh 4 40 p m. daily, Durham 6 00 p m Henderson, 6 30 p m Oxford 8 15 p m; arrive Keysville 11 45 p m, Richmond 7 00 p m.

Mixed train leaves Keysville daily except Sunday 3 30 A. M.; arrives Durham 11 55 A M Leaves Durham 7.45 A. M. daily except Sunday; arrives Oxford 9 20 A M, Keysville 3 00 P. M.

Additional trains leave Oxford daily except Sunday 4 15 p m; and 12 20 p m, arrive Henderson 5 10 and 1 05 p m Returning leave Henderson 6 30 p m and 2 30 p m daily except Sunday; arrive Oxford 7 25 p m and 3 1- p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 189

TRAINS MOVING NORTH.

	No. 34. Pass. and Daily	No 38. Mail. Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Pl'ns	7 14	1 39
Macon,	7 22	1 46
Arrive Weldon,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m
Macon,	1 13	7 06
Warren Pl'ns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a. m. 2.00 p. m Arrive at Franklinton at 8 10 a. m, 2.52 p. m. Leave Franklinton at 12 30 p. m., 6.05 p. m Arrive at Lousburg at 1.05 p. m., 6 40 p. m. JOHN C WINDER, Gen'l Manager WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R. R.,

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

	No. 41 Pass. & Mail.	No. 45. Freight & Pass.
Leave Raleigh	4 00 p. m.	8 35
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	3 35
Arrive Hamlet,	7 20	8 10 p. m.
Leave "	7 40	
" Ohio	7 40	
Arrive Gibson,	8 15	

GOING NORTH.

	No. 38. Pass & Mail.	No. 40. Freight & Pass
Leave Gibson,	7 00 a. m.	
" Ohio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron.	9 26	9 31
Sanford,	9 52	10 55
Moncure.	10 16	12 10 p. m.
Merry Oaks	10 26	12 50
Cary.	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsboro Road.

Leave Pittsboro at 9.10 a m., 4.00 p. m arrive at Moncure at 9.55 a. m. 4.45 p. m Leave Moncure at 10 25 a. m , 5 10 p m arrive at Pittsboro at 11.10 a. m 5 55 pm

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Meditation on Undeserved Joy

What have I done, blessed Giver, to deserve these joys? I have frowned at thy providences and distrusted thy ways. I have raged when thou hast sent to my desires most merciful failure, in order to satisfy my desires. My tears have blasphemed against thee. My fears have shrunk from thee in darkness. My very cries to thee have been half defiant. And now thy smile has driven away, with the darkness, even the memory of fear. And now thou hast spoken, each syllable golden with blessing. And now thy sage providences have transformed every tear into a diamond, for a crown. I must receive my joy with awe and trembling, remembering my unworthiness. And how may I become more worthy of it? By accepting thee with thy gift. Thy love sent it; may it bind me to thy love Thy wisdom devised it; may I win thy wisdom through it. Thy faithfulness will maintain and perpetuate it; let it lead me into the steadfastness of my Father. Lord, thou hast taught me by sorrow how to learn of joy. That stern school shall glorify this sweet one. The very unworthiness thou hast chosen to bless, with all its failures and errors, its doubts and impious despair, shall make me more worthy of blessing Help me to pluck from the infidel cowardice thou hast crowned a new and kingly manliness. I rejoice that my desert did not win for me my joy, for then my folly would soon lose it for me. All is of thy love, dear Lover of men Thou hast showered upon me blessings undeserved; hear now my prayer, and make me more deserving.—*Golden Rule.*

Women of Irritable Temper.

It is like living in a den of snarling animals to live with a person who has this sort of temper, writes Ella Wheeler Wilcox in an article on "The Destroyers of Domestics Edens," in the February *Ladies' Home Journal.*—Many an Eden is destroyed by it, while the possessor prides himself upon being a good Christian, and doing his whole duty by his family. Yet, if the soup lacks a little salt, or contains a little too much pepper, if a meal is a moment delayed, if a child is noisy in its mirth, if a drawer sticks, or a door slams, or a chair creaks, each trifle calls forth an exhibition of disagreeable temper, which ruins the comfort and peace of the household for an hour. Many a woman is addicted to this sort of temper and calls it "her nerves," and considers herself the most devoted wife and mother in the world. Yet if she is obliged to delay her dinner for any member of the family, if she is called from one task to perform another, if the children scatter their playthings, or leave their school books in the parlor, she indulges in such petulant scolding that a gloom settles over the whole household. She would consider it no difficult thing to die for that household, if it were demanded of her. But to control her irritable temper is a task too great to demand of her. And so the Eden is destroyed, and the children grow up eager to get out of the home where everything is uncomfortable, and the parents wonder why all their sacrifices are so poorly appreciated, why their children, for whom they have toiled and saved, seem to care so little about their home, and why they seem so anxious to seek pleasures elsewhere.

Hard on The Counsel.

Lawyers often make a jury suffer, but it is not often that a jury can hit a lawyer as neatly as the one did in the following instance.

The Boston *Globe* tells the tale of a young barrister, not noted for intelligence, who succeeded in having a client acquitted of murder Meeting a friend a few days afterward, the barrister was greeted with warm congratulations.

"Yes," said the lawyer, mopping his brow, "I got him off; but it was a narrow escape."

"A narrow escape. How?"

"Ah! the tightest squeeze you ever saw. You know, I examined the witnesses and made the argument myself, the plea being self-defence. The jury were out two whole days. Finally, the judge called them before him, and asked what the trouble was.

"'Only one thing" replied the foreman 'Was the prisoner's counsel retained by him or appointed by the court?'

"'No, gentlemen, the prisoner is a man of means,' said the judge, 'and engaged his own counsel.'

"I could not see what bearing the question had on the evidence," continued the lawyer; "but, ten minutes later, in filed the jury, and what do you think the verdict was?"

"What?" asked his friend.

"Why, not guilty, on ground of insanity"

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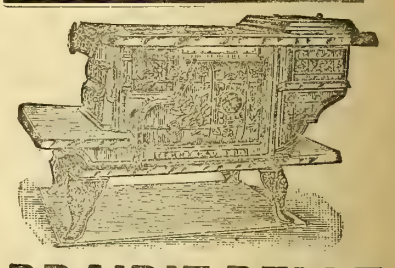
Maybe you think this is a new business, sending babies on application; it has been done before, however, but never have those furnishing them so near the original sample as this one. Everyone will exclaim, "Well! that's the sweetest baby I ever saw!" This little black-and-white engraving can give you but a faint idea of the exquisite original,

"I'M A DAISY."

which we propose to send to you, transportation paid. The little darling rests against a pillow, and is in the act of drawing off its pink sock, the mate of which has been pulled off and flung aside with a triumphant coo. The flesh tints are perfect, and the eyes follow you, no matter where you stand. The exquisite reproductions of this greatest painting of Ida Waugh, the most celebrated of modern painters of baby life are to be given to those who subscribe to Demorest's Family Magazine for 1894. The reproductions cannot be told from the original, which cost $100, and are the same size (17x22 inches). The baby is life size, and absolutely lifelike. We have also in preparation, to present to our subscribers during 1894, other great pictures by such artists as Percy Moran, Maud Humphrey, Louis Deschamps, and others of world-wide renown. Take only two examples of what we did during the past year, "A Yard of Pansies," and "A White House Orchid" by the wife of President Harrison, and you will see what our promises mean.

Those who subscribe for Demorest's Family Magazine for 1894 will possess a gallery of exquisite works of art of great value, besides a Magazine that cannot be equaled by any in the world for its beautiful illustrations and subject matter, that will keep every one posted on all the topics of the day, and all the fads and different items of interest about the household, besides furnishing interesting reading matter, both grave and gay, for the whole family; and while Demorest's is not a fashion Magazine, its fashion-pages are perfect, and we give you, *free of cost*, all the patterns you wish to use during the year, and in any size you choose. Send in your subscription at once, only $2, and you will really get over $25 in value. Address the publisher, W. Jennings Demorest, 15 East 14th St., New York. If you are unacquainted with the Magazine, send 10 cents for a specimen copy.



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"Looking unto Jesus the Author and Finisher of our faith."

VOLUME XLVI. RALEIGH, N. C., THURSDAY, JULY 14, 1893. NUMBER 26.

The Christian Sun.

The Organ of the General Convention of the Christian Church

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.

2. The name Christian, to the exclusion of all party or sectarian names.

3. The Holy Bible, or the Scriptures of the Old and New Testaments, sufficient rule of faith and practice.

4. Christian character, or vital piety, the only test of fellowship or membership.

5 The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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The Summer School of Music will open at Elon College Aug 14, 1893. It will be under the management of Prof. J. H. Maning.

As last week was the fourth of July, no paper was issued That accounts your failing to get the Sun.

We understand that Rev. C. A. Apple of the Episcopal church, died some weeks ago in Ga.

Disasters Commenced

It is a notable fact that when man violates the laws of God and nature disaster follows in some form On Monday, July 10, the first great disaster came to the Chicago show in the burning of the cold storage building resulting in the loss of half a million dollars and between fifteen and twenty lives. It is only reasonable to expect to see this calamity followed by other and more serious mishaps. It will be wise for the people to carry life and accident policies when going to the city of corruption.

Suffolk Letter.

The first meeting in the basement of our new church, will be held on Wednesday night of this week. The building is nearing completion. It is our purpose to occupy by Sunday School, the fiast Sunday in August

J. W. Rawls and R H. Peel were licensed here last night. Their licensure was authorized by conference last fall, and it was delayed because they were at Elon College where they graduated in June. Rev. H. H. Butler was present and took part in the services.

The infant and only child of W. J Green died last Friday night and was buried Saturday evening. The little one was a bright child seven months old. He was named after his father, and was the pride of their home. May the hearts of the parents go daily where the dear spirit of their darling.

A party of seven persons returned from the world's fair last week greatly pleased with the wonders of the exposition.

Brother Mood and wife visited Smithfield last week where he enjoyed a few days of over due rest with friends in the home of Mrs. Mood's parents.

I am so taxed by extra duties that I may not be able to send in these Monday notes for some weeks to come.

W. W. Staley

July 19,1893

Our Modern Judaizers.

The Judaizers of the apostolic days were the Jews who had accepted Christ, but wanted to bind on the neck of the church the ritual and ceremonial laws These laws they rightly claimed to be of divine obligation. but failed to see that by the Gospel of Christ which they owned, *they* had been all fulfilled and abrogated. St. Paul labored with them in vain to show them that they were denying Christ and building again the things they destroyed. These were the most formidable and dangerous adversaries of the Gospel. Like Jannes and Jambres, they resisted the truth by an imitation of it, setting up a gospel which was not a gospel.

The first general Council at Jerusalem condemed, but did suppress them. They have their successors still in the church who, in addition to the Gospel, which they hold in common with the rest, would also bind on the neck of the Christian church the yoke of all ancient law, under specious plea of Catholic consent and ancient usage. Granting the unity and continuity of the church, they argue that the churches of this and of every age bound by the law of the undivided Catholic church, i. e , the six general Councils This was just the logic of the Judaizers in the Apostles' times—the continuity of the church required that the laws of Moses which God imposed on His Church must be universally and perpetually binding. This, says the Apostle, was "laying a yoke upon the neck of the disciples which neither we nor our fathers were able to bear"—*Southern Churchman.*

What Prohibition Means.

The outcome of a successful national prohibiton of the liquor traffic will be:

1. Our government policy will be more on the line of a protection of the rights of the people.

2 Our finances and business relations will be benefited by a greater security and restored confidence.

3. The wheels of our industrial machinery will not only run smoothly but with greatly increased activity.

4 Money will be plenty, labor in demand,and general prosperity everywhere.

5 Our judicial decisions will be more in harmony with our profession of justice, and loyalty to our country,

9. Crime will be greatly diminished, and the people more contented and happy.

7 The good name and fame of our country will be greatly enhanced. —*Demorest.*

The press dispatches bring the information that the case on Sunday opening of the world's fair has been postponed by Supreme Justice Fuller until the fall term of the Supreme Court, which means that the directors of the fair will keep it open on Sundays through its entire existence. The original Chicago anarchists were hung, and it is a pity that there is not some legal recourse against these later anarchists, who have the world's fair in charge They are no less guilty of treason against the United States government than Albert Parsons and August Spies, and their escape from just puishmenf is an evidence of the laxness of our American law

It is the duty of the Christian people of this nation to stay away from this Sabbatn-desecrating and God-dishonoring exhibition, which has outraged, not only all the principles of equity, but has brought shame and dishonor upon our natioal escutcheon It is a pity that there is not some orgaized effort among Chirstian people against this outrageous action of the Chicago authorities. This incident but adds another link to the chain which is dragging its weary length along, and is manicling American liberty and American honor.

With Roman Catholicism and the liquor traffic enthroned in our nation government, and with lawlessness running riot in high places, there must needs be a regeneration of our national life, or we shall confront a species of vandalism as fearful as that which pillaged Rome We may shut our eyes, but that does not put out the fire. The spirit of lawlessness and Sabbath desecration that is be coming the fashionin this country forcasts its downfall as surely as that sands fall through the hour glass, The storm must either be checked or it will become a cyclone that will engulf us in an overwhelming catastrophe.—*Standard.*

THE PULPIT.

The Greatest of all Names.

BY REV. J. MAPLE, D. D.

Wherefore God also hath highly exalted him, and given him a name which is above every name. Phil. 5:9.

The nature and fullness of Christ is set forth in various ways in the Scriptures. Many beautiful and expressive symbols are used by the inspired writers to illustrate the character and work of Christ as our Lord and Savior. He is called the "chief corner-stone, elect, precious." His teaching, promises, and works are the foundation of the Christian church, and of our hopes of pardon and eternal life He is "as the shadow of a great rock in a weary land" His love, sympathy, and sustaining grace, bring comfort and strength to the soul in the hour of sorrow and affliction. He is "as rivers of water in a dry place." As living streams of water fertilize and make the earth productive, so the gospel of Christ civilizes and brings peace and happiness to the nations of the earth. Its "fruit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." He is the "bread of life." As bread sustains animal life, and enables a man to do the work committed to him, so Christ by his truth, spirit and promises quickens man to a new life, and imports strength necessary to the religious duties of life. He is the "pearl of great price." As the pearl was worth more to the merchant than "all that he had," so Christ is worth more to man than all that it is possible for him to secure in this life. He is "the shepherd and bishop of our souls." As the shepherd provides food for his sheep, and protects them from all danger, so Christ furnishes all needed spiritual food for his disciples, and guards them against all their spiritual enemies. He is "the bright and moving star" As the morning star reflect the light of the sun, so Christ reveals the Father in his love and sympathy for man. The morning star is a pledge of the faithfulness of God, and Christ is the strongest of all possible assurance of his abiding interest in and love for us. He "is the light of the world" As the light of the sun scatters the darkness of the night, and lights up the earth clothing it in robes of beauty, so Christ "the Son of Righteousness" scatters the clouds of ignorance and sin enlightening the world with light of divine truth and of an immortal hope. "I am come," said Christ, a light unto the world, that whosoever believeth in me should not abide in darkness." He is "a refiner and purefier of silver." As the refiner purifies the silver from all dross, so Christ cleanses the soul from the polution of sin. He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

The fullness of Christ is also set forth beautifully in the titles given to him in the Scriptures. He is "the Deliverer." This sets him forth in his office as the Deliverer of man from the guilt and power of sin, and the bondage of death. He is the King of kings, and Lord of all. He is clothed with authority over men and angels, and all are accountable to him. He is the "one mediator between God and man." Through him the blessings of God flow to man, and our prayers ascend to him He is the Messiah, the annointed of the Lord He was appointed by his Father to the great work of redeeming the world.

The names given to Christ also reveal his fullness, and the most beautiful of all is Jesus. This is the name refered to in our text. God hath "given him a name which is above every name: that at the name of Jesus every knee should bow." This is a mighty name. There are names of great power in all the relations and departments of life. The most potent name in the commercial world is Rothchilds. He wields a greater power there than any of the rulers of earth Cuvier is a great name in the scientific world, and his authority is felt there. Irving is a powerful name in the literary world Wellington is a powerful name in the military world, and Washington in the political world, but above all these names the name Christ Jesus the mighty Son of God and Saviour of the world. The one word Jesus arrested Saul of Tarsus in his murderous career, and made him a gentle tender loving Christian. When on his journey to Damascus "there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me." He was conscious of the presence of a divine being, but he did not know who it was; "and he said, who art thou, Lord? And the Lord said, I am Jesus whom thou presecutest." This was a new and startling revelation to Saul, and for the first time he realized who and what Jesus is. That name humbled and converted him. There was power in that name, to quicken his conscience, enlighten his mind, tender his heart, and turn the whole current of his life into a new channel. It was this name Jesus that gave to the world the great apostle to the gentiles, the mightiest preacher of all ages This name holds 400,000,000 of the human race with omnipotent spell. This name in Germany means more than Emperor William; in England more than queen Victoria; in France more than President Carnot; in America more than Washington. In all the long line of great names of the past and the present there is none so potent as the name Jesus. There is a redeeming power in it. It speaks to us of the infinite love of God for sinful man, and of his burning desire for his salvation. It tells how he longs to bring the warndering prodigal back again to his father's house. It tells us that there is a fountain for sin and uncleanness open to all men Millions have washed and been cleansed.

I have seen men who were bound hand and foot by Satan, and in the most cruel bondage, made free by the magic of the name above all names when no power on earth could free them John Newton was a great sinner. He commanded a vessel employed in the slave trade, and became adicted the vilest of sins; but the name Jesus humbled and redeemed him, and he became one of the most successful ministers of his day.

How sweet the name Jesus to the believing penitent. In it is revealed a tender loving Saviour who died for his salvation. Luther said, "I would fall into the arms of Jesus if he stood with a drawn sword in his hands," but he found not a sword to kill Christ stood with open arms to receive him. To every burdened soul he says, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." He demonstraed his marvellous compassion by dying for us; and he will not now repulse the penitent sinner. He said, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tindings unto the meek; he hath sent me to proclaim liberty to the captives. and the opening of the prison to them that are bound: to proclaim the acceptable year of the Lord, and the day of vengence of our God; to comfort all that mourn; to appoint unto them who mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." A sceptical soldier lay dying in the hospital of his wounds. He sent for a chaplain, and in various ways, tried to get rid of his doubts, upon the wall was hung the Scripture," Whoso cometh unto me I will in no wise cast out," which caught his attention one night. In the morning, he asked to have a letter from his mother read to him The reader come to the words," Whoso cometh unto me I will in no wise cast out. "There" said he, "that is what I want. I thought mother said that. Read it again. It was read. "Mother says that, does she?"—"Yes." —"And the Bible says so too?" "Yes"—"Then it must be true Jesus will receive me Here, Lord, I give myself up." How sweet the name of Jesus was to him. There was music in that name to him. Poets love the music of the mountain stream, the song of birds, the soft whispers of morning breeze and the evening zephyr; but there is no music so sweet as the name Jesus

"How sweet the name of Jesus sounds
In a believer's ear!
It sooths his sorrow, heals his wounds,
And drives away his fears."

How sweet the name of Jesus to the believer in the hour of sorrow. It is then a fountain of consolation and joy A Christian child was struck with that terrible disease the leprosy. A cell was constructed for her, where she must spend her days alone. As she entered it, a sense of her utter helplesness and desolation came over her, and she fell to the floor in great agony. She was soon conscious of some uplifting presence and power, and she seemed to hear a vaice saying, "My child, I will never leave thee nor forsake thee." Her sufferings were very great. Her eyes grew dark, one after the other, but in her blindness she saw her Saviour ever present, I have seen men overwhelmed with disaster, and all hope fled; but the name Jesus scattered the clouds, and a sunburst of eternal goodness poured into their souls filling them with unspeakable joy. The apostle Peter was once in great sorrow, and his hope was gone; but the name Jesus inspired him with new hope, and in the fullness of his soul he exclaimed: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

How sweet the name Jesus in the hour of death. It brings peace and hope when every thing else fails. All realize the need of Jesus in that hour. A pastor called at the office of the man who had charge of the railroad shops to see him He found him to be a man of great mental power. He talked freely on the subject of religion, and as they parted he said to the pastor:— "I am interested in church matters, and I am always glad to see ministers when they call. But I have thought the subject over long and carefully, and have come to the deliberate decision that I have no need of Jesus." Only a few days after this he was taken

sick, and died suddenly. His last words were: "Who shall carry me over the river?" Then he realized his need of Jesus. His learning and philosophy could do nothing for him in that hour. How many have learned this sad truth in the dying hour. Jesus is our only hope then, and he never fails to carry his disciples safe over the river. He can be trusted with abiding confidence. Paul said, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." In his hands we are safe, and can rejoice in hope of the glory of God. The distinguished preacher Chrysostom was exiled because of the faithfulness of his preaching, and he had so much influence over the heathen people among whom he lived that his enemies determined to change his place of exile. His guards were to conduct him to a place on the Black Sea, and were ordered to make the journey as exhausting as possible. The plan was to wear him out, and kill him in this way. Over three months over hard roads, and through storms, the journey lasted. Stopping at a church near Comona, he had premonitions that he was nearing the end of life; and he begged his guard not to take him any further but they forced him on. They had only gone four miles when they saw that he was dying, and they carried him back to the church. There he put on white robes, received the holy communion, offered his last prayer and thanksgiving which were his last words, "Glory to God for all things, amen" Then he lay down, and expired, September 14, 407. Jesus was with him, and leaning on his strong arm he walked down into the valley and shadow of death without fear. The difference between the Christian with Jesus, and the man without him in death is strikingly illustrated in the dying experience of Paul and Lord Byron. Paul said, "The time of my departure is at hand I have a desire to depart and be with Christ. Henceforth there is laid up for me a crown of righteousness." Byron said,

"My days are in the yellow leaf,
The flower, the fruit of life are gone;
The worm, the canker, and the grief
Are mine alone."

Sinner which experience would you have? Paul's, or Lord Byron's? This is for you to decide. God loves you, Christ died for you, and all heaven is interested in your salvation; but you alone can decide the question, and you must do it.

Christ's authority embraces heaven and earth, "and at the name of Jesus every knee should bow, of things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." The dominion of Christ is spreading, and the power of his name is increasing as the ages roll by.

"Other dominions seem to be giving out: this seems to be enlarging. Spain has had to give up much of its dominion. Austria has been wonderfully depleted in power. France had to surrender some of her favorite provinces. Most of the thrones of the world are being lowered, and most of the sceptres of the world are being shortened; but every Bible printed, every tract distributed, every Sunday school class taught, every school founded, every church established, is extending the power of Christ's name. That name has already been spoken under the Chinese wall, and in Siberian snow castle, in Brazilian grove and in Eastern pagoda. That name is to swallow up all other names. That crown is to cover up all other crowns. That empire is to absorb all other denomination.

The Misfortunes of Job.

NUMBER 5.

We spoke in our last paper about one of the reasons assigned by men why God allowed satan to bring poverty and misery upon Job. Now we will take up the next reason, viz., that God desired to chasten Job in order to make him a better man. If Job was bad, this would be a very plausible reason. We have numerous cases showing that God often brings people into subjection to his will by afflictions. Jonah received the divine command to go to Nineveh, one of the most wicked cities of ancient times, and to preach the gospel there. Jonah did not feel like he was equal to the occasion. He first hesitated, then resolved not to go, and then fled in a ship from the voice of God. But he was thrown into the sea to pacify its fury; he was swallowed by an enormous fish that he might be carried back to land again; and it was this narrow escape from a watery grave that brought him to his senses and enabled him to cast himself unreservedly upon God's altar. Jacob, the patriarch, deceived his aged father and stole from him the blessing intended for the elder brother. He thought he had done something exceedingly cunning, but it was all brought home to him when his ten sons brought to him the coat of his much beloved Joseph, all besmeared with blood and torn to tatters. Jacob deceived Isaac, and Jacob's sons in return deceived him. Jacob remembered the fault of his youth and resolved to do better. Good John Bunyan lay in Bedford jail for long weary years. It was a cruel confinement, and yet it not only made Bunyan a better man, but also enabled him to preach to thousands who would never have heard him otherwise. The Israelites of old groaned under the Egyptian yoke for four centuries. It was an exceedingly hard fate, they thought, but during that time they were acquiring a knowledge of the famous Egyptian arts and sciences which were to enable them when they became a free people to build for themselves a kingdom whose glory was to attract the attention of many great nations and whose temples of God were to be the fountain-head of all true religious inspiration. They were severely chastened, but it was for their good—their offspring reaped the benefit

Again, when we look around us now, we can see or we can think we see many illustrations of the chastening of God to make people better.

Here is a man who has let his appetite run so completely away with him that he is now the victim of all kinds of intemperance. He often forms resolutions to break off from his bad habits and do better. But his efforts to reform are too weak He cannot muster sufficient strength to control himself. It is that person's desire to stop drinking strong drink, but the desire is too weak. By some mysterious providence a beautiful little child is snatched from his home. He is broken down with grief at his loss, and feels like he cannot stand the bereavement. In his hopelessness his thoughts revert to God, in him he finds consolation, and to him he vows to be a sober man the remainder of his life. He is reformed by the chastisement of the Lord.

But the question arises with us, what had Job done to have caused God to chasten him? Is he not declared the most righteous man of his country? Job was not a drunkard. He did not gamble. He did not cheat his neighbors. He did not live intemperately. He did not withhold from God the things that belonged to God Then why the chastisement? Was there any real ground for it. Had Job merited it? The Bible does not say so.

A father whips his child when the child does something very wrong, and we look upon the father as acting rightly. But suppose the father were to whip the child when the child had done nothing bad whatever. What would people say of such a man? Would they say he did right? Would they consider him just? Most assuredly not. He would be condemned at the bar of public opinion and no one would regard him fit to be a father. Just so with our heavenly Father. Were he to chastise us when we had done nothing wrong, how quickly we would find it out, that we were the victim of injustice. But contrary to this, we are almost always sure to trace all our evils back to some cause which was created by our own doings. So as Job was not a bad man we must look somewhere else for the cause of Job's distress and misery.

HERBERT SCHOLZ.

Lowly Service.

The following conversation occured between two young men of the Y. P. S. C. E, one of whom, to secure an education, had given up a brilliant business prospect, was contemplating a life of service in the Christian ministry.

"When you look forward to your life work," said the younger, "and consider the great good some men have done, and how little you seem able to accomplish, do you not think your life will be insignificant compared with other lives?"

"You see this little pink?" was the reply "It is insignificant in size compared with a great tree, but it has qualities—beauty and fragrance—which are very pleasing. So our lives. Although we may be unable to accomplish great reforms, by acts of kindness and love we can fill the atmosphere about us with the fragrance of little pinks, and thus be of some service."

"Have you no desire to secure a great reputation and be prominent?" he again asked.

"I would rather be loved than worshipped. When I became a Christian I brought all my ability and laid it at the feet of Jesus. He will use it to accomplish some good. Whatever he has for me to do I will undertake, be it great or small. In our society the work of the flower committee can be made equal to that of the president, if performed faithfully."

"Have you regretted the sacrifice you made to live for the Master?"

"The pleasure and sweetness of the Christian life is reward enough for any sacrifice. 'Whosoever will lose his life for my sake shall find it.' A person can learn the truth of these words only by experience I have lost my life for the present, but a little way in the future I can see it clothed in beauty and splendor. A life of service for others is the only true life. Try it. Forget yourself. Then you will develop a stronger, nobler character, and be lifted up to a close communion with God."—*Golden Rule.*

Waiting for My Boy.

REV. J. J. HALL, D. D. IN GOLDEN RULE.

A few years ago, in one the growing cities of New York State, there was a home into which the great sorrow of a father's death had entered. The sons, of whom there were sev-

eral, were of a nervous temperament, full of animation, and exposed to the many temptations which endanger the young in large cities The widowed mother realized the vast importance of her responsibility, and many a time did she look upward to the heavenly Father for divine aid in the guidance and protection of her fatherless boys. She made it a rule never to retire to rest at night until all her sons were at home But as the boys grew older this became a severe tax on both her time and health, often keeping the faithful mother watching until midnight hour.

One of the boys displayed a talent for music, and became a skillful violinist He drifted, however, among the wrong class of people, and was seen at balls and parties that seldom dispersed until the early hours of the day. Upon one occasion it was nearly seven o'clock in the morning before he went home. Entering the house and opening the door of the sitting-room, he saw a sight that can never be effaced from his memory.

In the old rocking-chair sat his aged mother fast asleep, but evidently she had been weeping. Her frilled cap, as white as snow, covered her gray hair; the knitting had fallen from her hands, while the tallow from the candle had run down her dress. Going up to her, the young man exclaimed, "Why, mother! What are you doing here?" His voice startled her, and upon the question being repeated, she attempted to rise, and piteously, but O! so tenderly, looking up into his face, said, "*I am waiting for my boy.*"

That sad look, and these words, so expressive of that long night's anxiety, quite overcame the lad, and throwing his arms around her, he said, "Dear mother, you shall never wait again like this for me." That resolution has never been broken. But since then that mother has passed into the world beyond, where she still watches and waits, but not in sorrow, for her boy.

What were the results of all that godly mother's faithfulness, patience, and love? The young man deliberately and forever consecrated his talent unto the Lord. Never again did he play for dances or midnight parties He did not give up his music. He could not. He must sing and play. He soon organized music classes, kept spiritual aims constantly in view, and taught his pupils to praise God with heart and voice. He found engagements in public schools, and more than thirty thousand pupils have received instruction from him. He ranks high as a composer, and has given the world some of its sweetest and most sacred songs.

Not a few young people have thus far failed to enter upon the grandeur and ecstasy of life because they have not consecrated their talent to the Lord. If it be skill in music, then let us "sing for Jesus." It if be the ability to accumulate money, let this be for the Lord Whatever the ruling passion, the controling purpose, the uppermost desire, our calling in life, let all be for the glory of Him "who loved us and gave himself for us."

And let us remember that when this is done, and our talent, whatever it may be, is thus consecrated to the Lord, our heavenly Father, in accepting it, does not take it from us in the sense of depriving us of it; but he leaves it with us for our enjoyment, and greater good we can do thereby, so that it becomes the more precious to us.

Does Your Minister Suit You?

"I do not remember to have heard in my father's house one disrespectful or unkind word respecting a minister." That is what we overheard a young woman say not long ago. She was paying a high compliment to her parents, as well as to her minister, and she described a condition of things which should exist in every Christian home in the land. "Ministers are men," says the *Epworth Herald*. They are not perfect There are flaws in character, and inconsistencies in life. But many persons magnify molehill infirmities into mountains of real badness. The reckless handling of ministerial infirmites is one of the sins of the times Poisoned arrows are shot from a thousand bows. A minister's reputation is his capital. It is everything. You might a hundred times better burn his home than assail his good name. As well waylay him and stab him as break down public confidence in his integrity and religious character. A bad man should not be shielded because he carries the shepherd's crook. But the fact that he carries the crook should not subject a man to unjust or malignant criticism.

All the more ought Christians to be outspoken and true blue in loyalty to their ministers. Are others against him? They should be for him with *emphasis*. Are others talking him down? They should talk him up. Suppose he does not suit you? Well, he cannot suit everybody, and he is an ideal pastor in the estimation of a good many people who know almost as much as you do Kind words count, speak them often Allow no one to speak disparagingly of the minister in your presence. You will very likely do sometheng to cure the speaker of the habit. Give the faithful man a lift every little while. Talk him up, if he deserves it, on the way to church, in the home, in society, on the street, on the train, everywhere. He will take courage—will preach better sermons—will put increased enthusiasm into all his multiplied duties. And you will have the great joy of knowing that your bracing words were a real tonic, and helped him to conquests he would never have achieved while struggling alone.—*Record of Our Work.*

Chicago Enterprise.

Frequent instances, says the *Railway Review*, of what can be done on occasion have been recorded concerning Chicago entitle the city to pre-eminence, but one of the most remarkable exhibitions of energy was brought to completion early in the present month, when the largest grain elevator in the world, having a storage capacity of 3,680,000 bushels, was commenced on April 1 and finished and commenced business on May 3, a perio of thirty-three days; having within one week from that time more than one million bushels of wheat in store. More than eight million feet of lumber were used in the construction of the building, which is of the ordinary crib style. The elevator is equipped throughout with electric lights and is completely furnished with all styles of modern machinery. From six to nine hundred men were continuously employed night and day in its construction If any one knows of a quicker job, we should like to have it reported.

Among Our Exchanges.

An enterpsising eastern newspaper has, by mail and otherwise, ascertained the opinions of the members of Congress with regard to the the repeal of the Sherman Silver Law, and declares that a majority of the members of the House of Representatives have now said over their own signatures that they propose to vote for the repeal of the Sherman Silver Law. An absolute majority is never necessary to pass a bill in the House of Representatives, there being always many absentees. Most bills are passed and other business done by the vote of less than 100 members a majority of those present governing, unless the point of no quorum is raised So far as ascertained, 140 are in favor of repeal without qualifications, eleven with trifling qualifications; ten are against repeal and twenty-seven for free coinage.—*Selected.*

Two telescopes of enormous size are now in process of construction, and when completed will afford facilities for examinig the heavens such as have not yet been attained. The lenses for both are being constructed by the Clarke's. One is forty inches in diameted, one of the largest glasses that ever came from that famous factov; the other, designed for photographic use, has a 24-inch lense It is expected that with the former instrument important discoveries will be made, while with the latter photographs are to be taken which, it is hoped, will be far superior to anything that has yet been known in the line of celestial photography.—*Ex.*

Sunday opening at the World's Fair has won It ought to have won earlier. A handful of well-meaning but misguided persons have opposed it, but the great masses of the intelligent, progressive people of the country have been in favor of it all along.—*Globe-Democrat.*

Is it not strange that a great daily paper, which professes to be the advocate of law and morality, should make so many gross mistakes in eight lines? Sunday opening has *not* won. Twenty-five millions of people are a pretty good "handful." If the anarhists, saloon-keepers, certain secular editors, Seventh-day Adventists and infidels are the only intelligent, progressive people of the country," the rest of us are certainly a sorry lot. Surely some irresponsible scribbler must have slipped that paragraph in and it must have escaped the usually keen eyes of the managing editor of our contemporary. The secular press and the Chicago commissioners may as well understand that we intend to "fight it out on this line if it takes all summer!"—*St. Louis Advocate.*

A shout of triumph went up from a majority of the secular papers of the country last Monday over the desecration of the Sabbath by the world's fair managers on the day before; As had been threatened, the gates were thrown wide open and thousands of the hoodlum and anarchistic element thronged the streets and buildings of the exposition. Doubtless by the time this reaches our readers, an injunction will have been served on the exposition managers and the case will come up in the United States Courts. We cannot believe that the directors of the Fair will be allowed to violate with impunity the law of Congress, which closed the gates, or that they will be permitted thus to override the overwhelming sentiment of the Christian people of America. No more fragrant outrage than this desecration of the Sabbath has ever taken place in our country, and every Christian patriot's voice should be raised in this emergency. No Christian who has any respect for himself or his religion can afford to go near the fair until this matter is decided, and if the gates are opened permanently on Sunday, let ministers, Churches, Young Men's Christian Associations and all young people's organizations boycott the institutions and keep all their friends whom they can influence away from it. Let no Luthern Methodist disgrace himself by going near the law-

THE SUNDAY SCHOOL CONVENTION.

PROGRAM FOR THE TWELFTH ANNUAL SESSION OF THE NORTH CAROLINA AND VIRGINIA CHRISTIAN SUNDAY SCHOOL CONVENTION.

TIME:—July 18, 19. 20, 1893.
PLACE:—Union, Alamance Co., N. C.

TUESDAY, JULY 18.

10 a. m. Convention called to order. Religious Exercises, Opening hymn "All hail the power of Jesus Name," conducted by Rev. J. W Wellons.
10:30. Enrollment of Ministers, Superintendents, and delegates The constitution requests the payment of two cents per member of school (average attendance) on the enrollment of delegate.
11:00 Organization, election of officers.
11:15 Address of welcome, by Rev. W. C. Wicker, pastor of the church. Response. Misscellaneous business.
12:15 p. m. Adjourn for dinner.

AFTERNOON SESSION.

2 p. m. Convention called to order Reading of Reports from Schools.
2:40 The duty of the pastor to wards the Sunday school, by Rev J. W Wellons,
3 p. m. Report of Executive Committee, Officers of Convention.
3:15 Report of Committee on Teaching; Com.—Prof Herbert Scholz, Rev J. O. Atkinson, and D. J. Mood.
4 p. m. Address by Rev. S. B Klapp; subject, "Should not the Sunday School Convention have entire control of the Sunday School work within the bounds of Conference?"
4:30 "Should teachers in the Primary, Intermediate, and Adult departments instruct their pupils against the evils of intoxicating drink?" Address by Rev. J. W. Fuquay.
5 p. m. Announcements: Filling of vacances on Standing Committees: Adjourn.

SECOND DAY, JUNE 19.

9 a. m. Religious Exercises, conducted by Rev. P. T. Klapp.
9:15 Convention called to order. Address by Rev. J. A. Whiteman, subject "Has the Sunday School Convention been a success, if not, why not?"
9:35 Report of Committee on best methods of conducting Sunday Schools; Com.—Rev. C. C. Peel, Prof. E. L. Moffitt, and Bro. I W. Pritchard.
10 a. m. "How to make the Sunday School interesting and inducive to the young people," by Bro. W. J. Graham.
"Woman's Work in the Sunday school" by Miss Jennie Herndon
10:15 "The Sunday School of today the church of the future," by Rev. P. T. Klapp.
10:35 Report of committee on Sunday School Literature; Com –Revs P. H. Fleming, J. U. Newman and Bro. S. M. Smith. Music.
11 a. m. Annual address by Rev. C. C. Peel
11:40 "Sunday School Missions," by Rev. T. W. Stroud.
11:55 "Missionary work in the School by Prof. Herbert Scholz.
12:10 p. m. "The desecration of the Christian Sabbath and how it effects Christian Work," Address by Rev. J. W. Holt.
12:30 p. m —"Why have a Sunday School Convention, ' by Rev W. G. Clements.
The attitude of parents toward the Sunday school by Prof. Emmett L. Moffitt.
1 p. m. Adjourn for dinner.

AFTERNOON SESSION, 2ND DAY.

2 p. m Convention called to order: Singing. "How to make the Sun School as interesting as possible to everybody," by Prof. S. A. Holleman
2:20 Report of committee on Sunday School Music; Com —Profs. J. H. Moring, W. A. Ellington, Miss Emma Harward.
2:25 "What we owe our children, by Rev. J. U Newman.
2:50 "Have women any right, according to the Bible, to be teachers in our Sunday School?" by D. J Mood.
3:05 Report of committee on Sunday School Missions; Com.—Rev. J W Holt, Bro. J. S. Long, Rev. T. W. Stroud.
"The Responsibilities and Privileges of Teachers in the Sunday School," by Miss Annie Graham.
4:05 Miscellaneous business.
5 p. m. Adjourn.

THIRD DAY.

9 a. m. Religious Exercises by Rev. J. W. Holt.
9:15 "Use of banners, reward cards, prizes, etc., in the Sunday School," by H. V Simpson.
9:30 "Should there be a system of gradation in the Sunday School?" by J. M. Cook.
9:45 "Why not have Sunday School lectures occasionly by the prominent members of the School?" by H. C. Simpson.
10 a. m. "Why not establish a systematic course of reading in the Sunday School?" by Rev. C. C. Peel Music.
10:15 Is there any authority in Scripture or reason for the official recognition of children by the church? by Rev. J. W. Holt.
10:30 Should children be encouraged to take total abstinence pledges? by Rev. T. W. Stroud.
10:45 The choir in the Sunday School, by Prof. J. H. Moring.
How shall we get the adult classes to be more inquisitive concerning the Bible, by Rev. P. H. Fleming.
11 a. m. The importance of early training, by Rev. W. C. Wicker
11:15 The Sunday School a Factor in civilization, by Rev. W S. Long.
Shall we teach the Principles of the Christian church in our Sunday School—(a) Christ the only head of the church, by W. T. Herndon; (b) the name Christian to the exclusion of all party or sectarian names, by Rev. P. H Fleming; (c) the Holy Bible a sufficient rule of faith and practice, by Rev. W. C. Wicker; (d) Christian character or vital piety the only test of fellowship, or membership by Prof. Herbert Scholz; (e) the right of private judgment and the liberty of conscience the privilege and duty of all, by Rev. J. U. Newman. Six minutes each.
11:45 How much study should be given to the lesson each day during the week, by J. T. Cobb.
12 m What shall we dowith those in the School who cannot read? by Rev. J. W. Fonville,
Adjourn for dinner.

AFTERNOON, THIRD DAY.

1 p. m. Convention called to order. Music.
How best to teach the Sunday school scholars; (a) the infant class, by Rev. J. L. Foster, (b) Intermediate class, by J. S. Long; (c) Adult class, by Rev. J. W. Wellons, 15 minutes each.
1:45 Miscellaneous business.
Farewell address.
Have we considered the importance of the Sunday School work by Miss Annie Long.

JAS L. FOSTER, Pres.
JAS. M. TURNER, Sec.

Programme.

Of the Sabbath School Convention of the Deep River Christian Conference.

PLACE: Antioch, Randolph county, N C.
TIME: July 28th, 29th and 30th, 1893

FIRST DAY.

10 00 a m Meet and organize.
10.30 a m An address by Bro. Walter H Lawrence on the subject of Sabbath school work.
11:15 a m Reading of Sabbath school reports.
12:00 m Adjourn one hour for dinner.
1:00 p m What are the advantages of Literature in the Sabbath school? Bros. L E Brady, W N Hayes, Rev. W W Hayworth, and W B Richardson.
1:45 p m Best method of raising finances in the Sabbath school? Revs. W M Lawrence. J A Webster, B F Keen, and S T Moffitt.
2:30 p m What are the advantages of union in the Sabbath school and in the church? Revs. J S Lawrence, H T Moffitt, M A Baldwin, and J H Wright
4:15 p m What are the necessary qualifications of the superintendent and teachers in the Sabbath school? Revs. E H Jarrell, H A Albright, C H Welch, and others.
4:00 p m Adjourn.

SECOND DAY.

10:00 a m Prayer meeting for the success for the cause of Christianity and of the Christian church.
10:45 a m Best method of organizing the Sabbath school? L E Brady, W P Lawrence, W N Hayse, and B F Keen.
11:30 a m Should the missionary spirit be inculcated in the Sabbath school? And is the missionary work absolutely necessary for the spread of the gospel and for the success of the church of Christ? Revs W W Hayworth, W B Richardson, J S Lawrence, H T Moffitt, and others.
12:15 p m Adjourn for dinner.
1:15 p m Necessity of family prayer. Revs. W W Lawrence, J R Comer, J A Webster, M A Baldwin, and D R Stinson.
2:00 p m The importance of education? Rev. J H Wright, Bro. W P Lawrence, J R Parks, ond others.
2:45 p m Who is responsible for the liquor traffic of our nation? General discussion led by Rev. E H Jarrel
3:30 p m Can there by any better way devised for the building up of our weak churches? General debate introduced by H A Albright
4:15 p m Adjurn.

THIRD DAY

10:00 a m Mass meeting.
11:00 a m Preaching.
1:30 p m Preaching.

H. A. ALBRIGHT, ch. com.
Moffitt Mills, June 30th 1893.

Notice!

The Eastern Virginia Sunday School Convention is to meet with the church at Antioch, Isle of Wight Co., Va., July 19, 20, 21.

All who can do so should come on private conveyance Those who must come by rail, should come by N & W. R. R. Those coming from the West could take the early train on Wednesday morning and get off at Zuni, where they will be met and taken to the church. Those coming from the east should take the train which leaves Norfolk at 7: 30 A. M., and get off at Windsor, where they will also be met. We can not provide conveyances for those who come Thursday or Friday, or on later trains than those named, unless notice is given to B. P. Gay, Supt., Windsor, Va., *at once.*

J. PRESSLEY BARRETT, Pastor.

Notice.

The rededication of the house of worship at Antioch Isle of Wight Co., Va., which has recently been repaired and remodeled, is to take place the 5th Sunday in July. Rev. W. W. Staley, D. D., is to preach the sermon at 11 o'clock.

There will be regular service at Antioch 3rd Sunday as usual. The week following, July 19. 20, 21, the S. S., Convention also meets with this church.

J. PRESSLEY BARRETT, Pastor.

Eternal Vigilance

Is the price of health But with all our precaution there are enemies always lurking about our systems, only waiting a favorable opportunity to assert themselves, Impurities in the blood may be hidden for years or even for generations and suddenly break forth, undermining he lth and hastening death. For all diseases arising from impure blood Hood's Sarsaparilla is the unequalled and unapproached remedy. It is King of them all, for it conquers disease.

less and Godless institution any more than he would attend a Sunday theater or Sunday base-ball game. If the Sunday-opening continues, the managers will make the Sabbath a great *fete* day, and it will be the most disgraceful exhibition of a profaned Sabbath and of violated law that the people of the United States have ever seen. Hundreds of excursion trains will be run and the worst elements of society will be turned loose. We say again, withhold all support from the fair and use every possible influence against it. We are sure of thousands who will stay away, and we believe that more than a million of visitors who would otherwise be there will absent themselves.—*St. Louis Christian Advocate.*

The Morning Star, the chief organ of the Free Baptists, makes what is a very important statement as bearing upon union with other denominations, whether Baptists or Congregationalists:

"As matters still stand Free Baptists could not form a union with either Baptists or Congregationalists without a virtual abandonment of their open communion testimony."

This utterance is meant as a protest against union with either body—with the Baptists, as has been planned for in Michigan, or with the Congregationalists, as has often been proposed. *The Morning Star* claims for the Free Baptists that their testimony is for open communion, and that the testimony of both Baptists and Congregationalists is for close communion; that the Baptists allow communion only with those who have been baptized by immersion, and the Congregationalists only with those who have been baptized either by immersion or sprinkling, while Free Baptists do not require for communion baptism of any kind, but only discipleship of Christ. We believe it is true that Dr. Dexter did hold and teach that it would be "violently un-Congregational" to invite to the Lord's table any who had not been baptized. And yet we do not know that that is the prevalent doctrine among Congregationalists; in fact, we think that the prevalent form of invitation to the Lord's table among them is to " those who love our Lord Jesus Christ " and not to those who have confessed him by baptism. But this is a matter of testimony and fact on which we may not be competent to speak. We would like to know what Congregationalists have to say on the subject and whether there is now any such close communion bar separating the practice of the Congregationalists from that of the Free Baptists.—*Sel.*

To gain strength—Hood's Sarsaparilla. For steady nerves—Hood's Sarsaparilla. For pure blood—Hood's Sarsaparilla.

Washington Letter.

The administration has the power to annul the objectionable features of the Geary Chinese exclusion law, and many well informed people are of the opinion that this power will in the near future be exercised. This can be done by the negotiation of a treaty with China, which when ratified by a two-thirds vote of the Senate would have all the power of a statute of the United States and consequently would repeal such parts of the Geary and other acts as might conflict with the treaty. Nothing official has been said or is likely to be said about this matter at the Department of State, but it is know at the Chinese legation that the new Chinese ministers is expected to arrive in Washington about the last of July, and there are reasonable grounds for the belief that he has been instructed to propose the negotiating of a new treaty. If he does, it is extremely probable that he will find the administration favorably disposed.

Impressive religious services are frequent in Washington, but few have more so than the memorial service in honor of the late Senator Stanford, of California, held in the Metropolitan church Sunday. The pew occupied for many years by the Standford family was heavily draped in black cloth over which were scattered sprays of fern and honeyuckle The service was opened with prayer by Rev. Dr. Dalby, and the sermon was preached by Bishop Hurst from a double text—Proverbs xxii; 29, First Corinthians, xii; 8-13. Space forbids a reproduction of the entire sermon, but the aptness and truthfulness of it were so apparent here, where Senator Standford was so well known and so highly appreciated as a man and a Christian, that I quote some of its most striking sentences that your readers who were unacquainted with Senator Standford may know what manner of man the world has lost: "There was none more reverent than he, none more glad to hear the gospel or to whom the Word came with deeper sympathy, for he was fond of speaking at home of the Word he heard at church. Unlike many public men, when he left his constituency and the state he represented for of official sojourn, at the Capital he did not leave his religion behind him, but brought it to Washington, where it constituted the controlling influence of his domestic and public life. The deeply religious life of Senator Stanfor was plain to all who came in contact with him. He made no effort to speak of religion, but spoke of it as though it was his usual thought. The two sole articles in his creed were God's goodness toward men and man's charity towards his brother. It was not simply a general providence that he considered God exercised towards his children, but a particular providence that guides the individual footseps of the children of God. There was no pessimism in Senator Stanford. He had always faith in the progress of the world towards lofty ideas and higher achievements. The calamities and disappointments happening to both individuals and nations he was accustomed to think of as incidents for disciplinary purposes. He considered himself as a steward, and so never thought that his giving was other than a pleasure and duty. He pronounced the day on which he transferred his great wealth to the trustees of the University that bears his name as the happiest of his life. When his only son died he fell asleep by his side and dreamed that his boy was alive and well, talking over his plans, and that he said to him 'Father, I wish you would do something for others boys' He awoke, and afterward said that then, when he saw that his son was gone from him, had he had it in his power to have him back again in life by uttering a single prayer he would not have offered it, adding that what had happened could not have been without God's will, and to have asked for his return would have been to ask for what was not God's will." Who can doubt that in that dream God spoke to that man through the medium of his dead son That dream was the first step towards the building of the Leland Stanford University, already one of the great educational institutions of the world. One feels that the singing of the hymn, "He Giveth His Beloved Sleep" naturally followed a sermon on such a rare character, as it actually did.

India is in the eyes of most people a most remote country, but so closely are the nations of the world related in finance and business that action of the local government of that country in closing the mints to the coinage of silver on private account has thrown a bombshell, so to speak, into the already complicated financial discussion in the United States, causing a special meeting of the cabinet and setting the brains of the President and his advisers to work to decide what, if any, action shall be taken by this Government. The impression is that this action on the part of India has made the proposed reassembling of the international monetary conference useless

CORRESPONDENT.

June 28, 1893.

A Touching Incident.

Rev Dr. C. K. Marshall was preaching at the penitentiary, many years ago, and among other things told the conviets that they must not think that they had placed themselves beyond the pale of human sympathy and love. "Remember," he said, "that however sinful you may be, however low you may have fallen, Charlie Marshall loves you." The remark had a strong effect upon one man in particular, who sought Mr. Marshall out after the exercises were concluded and received from him a little pocket Bible which he promised to keep and read.

Years after, a soldier came back from the Mexican war, and having sought out Dr. Marshall, presented him with the same Bible, now soiled with the dust of many a weary march and stained with the blood of him to whom Marshall had given it years before. The bearer said: "Do you remember this Bible and the man to whom you gave it in the penitentiary some years ago? He told me to find Charlie Marshall and give it to him, and tell him he died a Christian because of that Bible and the love that went with it."—*Christian Herald.*

Even So.

The difference that divide members of the same church aer often so trivial and insignificant that they become a disgrace to those who are parties to them. There will be differences among men on every subject, and Christian people are not an exception, but Christian people should exercise patience and forbearance so that differences do not develop into hostilities. Not only is the peace and prosperity of the Church put in jeopardy, but the example set before the world is vicious and destructive. When men cannot have their own way, the only rational thing to do is to accept the situation and fall in with the way that has been decided on. In any event, the majority should rule. Men are satisfied that it shall be so in civil and political affairs, and it indicates a narrow and unchristian spirit when it becomes otherwise in the Church.—*Methodist Protestant.*

Rowelling Rascals

The postoffice law is very plain. A subscriber is held responsible for the subscription until he pays all arrearages and notifies the manager to stop it. It is not enough to refuse to take it out of the office, or for the postmaster to notify us that it is not taken out. It is treating the Church paper with unpardonable contempt to do so. We have hesitated about bringing to the notice of pastors persons who seem to have no conscience in the matter of debt due the *Wesleyan*. But we shall be compelled to do. It is as immoral to swindle a paper out of one or two months, subscription as to swindle anybody else. This is fair notice and plain talk.—*Wesleyan Advocate*

District Meeting.

PLACE: O'Kelly's Chapel, Chatham Co, N. C, District No 2.
TIME: July 28th, 29th and 30th, 1893.

FRIDAY.

11 a m Prayer meeting, conducted by A Moring.
11:30 Organization.
12:00 m Dinner.
1:00 p m The true aims of the Christian church, by Revs J L Foster, W G Clements, and A Moring, J. E Langston, and others.
2:00 p m What we need to carry out the true aims of the Christian church, by Revs J W Fuquay, C H Rowland, A P Barbec, and M D Byrum, C S Holleman,
4:00 p m Foreign Missions, and its demands by Revs. W G Clements, J O Atkinson, and Herbert Scholz and others
4:00 p m Miscellaneous business.

SATURDAY.

9:00 a m Prayer meeting conducted by M D Byrum.
10:00 a m Home Missions, by Revs. J W Wellons, J L Foster and Herbert Scholz A Moring M D Byrum and others.
11:00 a m Church literature and its importance, by Revs. C H Rowland, J W Wellons and C C Holleman, S Barbee and Rev. W. G. Clements.
12:00 m Dinner.
1:00 p m Prohibition and the duty of the church in reference to it, by Revs. J W Wellons, J L Foster, J O Atkinson, J W Fuquay, W G Clements and others.
2:00 p m How to get the churches fully up to their duty. General discussion.
3:00 p m Essays by the sisters of the different churches that compose this District.
4:00 p m Question box.

SUNDAY.

9:00 a m Prayer meeting.
10:00 a m Sunday school mass meeting
11:00 a m Preaching.
12:00 m Dinner.
2:00 p m Preaching. Let all of the churches be represented and let us have a good meeting.

J. A JONES, Pres.

District Meeting.

PLACE: Bethlehem, Alamance Co. N. C.
TIME: JULY 29, 30, 1893.
Saturday 9:30 a m Devotional Exercises by Rev. C C Peel.
10 Organization.
10:30 Subject Pastor's duties to church, Revs. P H Fleming, C A Boon, laymen Dr. G T Watson, David Huffines
11:30 Missions and how to secure funds, Revs. P T Klapp, J W Holt, J W Wellons, laymen H C King, L H Walker
12:30 Dinner.
1:30 p m Propriety of the pastorate system, Rev. W T Herndon, W T Walker, W S Long, laymen G R Maynard, J M Turner.
2:30 Education, Revs. J U Newman, T W Stroud, T B Dawson, laymen, W G Iseley, Capt. J W Foster, W H Albright.
3:30 Duties of church to pastor. Rev. C C Peel, H C Fulton, A F Iseley Capt. J U Smith, D S Farmer, Jos. King.
Sunday, 10 a m Sunday school Mass Meeting conducted by P H Fleming.
11 a m Preaching.
2 p m Preaching.
8 p m Preaching.

W. S LONG, ch.

Elon College Vacation Notes.

The students and friends of Elon are always anxious to hear from the place where they spend so many of their happy hours, and we are very anxious to say something concerning her growth prosperity, losses, etc., during vacation

Since commencement there has been several changes at Elon. We are all very sorry to lose our esteemed and highly respected friends Mr. A. J. Rawles and family. Who will come to fill their vacancy?

Rev M. L. Hurley is building a nice house on his lot. Dr. Herndon is enlarging his dwelling, this adds very much to the place.

Mrs. E V. Moring has been appointed Post Mistress here.

Prof Holleman has just returned from Morehead city and reports a and encouraging trip

Mrs. S. A. Holleman and son, Master Long Holleman, are visiting Mrs. Sidney Holleman of Chatham.

Mrs. Winbourne of La Grange, N. C, has been visiting relatives here since commencement. Drs. Herndon and Newman have just arrived from a canvassing tour.

Mr. Avent and wife have returned to their home in Jonesboro, N C. Mrs. Avent has been here since commencement with her father Rev. C. A Boone-

Dr. W. S Long is canvassing in the eastern part of the state.

Mrs. E O. Moring and daughter, Miss Berta are visiting in the eastern part of the state.

Will Boone is in Pittsboro.

There is a batchlors hall here also an old maids hall, we think a compromise would be effective.

Mr. A. F. Young is down about Raleigh visiting friends.

Mrs. Dr. G. W. Long, her daughter, Miss Lorena, and little George have been visiting us since commencement, we hope their many friends will pray for them that they may be comforted in their sad be reavement.

Mr. Hurley preached us a good sermon on Sunday.

The young people of Elon had a picnic at Cables pond not long since all went well until in the evening when it commenced raining very hard. We had to come home in op en wagons.

The prospects for better times are very encouraging around Elon at present. We have never seen better crops, gardens, cows, hogs and more fruits than we have at present.

Come to Elon next fall and bring your friends with you we are prepared to take care of more students than ever and to give better quarters, provisions, etc.

We hope to see Elon start off with a larger attendance next session than ever.

W. S. LONG, Jr.
Elon College, July 3rd, 1893.

Holland Items.

Our Children's Day at Holland Christian church came off yesterday as appointed; and although the day was very warm and the clouds betokened rain, and notwithstanding we had failed to announce it at previous meetings, a very large congregation was present to witness the most interesting exercises. The children acquited themselves most admirably. No attention or pains had been spared on the part of Misses Myrtie Daughtry, Netta Butler and others to make a success and much credit it reflected on them, by the brilliant rendering of all the parts, especially the music which was most thrilling and inspiring The collection at the closing of services was good. Exercises all over, the congregation were invited to remain and take refeshments which had been prepared for all Many remained, some on the church ground and others dining with friends in the village. Dinner all over, the ringing of the bell called the congregation together again to hear a most appropriate and eloquent address to the children by our young friend J. H. Jones. We are glad to know our young ministers as students and others from Elon college show a disposition to work and go at it with a vim and commendable zeal. They are good representatives of the grand work in training and disciplining the minds of the men and ladies at Elon for the busy scenes of life.

Our young brethren J. Wallace Rawls and R. H. Peele were expected at Suffolk yesterday to receive their license as ministers, as ordered at our last annual conference. We are hoping for much good work from the young brethren.

Children's Day exercises will take place (no preventing providence) at Holy Neck next Sunday.

R. H. HOLLAND.

DEAR BRO. CLEMENTS:—I will give the readers of the SUN a few words from my field.

Graces Chapel is doing well. They have a good Sunday school, prayer meeting and large and attentive congregation. The financial condition is better than it has been. We think all the conference assessments and pastor's salary will be paid off in due time. The spiritual condition of the church is very good. At the last appointment I baptized 4 candidates in Bro. E Worthey's pond. We are expecting to dedicate the church this fall. We have an evening appointment that is well attended.

Union, Va, is one of our old churches Here we are getting along very well with the work. The spiritual condition is very good. The financial condition is not as good as the brethren would like, but the present growing crops are very promising, and we hope to meet all the request of conference. Our congregation is yet good, although there is preaching at Olive Branch Baptist church at the same hour that we preach. We have been the pastor of this dear congregation for the last 10 years.

Goshen Chapel is moving on fair in the work. We hope to have the house in readiness for the protracted meeting, yet there is a great deal to be done. Our congregation is good and the spiritual condition is very good.

Antioch, Warren, is moving on steadily. The Sunday s hool is in a flourishing condition with Sister N. J. Harris as the very popular Supt. She is a good Supt and a fine teacher. We think the pospects are very good for success here. Miss M. Mosley, the popular day school teacher at Antioch gave an entertainment, not long since in interest of the church, and she raised $21.08 this was very highly appreciated by the church.

Moore Union is moving slowly, but trust we will be in full readiness by conference

Haywood, Harper's Chapel, Christie, Floyd's school house, and another mission point, we will give some account of the work at these places later on. There is much to be done in the Christian church, and some body will have to make sacrifices for Christ's sake to build up the cause and save souls. Who is ready to lay himself upon the altar of the Lord?

S. B. KLAPP
Youngsville, N. C., June 20, 1893.

Rev E T. Iseley sends us one new subscriber on the new press list. Who next?

The Christian Sun.

THURSDAY, JULY 14, 1893.

REV. W. C. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER

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THE CHRISTIAN SUN,
RALEIGH, N, C.

EDITORIAL NOTES.

Rev. J P. Barrett, D. D., preached for Dr. Jones last Sunday night.

D. J. Mood of the Raleigh church and his wife spent the fourth of July in Eastern Virginia with relatives where they had a pleasant time.

Programme for the district meeting at O'Kelly's is late in coming out but let every church send its delegates, and every minitser in the district attend.

We have an article this week from Rev. Jubilee Smith of Ga. He al ways writes something readable. Let us hear from you often Bro. Smith.

Rev. J. P. Barrett, D. D., and N. G. Newman will represent the CHRISTIAN SUN at the Eastern Virginia Sunday School Convention. Please renew your subscription through them.

We ask the pardon of Rev, J. W. Fonville for the omission of his name in our account of the commencement at Elon College. He was present, and was much interested in the welfare of the College.

Three of our dear friends bave within the last few days been called from labor to reward. First, Sister Holmes of Popes Chapel, second, Sister Lee of Wake Chapel and third, Bro. Wm. Utley of Wake Chapel. May the Lord bless these dear families in this their day of sadness.

Shallow Ford heads the list with 4½ new subscriberes in answer to our call for an average of 2 new subscribers from each church to enable us to buy a new press. What church next? Remember these new subscribers are to make a press fund. Let every church strive to get on the roll.

We notice from the *Ohio Press* that the commencement exercises at Antioch College were of the highest order. There were nine graduates. Everything passed off to the delight of all. President Long remains at the head of this grand institution of learning with bright prospects for the future.

The Norfolk congregation was assembled and expecting Dr. Jones to make his appearance when news was received that he was laying at the point of death. He sustained a sudden and serious attack of illness and for hours his life was dispaired of. At last accounts he had slightly recovered. Let prayers ascend for his recovery.

The Sunday openers claim to voice the sentiment of the people, and charge the Sunday-closing sentiment to "a few religious bigots." Now *look at the figures*, as summarized by Secretary Dickenson after several weeks' labor:

For Sunday closing....25,825,086!
For Sunday opening.... 87,507!

Summarized they give an answer to the question, "Do the people demand that the fair be open on Sunday?"—*Evangelical Messenger.*

The Christian church will be finished in a few weeks, the basement is to be finished at once and occupied. When the church is complete it will be the prettiest in this section. The architect, Mr. Charles Cassell, of Baltimore, has done himself proud in this plan, particularly the inside, in making such a handsome auditorium pulpit, choir recess or platform, all being marvels. Then the gallery is splendid, such a wealth of space, the beautiful ceiling above looks like marble and was done by Mr. Geo. Borum and force. Now when this church is finished and an elegant organ, presided over by that charming performer Miss Larabee, the congregation should feel truly the "Lines have fallen to us in pleasant places and we have a goodly heritage."—*Suffolk Daily Progress.*

One of our contemporaries observes, "It becomes a puzzle for the psychologist to answer why, as the Sunday sermon grows shorter, the Sunday newspaper grows longer." This may puzzle the pyschologist, but it need not puzzle the devout. Both are to be attributed to the indifference felt about Christ and his tecchings. If the ancient hymnist could declare "the world is growing evil," he might tell out his opinions with more assurance in thsee days. It is one of the mistakes to suppose the Church it to grow more pure and the world less evil the nearer the approach of Christ "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons."—"When the Son of Man cometh shall he find faith on the earth" The spirit of evil will not be exorcised from this earth until Christ returns.—*Southern Churchman.*

Sociability not Religion.

Sociability is a principle given to human beings by the Almighty, and is common to all the people, and may be developed or restrained at the will of the individual. It is true that its natural qualities seem to be more deeply seated in some people than in others. But whether in greater or smaller proportions. all may be made stronger or weaker by cultivation or neglect.

Sociability is often seen as vividly in the wicked man as in the righteous man, thereby showing that it is no part of the Christian religion Besides no where in the Bible is sociability held up as any part of religion. On the contrary if Jesus ever smiled, or laughed when he was on earth, we have no account of it either in history or in the sacred word. But we do find where he wept. St. John 11:35 Also we find that Jesus taught that an account must be given in the day of judgment for every idle word we speak. Matt. 12:36.

We hold that sociabiliy is no part of the Christian religion; but, at the same time, we hold that it is no part of a sinful frolic when kept in its legitimate channel. Like many other noble qualities which God has given to the natural man, it fills an important place in this world, and fades away under the cloud of death like the morning vapor.

The nature of man is such that he requires sociability in this life, and should his social qualities be blotted out he would be a miserable being. And this would be true of either Christian or sinner. God has given this quality to make people cheerful in this life. But He has sent His spirit into the world to change them from nature to grace. And often they are fully as social before the change of heart as afterwards.

The social principle like many other God given blessings, may be made an instrument for good or evil. In the line of right doing, it is a power of great strength in making the world better, and should not be neglected by God's people. It is also used by satan's forces, and by them made a great power in promoting the darkest deeds.

Social qualities, in the hands of God's people are very much like the oscilating waves of the ocean or boughs of the trees in going from one side past the central line before a halt is called. It may be that the Puritans swung too far toward the solemn side But the tendency with the church now in this country is, to pass the central line, and a limit too much merriment It is time that a long face and a solemn look is no part of religion. Neither is merriment making, which often turns the mind to that which is worldly. Our social qualities are God given for great blessings, and should be used, but not abused.

Notwithstanding our social qualities here will fade away under the cloud of death it is quite possible that, in the future state, we will have social qualties of a much higher order than those we have here. Those we now have are adopted to flesh and blood, and flesh and blood cannot inherit the kingdom of heaven. It may be that one of the torments of the wicked will be the possesion of higher social qualities without permission to enjoy them. But the enjoyment of these higher social qualities by the righteous will add to their happiness

A Word of Explanation for Our Brethren.

Occasionally a whisper is caught from some of the Northern brethren that there is a little complaint because the Southern churches do not take all the collections as ordered by the Quadrenial Convention. It is true that only a few churches take these collections. The reasons are these. *First*, in the union as agreed to by the church North and South, the autonomy of the Southern church was in no way to be disturbed. And to change from our own plans of work would destroy to some extent our church autonomy. We have our own way of collecting money, and, at any time, if the Quadrenial wants to make a call on the Southern church for money, it must be made to the Southern Convention, and let the Convention devise the plan for raising it.

Second. What we raise goes through the hands of the various conference treasures, and must be paid out by them. It is true that the secretary, Rev. J. J. Summerbell, has reported but little money from the south, and he has reported all that has been sent him; but we have sent to the Foreign Mission fund, through brethren Bishop and Palmer, our full proportional part. It is true this did not go to Bro. Summerbell, but it went, nevertheless. We hope we are ready to aid the good work financially, but we must do it in our own way.

The Revival Season.

Every season ought to be one of revival in the church But local circumstances are such as to give to each community seasons more favorable to revival work than others. And in the south these periods are confined more closely to July, August and September than any other month. Hence, we speak of them as revival seasons

The periods in which this special work is done, is upon us; and the

churches are now looking forward for the usual protracted meeting. These meetings are expected to do two things, revive the church and awaken a religious interest among the unconverted, and thereby bring them to a knowlege of the truth as it is in Christ.

Thought in every thing is the most important element to successful culmination. And possibly nothing has more power in generating thought than agitation. And in the revival season serious thoughts of the future state are agitated in such a way that people are set to thinking and then praying. In this way God's people are strengthed and sinners brought to a knowlege of the truth as it is in Christ.

There is however another open door for good in the revival which is too often left out of the question. It is a neglect to give those converted and reclaimed something to do. In the revival is an excellent place to do private work for the enterprizes of the church. There ought to be two or three new subscribers secured for the CHRISTIAN SUN in every revival, and that would bring in enough money to pay for the new press. Dear friends help us pay for a new press during the revival season.

See How Brethren Differ.

The following are extracts from letters sent by excellent brethren:

First Letter. "Dear Bro. Clements, why did you discontinue my paper? I always pay for it. Times are so hard now I could not get the money. I am behind; but you know me, and know I would pay you every cent soon."

Second letter. "Dear Editor: Some months ago I wrote you concerning the SUN, but for some cause or other I did not get an answer. However, I am behind and want to pay up my dues. Had you treated me with justice, and yourself also, I would not have been behind now; for, if an editor would stop the paper whenever the time expires, then is the time when a man will renew quicker than any other."

Now, both of these are excellent brethren; and we have simply quoted from their private letters to show a few of the trials of an Editor. Why we did not answer the brother we do not know. We have no recollection of his first letter at all. Don't know whether we ever received it or not. Sometimes we receive letters that do not seem to need an answer. We do not blame the brethren for such letters as these; for they are good brethren, and want to do right. They just don't think alike every time.

A Long Name.

The *State Chronicle* of Raleigh N. C., has been bought by Capt S. A. Ashe, editor of the *News and Observer*, and the two papers consolidated and christened with the long name, *News-Observer-Chronicle*. We like the editor, and know him to be one of the best newspaper men in N C., and one of the cleverest gentlemen to be found any where. But we do not admire the long name. Would it not have been better to have made up a short name from parts of the three? We think it would have been more euphonious and less trouble to other newspaper men. However we shall expect the new name to represent one of the best secular papers in the state.

Liberty (R.)

It was our pleasure to preach at Liberty, N. C., the fourth Sunday in June. The congregation was good and attentive. We preached at Smithwood at 11 a m on the same Sunday that we preached in Liberty in the afternoon.

The people at both places were very kind to us. We had the pleasure of visiting quite a number of families and received acts of kindness from them all. We spent one night with Bros. Keck, Trogdon, and Dr Albright.

Shallow Ford.

The first Sunday in July we preached at Shallow Ford, N. C. The people were very kind indeed, and worked manfully for the SUN. If all will work like Shallow Ford for new subscribers we will soon have the requisite number to buy the new press.

To Our S. S. Workers.

I have mailed to each Sunday school a blank on which to make a report to our next Convention the blanks were mailed to the Supt. or Secy. of the Sunday school when I could get their address and when I could not obtain the address of either the above it was mailed to the church Secy who will please deliver the same to the Supt. If any Sunday school fails to receive a blank they will please write me and I will promptly forward one to them. We are very anxious to have all our Sunday schools reports to our next session, so that we may be able to make a full and complete statistical taple of our Sunday schools strength. Let every Sunday school be reported if they can not send a delegate, but send a delegate if possible

J. M. TURNER, Secy.

Big Falls, N. C., July 1, 1893.

P. S. Reduced rates have been asked over the several Rail roads.

GREAT BOOK OFFER.

Every reader of this paper is requested to note carefully and promptly the advertisment elsewhere headed "The Literary Revolution," and our special offer in connection therewith, which is open for four weeks, only, from the first appearance of the advertisement. *This is the first week*!

SAMPLE BOOKS can now be seen at the office of this paper—*good* books, *beautiful* books, and fabulously cheap.

ANY SUBSCRIBER to this paper whose subscription is paid to January 1, 1894, may order through us any of the books advertised at the New York City prices, delivered at *this office.*

THESE "LITERARY REVOLUTION" publications are *not sold* in the book stores, nor through agents; *direct* sales make the low prices possible; ordering a large shipment at *one time* reduces cost of transportation, which *we pay*, as a special favor to our subscribers. A call will convince you at once that this Book Offer is without precedent. All books must be ordered by us at *one time* at the termination of this offer. Address

CLEMENTS & MOOD,
Raleigh, N. C.

Why go to Harvard?

The *News-Observer-Chronicle*, speaking of Miss Long one of the faculty of Greensboro Female College, says:

Miss Lillian Long of Chapel Hill, N. C, has been selected for the chair of English Literature and History. Miss Long is a sister of Prof A. W. Long and of Mr. Vernon W. Long. She is a graduate of Greensboro Female College and has had fine experience in teaching We learn that she is taking a special course in English Literature and History at the great Harvard University, preparatory to her work at Greensboro. She is a woman of fine character, of high intellectual attainments and a progressive teacher.

Miss Long lives at Chapel Hill, under the sound of the bell of the University of N. C., Dr. Thomas Hume, Prof. of English at the University is generly recognized as one of the finest English schollars to be found in any institution of learning. And yet young ladies living at Chapel Hill must go some where else to complete their English course Why is this? Simply because of the old fossilzed ideas of those who control the policy of the University. Many of these men who hold to their old fossilized ideas against co-educational colleges, are perfectly willing for their daughters to go to the commencements at Chapel Hill, visit the ball room and engage in the miserable, modern dance with the opposite sex. Why it is so much worse for a young lady to recite in the same class room with young men than to dance with them, is strange logic.

But we want the young ladies to know there is a college in North Carolina where young ladies can go and take a course as high as at the male college. That college is located on the N. C. R. R in Alamance County, and is known by the name of ELON COLLEGE The English course, especially, is among the best to be found any where.

Lexington.

The third Monday in June we ran up to Lexington, N. C., to preach for Bro. Roach. He is doing a good work at Lexington, and is greatly beloved by his people. He organized the church last fall with ten or fifteen members, and now has fifty or more. This is a beautiful town of possibly 1500 in habitants

We preached twice for the people, to large and attentive congregations. We also attended the Sabbath school. It is in a flourishing condition Bro. H M. Turner is the Supt. And he does his work well. We never saw kinder people. We visited several families but cannot recall their names now. May God bless the people at Lexington.

Convention at Union.

As the time for the Sunday school Convention is now near at hand we trust that every one who wishes to attend will make the necessary arrangements, and let there be a full attendance from all the Sunday schools. We, the people around old Union, welcome you in our midst and we hope that your coming may be beneficial and strengthening to our Sunday school. Indeed, we are glad and anxious to see the Convention made a success even superior if possible to any ever realized heretofore. I wonder that this result may be obtained, we insist on a full delegation from all the Sunday schools around. We cordially invite you to come, and those who cannot come by private conveyance, will be met at depot if they will only notify me of their intention to attend and the time of their arrival. Please let me know by the 15th of July, they will be met at Burlington, and conveyed to the church where homes will be assigned. Unless notifications are sent in by the 15th of July there will be no arrangements made except for those expected. I remain.

Yours truly,
W. J. GRAHAM

THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—

After a week's absence I greet you again. I have had my vacation and I enjoyed it to the highest possible excent and now am ready for work. On coming to the office I found several letters, but not as many as I expected. For need of room a few will have to wait until next week, then we hope to have a full page to ourselves.

Bethel, Annie and Della have answered the puzzle correctly, for in that verse the women are given liberty to be teachers of "good things." Now for another one and perhaps a trifle harder: In a book of four chapters in the New Testament are found these words, "charging them before the Lord that they strive not about * * * profit" Supply the missing words and tell where found. Wishing all a happy time I remain.

Cordially yours
UNCLE TANGLE.

GRISSOM, N. C., July 2, 1893.

DEAR UNCLE TANGLE:—I will write again. It is Sunday afternoon. I have just returned from prayer meeting at our church and thought it would be good employment to find the missing word to your puzzle, so here it is, "teachers of good things" it will be found in the second chapter of Titus and third verse. Summer is here again and with it a plenty of flowers and fruit, just what every one likes, it is delightfully nice out here in the country now. I hope the Corner will be filled with letters this week. With love to the cousins I will say good by until another time. I send a dime for the Band.

DELLA GRISSOM.

HAW RIVER, N. C., July 2nd, 1893.

DEAR UNCLE TANGLE:—I am a little boy 8 years old I come knocking for admittance to the band. I go to Sunday school every Sunday, my school is out and am very sorry for I love to go to school I help mama and they keep me right busy sometimes. What are those little children doing in the picture are they planning some way to make money for the band? I think Uncle Tangle's plan a very nice one. I have a little hen have been selling the eggs but I think I shall set the eggs and sell the chickens. In the 2nd chapter and 3rd verse of Titus I find those words "teachers of good things" am I correct. Enclosed please find five cents for the Band. Love to all.

BETHEL KING

FRANKLIN, N. C., July 1, 1893.

DEAR UNCLE TANGLE:—It has been a long time since I have written so I thought I would write today. I wonder if any of the little cousins have had as nice a time as I have this summer, some of our little cousins came to see us and we fished, went boating and played dolls. Now for Uncle Tangle's puzzle, the missing word is things, in Titus second chapter and third verse. I will also ask a question: How long did the kingdom of Israel last. I send one dime to the Band. Love to you and the cousins.

Your loving niece,
ANNIE STALEY.

ELON COLLEGE, N. C., July 11, 1893.

BRO CLEMENTS:—Since I saw you in Raleigh the first of this month I have been to New Elam, Pittsboro, Sanford, Jonesboro, Aberdeen, Liberty, and Greensboro, I went into the community of these places and accomplished something for the college. I obtained the promise of nine new students and have some prospect for others. I trust every friend of the college will put forth an effort in its behalf. We want two hundred at the opening. Friends write in freely and fully about the prospect in your section, giving names of persons to whom I may send catalogues, etc.

W. S. LONG.

Rejoinder.

Bro. Barrett's last article on the right of woman to preach, was read by me with interest and I laughed heartily over it as I read it to my wife. I laughed because it claims to disclose a new revelation—that I was mad! To this I would give Paul's modest reply when arraigned at Cæsarea; "I am not mad, most noble Festus; but speak forth the words of truth and soberness." If I was mad, or allowed passion, prejudice or unkind feeling to dictate a single line or sentence, I was perfectly unconscious of the fact. I have not so forgotten myself, who I am and where I am, and my purpose, as to indulge in ill-temper. It is true I have thrown a little spice and pleasantry in my articles to please and interest the readers, but have tried by assisting grace to avoid all unkindness and offensiveness, and I leave it with the reader to say whether I have pursued this course or not. Indeed it would be folly in me to get worried or fretted when I am fortified by truth on all sides. I always feel at peace and safe when ensconsed in the refuge of truth. But on the other hand it is Bro. Barrett and not myself seems to be chafed and sensitive. Why is this? Not that I have said offensive things. Not that I have flatly contradicted him, as he did me —"*it is no such thing.*" But because he is foiled in argument He has become a little sore and cannot "endure sound doctrine." Therefore in the absence of better argument, as a sort of subterfuge, or last resort, tries to make impression that *I am mad.* If you intend this for argument Bro. Barrett, it is very weak and thin.

Again Bro B. says my question from Isaiah 35:8 implied that he was a fool, or I so meant it. I will not admit that Bro. B is so weak as to so construe it Has not Bro. B. quesed this scripture a number of times while addressing his congregation? Did he mean that all were fools; or did he mean the subject treated was plain? "A word to the wise is sufficient"

But Bro. B. objects to my saying I would "handle him tenderly." Now Bro. B., you know it is necessary to handle some things more carefully than others. If you were going to ship glass, especially if valuable, you would mark on the box "handle with care," tenderly. If not for this precaution the costly and much valued article might be tumbled about roughly and be broken. To make the application, I might have used sharp and cutting argument, although truthful and to the point which might have been considered rough. But as I esteemed Bro. B very highly, appreciated his worth to us as a denomination and desired a continuation of our fraternal feelings as brethren and fellow laborers in the same cause, I have tried to be tender and deferential in all that I have said

But Bro. B. quotes Dr. Curry as authority for the stand he has taken against woman preaching Dr. Curry's opinions I consider worth no more than Dr. Barrett's. I care not how many prefixes and suffixes he may have his name. He may be called Hon. Rev. Mr. Dr Curry D. D., LL. D, etc, yet, if he sets his judgment up in opposition to the verdict of the whole Christian world, he shows that there is a weak place about his cranium.

Now I am done with the subject. Shall say no more. And I kindly ask Bro Barrett not to say I am mad or out of humor any more, because it has not been the case. I am much older than he is and it is not treating me with due regard to make such statements.

R. H. HOLLAND.

Berea (Nansemond) Sunday School.

Berea Sunday school is doing nicely under the superintendency of Capt. T R. Gaskins. Capt. Gaskins makes a good superintendent and receives the hearty co-operation of the school, especially the *faithful ladies.* The most striking feature of this school is the interest taken in training the small children to sing, a thing sadly neglected in so many of our schools. Our number has been recently augmented by the return of our college boys and girls. We are glad to welcome them back and to see them looking so well and happy. The 4th Sunday in June was Children's Day. The weather was all that could be asked for and a large audience assembled to witness the exercises. The rostrum was tastily decorated with rare and beautiful flowers, while the children were adorned with that peculiar, yet lovliest form of beauty, bright faces indicative of happy hearts. The exercises began with a march by Miss Emma Williamson to the music of which the children marched from the rear of the church and took each his assigned seat on the rostrum. With this ended all apparent management of the children. It was *their* day. No one called out the programme or directed the children. Each one knew when his time came and performed his part with readiness and efficiency. Much credit is due those who trained the children and contributed otherwise to the success of the day. I think it is pronounced by general consent the best "Children's Day" celebrated by the school. The missionary collection amounted to $13 50.

N. G. NEWMAN.

Mr. Jacob Wurtz

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A Word from Georgia.

DEAR BROTHER CLEMENTS:--I hope you will pardon me for having anything to say in relation to lady ministers. I desire nothing but the truth. I don't propose to take sides in its discussion. I would inquire first, whether or not this equality of responsibility existed in the ancient church? Does the law dispensation contain any types and shadows significant of this equal responsibility? The logic of events persuade me of the impossibility for women to officiate in the Tabernacle service. Could she have administered in holy things of the Temple service? Could she have slain and offered the sacrifices for the sins of the people? The ministers of God go in and out before the people as teachers, and expound the word of God. Did any holy woman of old even appear as priest, if not, why not? There is such a thing as Prophet, Priest and King. But all these Titles do not always belong to the same person. I would inquire if there is one example of any holy woman of old, ever entered the holy place as a watchman to cry aloud and spare not?. The Ark of the Covenant was borne or carried on the shoulders of men. The trumpeters that blew for the morning and evening service were men. The Temple with its services is a type of the true church, hence impossible for women to go out and labor in the forest quaries, and prepare the rough ashlers of the forest for its place in the great building. If it was not lawful for them to take part in the establishment of the first church, which was one of works, and a type of the new, by what law can we set them apart as Priest to go in and out filling the highest offices in the church of Christ. In order to fill this office legally they must be set apart by the laying on of hands. Who has authorised any one to do that? I have never seen a command authorizing the ministers of to set apart by ordination any lady as a minister of the gospel. Now my brother, if it was ever the province of ladies to be builders in the church, we have no examples in the old dispensation. Holy men of old speak as they were moved upon by the Holy Ghost. Nothing is said of holy women. Not that there was none: but it shows all great and vital matters of the church was addressed to men. There is a mistake somewhere. I must confess I cannot see any grounds to justify the ordination of a woman. This subject was discussed in the life time of my father and others of our ministers who were learned men in theology and history, who interpreted Paul's writings on this subject as Brother Barrett has done I must say I am no little surprised to see Bible students differ so widely about as plain a declaration of an Apostle. I admit all that each may have said in the argument, then, it is not proven that it is the duty of women to fill pulpits as ordained ministers. You may think this extravagant, but if you will study a little, the Apostles meaning can be understood. According to the interpretation of Paul's writings; who is not authorized to preach? All teachers seem to be classed as ministers, Sabbath school teachers, exhorters, he that gives a reason for the hope he has within him. These are all useful auxiliaries to the church but never presume to sermonize. Are they not as much ministers of the gospel as these holy women of old, and preachers in the same sense, as the daughters of Philip or any other good sister of those times. Every believer has a right to give a reason for his faith. In doing so, is he or she not teaching or preaching if you please? But does that imply they were ordained ministers of the gospel. We read of men forsaking father, mother, wives and children for the sake of Christ, etc. Must they forsake husbands, homes, and children to fulfil the commission. I see no command to that effect. I hope no sister will think I am opposed to their entering into the gospel field, if they believe God has called them to this great work. My object is to know the truth and then defend it. In this case I am at sea without a compass or chart. An ordained minister of the gospel is one thing and a worker in the church is another. It is no small matter to be a legal minister of the gospel. Nearly 19 hundred years have passed. Is not this something new? May we not be mistaken about this matter? Had we not better keep in the good old way and pray for more light. God grant that the truth may prevail. May the Lord bless our efforts and give us more light is my prayer.

JUBILEE SMITH.

The State Fair for 1893.

We have received from the secretary, H. W. Ayer, a copy of the premium list for the State Fair of 1893. It is a more artistic publication than ever before, being embellished with handsome illustrations of North Carolina scenery, agricultural and fishing industries, etc.

The list has been thoroughly revised, especially in the departments in which ladies are interested, and the premiums are very liberal. The usual star premium of Fifty Dollars in gold is offered for the best exhibit made by a lady resident of the State. with a second premium of Twenty Dollars. There is also a premium of Fifty Dollars for the best display of any kind in the Main Exhibit Building. Fruit growers and Poultry fanciers, as well as others, will find the list for this year very interesting. Anybody can get copies by applying to H. W. Ayer, Raleigh, N. C. Everybody should have one.

Bishop Merrill, of the Northern Methodist church, threatens to boycott the Chicago fair because of the Sabbath desecration. He says his church will do this. We wish it would. We do not often agree with the utterances of Northern Methodists, except in doctrine, but we like his declamation of a "boycott" and if the 5,000,000 Methodists on this continent would unite it would give a much needed rebuke to the violators of God's law and all heir abettors and sympathisers. The very worldly N Y *World* thinks this will not be done as the Methodists "have outgrown swaddling cloths of thought." The trouble is that many Methodists, like some other religionists, "have outgrown" a profound reverence for God and his commands. If they loved God and honored his laws they would never enter Chicago while the desecrating thing was running. There is not a Southern Methodists religious paper that has not condemned the desecration of the Lord's day by opening the circus. They all say steer clear of the "unclean thing —*Messenger*.

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She Taught Him a Lesson.

He settled himself back in the chair ith a self-satisfied air, and said, Things have changed some since e were married, haven,t they, ary?"

"A great deal, Joe," she replied ietly.

"The first year was pretty hard," went on "I didn't make any ore than enough to pull us through ut I told you then I'd get up. and ave ,,

"Yes," she admitted, 'you have. ou,ve made it much easier for me nancially."

"And I've worked hard to do it," said, with some pride. "I've practilly worked day and night."

She nodded, and he continue l:

"I'll do better yet, Mary I'll have ou even more comfortable than now."

"You will if you keep on working s you have worked," she said, "but, ut—"

"But what, Mary?"

"I've sometimes wondered, Joe," ith a faint smile, "if you quite unerstood the clergyman."

"The—who, Mary?"

"The clergyman who married us."

"Why, what have I done?" he sked, suddenly, straightening up in is chair.

"Nothing wrong, I suppose, Joe," e replied in the same quiet way; but it has seemed sometimes –just a ancy of mine, perhaps—it has seemed s though you had married the offi e. t sees more of you than—than —"

She stopped. It wasn't necessary o say any more. It was only necesary to kiss him to show that it was ot in a purely fault-finding spirit ut she spoke, and she did that.—*Selected.*

Come and See.

When he began Ben Hur, General Wallace says he was not in the least influenced by religious sentiment. "I had no convictinus about God or Christ," he says. "I neither believed or disbelieved in them." "The preachers had made no impression upon me. My reading covered nearly every other subject. Indifference is the word most perfectly descriptive of my feeling respecting the to-morrow of death, as a French scientist has happily termed the succession of life. Yet when the work was fairly begun I found myself writing reverentially, and frequently with awe. Long before I was through with my book I became a believer in God and Christ."—*Youth's Companion.*

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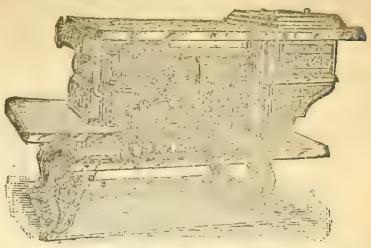

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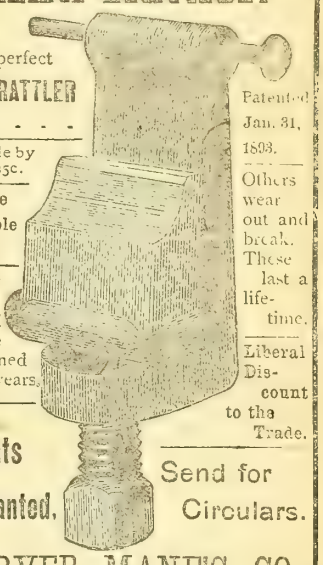

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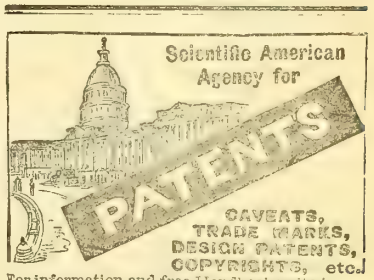

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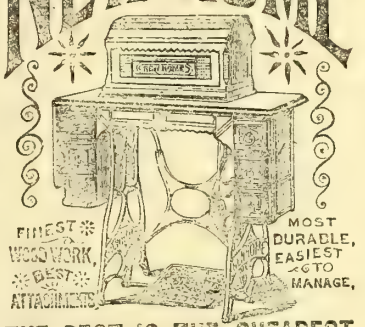

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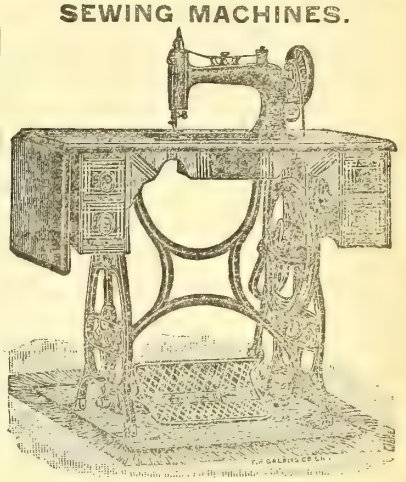

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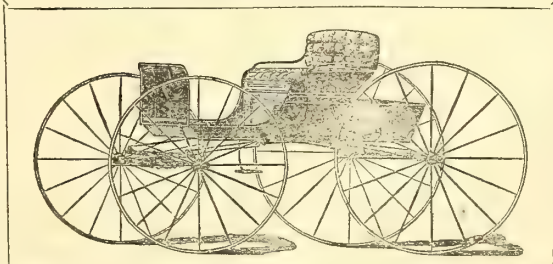

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Lv Richmond	12 45 p m		12 50 am
Burkeville	2 51		2 40
Keysville	3 35		3 18
Ar Danville	5 55	7 25 am	5 35
Greensboro	8 00	9 20	6 54
Lv Goldsboro	2 35 pm	†7 45 pm	
Ar Raleigh	4 30	10 10	
Lv Raleigh	4 30 pm	6 15 am	
Durham	5 37	7 15	
Ar Greensboro	4 30	9 15	
Lv Winst'n S'lem	†6 40 p m	*8 00 a m	
Lv Greensboro	8 10 pm	9 39 am	659 am
Ar Salisbury	9 50	11 04	812 am
Ar Statesville		12 03 pm	
Asheville		4 25	
Hot Springs		5 57	
Lv Salisbury	9 55 pm	11 14 am	8 17 am
Ar Charlotte	11 10	12 40	9 25
Spartanburg	1 56 am	3 36	11 37
Greenville	3 07	4 54	12 28
Atlanta	9 00	11 00	4 55
Lv Charlotte	11 30 pm		9 35 am
Ar Columbia	6 60 am		1 20 pm
Augusta	10 00		4 25

NORTHBOUND	No 10	DAILY. No 12.	No 38
Lv Augusta	6 00 pm		12 30 pm
Columbia	10 50		3 50
Ar Charlotte	6 00 am		7 30
Lv Atlanta	9 20 pm	8 05 am	12 45 pm
Ar Charlotte	6 40 am	7 00 pm	8 05
Lv Charlotte	6 55 a m	7 45 pm	8 15 pm
Ar Salisbury	8 17	9 15	9 24
Lv Hot Springs		12 39 pm	
Asheville		2 45	
Statesville		7 47	
Ar Salisbury		8 37	
Lv Salisbury	8 27 am	9 52 pm	9 29 pm
Ar Greensboro	10 10	11 20	10 42
Arwnsn S'lm	*11 30 am	†1 00 a m	
Lv. Greensboro	10 20 am	11 35 pm	
Ar Durham	12 11 pm	3 35 am	
Raleigh	1 09	6 00	
Lv Raleigh	1 28 pm	†8 45 am	
Ar Goldsboro	3 05	12 05	
Lv Greensboro	10 20 am	11 35 pm	10 47 pm
Ar Danville	12 01 pm	1 15 am	12 01 am
Keysville	2 45	4 05	4 05
Burkeville	3 25	4 51	4 51
Richmond	5 30	7 00	7 00

† Daily except Sunday.

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p. m daily except Sunday; arrive West Point 5 00 and 6 00 p. m.

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 12 45 p m daily; leave Keysville 3 45 p m; arrive Oxford 6 00 p m, Henderson 9 10 a. m, Durham 7 20 p m. Raleigh 6 00 p m. Selma 10.45 p. m. Returning leave Selma 12 55 p m Raleigh 4 40 p m, daily, Durham 6 00 p m Henderson, 6 30 p m Oxford 8 15 p m; arrive Keysville 11 45 p m, Richmond 7 00 p m.

Mixed train leaves Keysville daily except Sunbay 3 30 A. M.; arrives Durham 11 55 A. M Leaves Durham 7.45 A. M. daily except Sunday; arrives Oxford 9. 20 A M, Keysville 3 00 P. M.

Additional trains leave Oxford daily except Sunday 4 15 p m; and 12 20 p m, arrive Henderson 5 10 and 1 05 p m Returning leave Henderson 6 30 p m and 2 30 p m daily except Sunday; arrive Oxford 7 25 p m and 3 1[illegible] p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING CAR SERVICE

On trains 9 and 10. Pullman Buffet Sleepers between Atlanta and New York; between Danville and Augusta.

On 37 and 38, Pullman Buffet Sleepers between Richmond and Danville, uniting at Danville with Washington and Southwestern Vestibule limited for Atlanta carrying Pullman Sleeper New York to New Orleans and Augusta, and dining car New York to Montgomery

Trains 11 and 12 Pullman Buffet Sleepers between New York, Washington and Hot Springs via Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth Va via Atlantic and Danville RR.

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S. H. HARDWICH, A. G. P. A ATLANTA, GA.

RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 189

TRAINS MOVING NORTH.

	No. 34. Pass. and Mail Daily	No 38. Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Plns	7 14	1 39
Macon,	7 22	1 46
Arrive Weldon,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m
Macon,	1 13	7 06
Warren Plns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a. m., 2.00 p. m Arrive at Franklinton at 8 10 a. m, 2.52 p. m. Leave Franklinton at 12 30 p. m., 6.05 p. m Arrive at Lousburg at 1.05 p. m., 6 40 p. m. JOHN C WINDER, Gen'l Manager WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R. R.,

IN EFFECT 9:00 A. M. DEC 7, 1890.

GOING SOUTH.

	No. 41 Pass. & Mail.	No. 45. Freight & Pass.
Leave Raleigh	4 00 p m.	8 35
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	3 35
Arrive Hamlet,	7 20	8 10 p. m
Leave "	7 40	
" Ghio	7 40	
Arrive Gibson,	8 15	

GOING NORTH

	No. 38. Pass & Mail.	No. 40. Freight & Pass
Leave Gibson,	7 00 a. m.	
" Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron.	9 26	9 31
Sanford,	9 52	10 55
Moncure.	10 16	12 10 p. m.
Merry Oaks	10 26	12 50
Cary.	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsboro Road.

Leave Pittsboro at 9.10 a m., 4.00 p. m arrive at Moncure at 9 55 a. m. 4.45 p. m

Leave Moncure at 10 25 a. m, 5.10 p m arrive at Pittsboro at 11.10 a. m 5 55 p m

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Died

Crittendens, Nansemond, Co., Va. June 1st, 1893, little Ethel Geneva Haughwout, daughter of Bro Geo. Haughwout, aged, one year and six Months. Ethel was a sweet little girl. Too pure for earth. She is now in heaven with Jesus who loves little children. God bless and comfor her dear parents with the thought of meeting again where there will be no death. Funeral services were conducted at Mt. Zion Christian church by the pastor.

H. H. B.

Friday the 7th of July 1893 the angel death entered the home of our estimable friend and neighbor, Dr. B. P. Alston, near Epson, N C., and claimed a darling boy about 8 months old. Little Tom Nick had been sick for more than a month, and after having all the medical attention of the skilled father, and careful nursing of the devored mother, he still grew worse, until our heavenly Father called him in to the realms of everlasting rest.

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Rates Withdrawn

The rates advertised by the Richmond & Danville R R. account of the above occasion at Birmingham, Ala., July 19th and 20th, are hereby withdrawn, the Re-union having been indefinitely postponed. Ticket Agents have been instructed accordingly.

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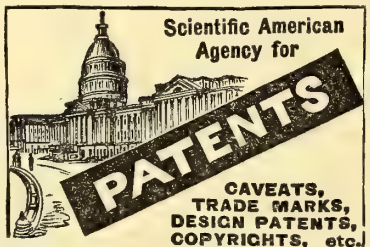

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Leave Wilmington	6 30 a m
Arrive Fayetteville	9 40
leave "	9 50
" Sanford	11 10
" Climax	1 01 p m
arrive Greensboro	1 30
leave "	1 38
leave Stokesdale	2 26
arrive N. & W. Junc.—Wal. Cove	2 52
leave N. & W. Junc.—Wal. Cove	3 10
levae Rural Hall	4 40
Arrive Mt. Airy	5 00

SOUTHBOUND	No. 1. daily ex Sunday
Leave Mt. Airy	10 35 a m
leave Rural Hall	1 55 "
Arrive N. & W. Jun.— al. Cove	12 25 "
Leave N. & W. Jun.—Wal. Cove	12 45 "
Leaxe Stokesdale	1 11 "
Arrive Greensboro	2 05 "
leave Greensboro	2 15 "
Leave Climax	2 43 "
Leave Sanford	4 38 "
Arriv Fayetteville	6 00 "
Leave Fayetteville	6 10 "
Arrive Wilmington	9 25 "

NORTHBOUND	No. 4. daily ex Sunday.
leave Bennettsville	6 20 a m
leav Maxton	7 28 "
leave Red Springs	8 11 "
leave Hope Mills	9 06 "
Arrive Bennettsville	9 25 "

NORTHBOUND	No 16.— MIXED. daily ex Sunday
leave Ramseur	6 25 a m
leav Climax	8 15 "
Arrive Greensboro	9 08 "
leave Greensboro	9 20 "
leave Stokedale	10 32 "
Arrive Madison	11 25 "

SOUTHBOUND	No. 15. MIXED. daily ex Sunday
leave Madison	12 10 p m
leae Stokesdal	1 25 "
Arrive Greensboro	3 15 "
leave Climax	5 05 "
Arrive Ramseur	5 45 "

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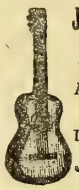
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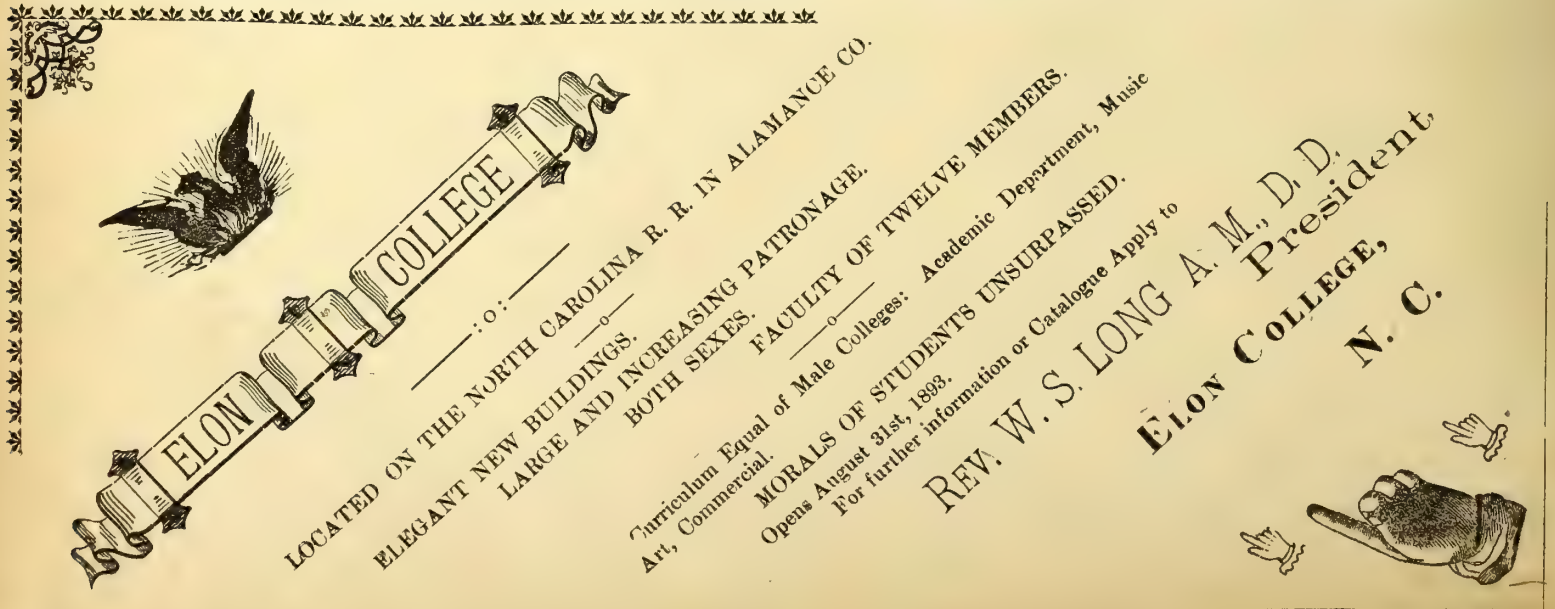
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The Christian Sun

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"Looking unto Jesus the Author and Finisher of our faith."

VOLUME XLVI. RALEIGH, N. C., THURSDAY, JULY 20, 1893. NUMBER 27

State Library

The Christian Sun.

The Organ of the General Convention of the Christian Church.

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.

2. The name-Christian, to the exclusion of all party or sectarian names.

3. The Holy Bible, or the Scriptures of the Old and New Testaments, sufficient rule of faith and practice.

4. Christian character, or vital piety, the only test of fellowship or membership.

5 The right of private judgment, and the liberty of conscience, the privilege and duty of all.

New England Matters.

Some of the Christian churches, are having good success. The city of Haverhill, Mass., is reported to be in a prosperous and growing condition. Very good reports come from the four Christian churches in the city of New Bedford. I hear of no sickness among our ministers, and no church troubles of any kind. What we need more than anything else, in New England, is a sweeping revival of religion all over these Eastern States. Every church needs it. The spirit of "unity" seems to be on the increase in New England The frequent exchange of pulpits among the different denominations clearly indicate it. I have preached for four different denominations in the last four months, and am invited to preach for another in a few weeks. I worship with any church, whose teaching leads to Christ. And will preach for those whose theology leaves Christ out of their teaching, when they will permit me to do so

The Christian Camp-meeting at Craigville, Mass., will commence the last monday in this month – I believe

The "Summer Company" are coming to Maine, now, from all parts of the country by thousands. The summer resorts in Maine, are very numerous and the hotels are well kept generally, and give good satisfaction. We have had some very hot weather of late, and people being in crowded cities are glad to get some fresh air, in a pleasent village by the seashore.

Yours,
H M. Eaton.
Middleboro, Mass., July 15th, 1893.

From L. H. to Dr. Barrett.

Dear Sir:—In thinking of your sermon delivered first Sunday in this month (June) in answer to my request in the Sun of may 4th. I wish to say that I cannot let the time pass without offering some words of praise and thankfulness for your words of encouragement on that occasion. Yes Dr. Barrett I will agree with you, in order to have pure thoughts we must have pure hearts. Pure hearts produce pure thoughts, pure deeds and pure religion for I even now realize it. If you have not pure thoughts within, you prove an impure man, for a mans thought's are his very soul within him, and if corrupt he is all the time thinking of low down cunning tricks, how to defraud and and slander his fellow beings. If this be one's case I think he had better cease such and cultivate purer thoughts. I can truthfully say there is not a day passes over my head, nor a night that darkness creeps around me that I do not try to cultivate better thoughts, which I trust makes me a better man. I know I am not a Christian, but I am a better man morally than ever I was before. I do not now love to hear this old slang gossip and many others things which used to please my fancy and which has a tendency to degrade human souls and place them on a level with the lowest of creation and at last be the means of plunging them into perdition. I used to care nothing more of the Bible than I did an almanac, for I could tell the day of the month and when I thought it would rain, etc., from that but could no get that much satisfaction from the "Book of books." I remember trying to read a chapter one day and I found where it spake of great sheep, cattle, bullocks etc , I threw it down disgusted and full of prejudice, then went back on the devil's books and part of the time no books at all, but in search of some at the devil,s printing offices,and now unbelieving readers that is your case to day, mine is better and I thank God for it. I can truly say that I feel very thankful, Dr. Barrett, for your words of encouragement as given to me and others from the pulpit. I have often felt that I ought to open the door of my soul and let the Visitor, in that visitor which accompanied the two disciples from Jerusalem to Emmaus.

We remember when they drew nigh to Emmaus it was late in the evening and the sun was sinking behind the western horizon The beautiful evening shades were hiding the earth, the invisible Christ which was to them as their eyes were holden made as though he would go on and they bade him stop with them, he did so and opened their eyes, broke bread with them and revealed to them that he was Christ which was crucified. Why not man when Christ accompanied his soul along through the journey of life, stop at the dawn and bid the invisible Comforter, (Christ) in and make peace with their souls at once. As I write my mind is deeply impressed, but, as I am I find that there is yet something lacking. Therefore in conclusion I ask an interest in your prayers and the prayers of God's people that more light may be revealed until I may find the visitor, the comforter lodging and a biding with me.

Yours truly,
L. H.

Charles H. Spurgeon's Debt.

We trust all our boy readers will remembr this bit of experience in this great preacher's childhood, and remember what he says about the miseries that come from getting in debt:

"When I was a very small boy in pinafores," said Mr. Spurgeon, "and went to a woman's school, it so happened that I wanted a stick of slate pencil, and had no money to buy it, I was afraid of being scolded for losing my pencils so often, for I was a real careless little fellow, and so did not dare ask at home; what then, was I to do? There was a little shop in the place, where nuts and tops and cakes and balls were sold by old Mrs. Dawson, and sometimes I had seen boys and girls get trusted by the old lady. I argued with myself that Christmas was coming, and that somebody or other would be sure to give me a penny then, and perhaps, a whole silver sixpence. I would therefore go into debt for a stick of slate pencil, and be sure to pay for it at Christmas. I did not feel easy about it, but still screwed my courage up and went into the shop. A farthing was the amount, and as I had never owed any thing before, and my credit was good, the pencil was handed over to me by the kind dame, and I was in debt? It did not please me much, and I felt as if I had done wrong, but I little knew how soon I should smart for it.

How my father came to hear of this little piece of business I never knew, but some little bird or other whistled it to him, and he was very soon down upon me in right earnest. God bless him for it! He was a sensible man, and none of your children-spoilers; for he did not intend to bring up his children to speculate and play at what big rogues call financiering, and therefore he knocked my getting into debt in the head at once and no mistake. He gave me a very powerful lecture upon getting into debt, and how like it was to stealing, and upon the way in which people were ruined by it, and how a boy who would owe a farthing might one day owe a hundred pounds and get into prison and bring his family into disgrace. Then I was marched off to the shop, like a deserter marched into barrack, crying bitterly all the way down the street, and feeling dreadfully ashamed, because I thought everybody knew I was in debt. The farthing was paid amid many solemn warnings, and the debtor was free, like a bird let out a cage How sweet it felt to be out of debt! How did my little heart declare and vow that nothing should ever tempt me into debt again! It was a fine lesson, and I never forgot it. If all boys were inoculated with the same doctrine when they are young,it would be as good as a fortune to them and save them wagon-loads of trouble in after life. Ever since that time I have hated debt To keep debt, dirt, and the devil out of my cottage has been my greatest wish, and although the last of the three has sometimes gotten in by the door or window, for the old serpent will wriggle in the smallest crack, yet thanks to a good wife, hard work, honesty, and scrubbing brushes, the others have not crossed the threshold."—*Exchange.*

Christ The Branch.

BY REV. J. MAPLE, D. D.

And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord:

Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne: and the counsel of peace shall be between them both. Zech. 6:12-13.

The prophet is here speaking of Christ, and his great work of redemption. This was the view of the ancient Jewish writers, and it is expressly applied to Christ in the New Testament (Rom. 12.) This language is not applicable to any other personage than the Messiah, and in him it is fulfilled. In this promise of Christ we have an illustration of God's method of dealing with his people, and it reveals his tender love for them. Because of their wickedness he was going to bring great afflictions upon them, but his anger would not last forever. He would raise up a Redeemer who would save them from their sins, and give them everlasting consolation.

Branch is one of the prophetic titles of Christ. He is called "the Branch of the Lord;" (Isa. 4:2,) "Branch out of the roots of Jesse;" (Isa. 11:1.) "A righteous Branch;" (Jer. 25:5.) This is a beautiful symbol of Christ, and it has reference to his humble birth. Isaiah said," And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." The figure is that of a tree that has decayed and fallen away all but the roots, and from them springs up a sprout. This represents the family of David which had fallen into decay; and the mother of Jesus, though belonging to the family, was poor, obscure and unknown. To all appearance the glory of the family had departed. Yet from it, as from a long-decayed root in the ground, he should spring who would restore the family to more than its ancient glory, and should shed additional lusture on the honored name of Jesus.

The Lord of hosts said, "I will bring forth my servant the Branch." Christ came not of himself, but was sent of his Father. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlastinglife." Long ages before God had promised to send his Son into the world to redeem it from sin, and when the fullness of time had come he sent him. This is an important fact, and it should commend the attention of all men, for it is God who is speaking throught him. "God, who at sundary times and in diverse manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

The Branch is here called a man. "Behold the man whose name is the Branch." This points to the incarnation of Christ. He was with his Father in heaven from eternity. "Whose goings forth have been from of old, from everlasting." (Micah 5:2.) "And he is before all things, and by him all things consist." He had a glory with the Father "before the world was." John 17:5. To accomplish the salvation of man it became necessary for him to be "made in the likeness of men," so he "took upon him the form of a servant," and was "found in fashion as a man." "For he took not on him the nature of angels; but he took on him the seed of Abraham." This is the most remarkable fact in the history of the universe so far as we know, and it is impossible for us to comprehend it in all the fulness of its meaning. "The Word was made flesh, and dwelt among us." The mighty Son of God, "the brightness of his glory, and the express image of his person," the creator of worlds, he "who upholds all things by the word of his power," "humbled himself" and came into the world in the "form of a servant." Why was this? That we might be redeemed from sin and death. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." This wonderful fact should not only command the profound attention of men, but it should draw all hearts in loving obedience to him. At "the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Isaiah describes the extreodinary endowments of the Branch as eminently holy, pure, and wise. "The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and his faithfulness the girdle of his reins." The Spirit of Jehovah rested upon him, and qualified him for his great work as prophet, priest, and king. He was to "build the temple of the Lord." This does not mean the temple that was being erected in Jerusalem, for that work was in the hands of Zerubbabel; but it refers to the Christian church of which the literal temple was a type. The church is represented as a temple, the habitation of God through the spirit. (Eph. 3:13-22) This spiritual temple is erected by Christ. "Even he shall build the temple of the Lord; and he shall bear the glory." He shall have the honor of this great work; for he alone can do it. Paul understood this, and he closes one of his prayers with the sublimest doxology ever uttered by human tongues. "Now unto him that is able to do exceeding abundently above all that we ask or think, according to the power that worketh in us. Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." This great fact is recoguized in heaven, and the redeemed sing, "unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever. Amen."

The Branch "shall set and rule upon his throne; and he shall be a priest upon his throne." A throne denotes dignity and dominion, extensive power, and exalted honor. Christ is here represented as filling two offices, and thus sustainmg two official relations to man. 1. He is to rule upon his throne. Isaiah said, "The government shall be upon his shoulder." There are two ideas in the passage. 1. That the government is sustained by Christ. The shoulder is that by which we sustain any thing, so the divine government is sustained by Christ; and he will "reign till he hath put all enemies under his feet." Kingdoms, empires, and republics have grown up, exercised great power in the world, and then decayed and passed away; but the government of Christ still lives, and increases in power. "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." Mighty efforts have been made by learned infidels and the haughty rulers of kingdoms and empires to crush out the kingdom of Christ by argument and force, but they have all been swept away by the march of time, and live only on the records of the past. The kingdom of Christ still lives.

2. That Christ has the authority to rule over men and nations, and the power to enforce his authority. His Father hath set him "at his own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and hath given him to be head over all things to the church." He said, "All power is given unto me in heaven and in earth." All men are acccountable to him, and must appear before his judgment seat "that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." There is no escape from this judgment, and this tremendous fact should arrest every man in his sinful caurse, and bring him to repentence and God. "Let us hear the conclusion of the whole matter: fear God and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgement, with every secret thing, whether it be good, or whether it be evil." If men would only allow themselves to think on this question until they fully realized its full meaning it would lead them all to become Christians, but they will not do this. They put it out of their thoughts, and let the things of time govern them.

He shall be a priest upon his throne.

One object of Christ's incarnation was that he might fill the office of Christ. "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertainings to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor all them that are tempted." He knows all about us, and sympathizes with us in all our trials and temtations. This should encourage us to go to him in every time of need, for he loves us, and his great heart goes out in sympathy for every struggling soul. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace in every time of need."

Christ has offered himself as a sacrifice for the sins of the world. "He hath loved us, and hath given himself for us an offering and sacrifice to God for a sweet smelling savour." "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

How wonderful that Christ should sacrifice his own life to save his enemies. "While we were yet sinners Christ died for us." Sinner, Christ loved you better than his own life, and died that you might live. Have you no love and reverence for him. I am acquainted with a soldier whose life was saved, when endangered, by his general, and when he sees or hears his name spoken, it awakens in him feelings of love and reverence for him;

and he says: "That man saved my life." There is a living bond between them that can never be broken. Thus it is with the redeemed, and the Redeemer. As the ransomed in heaven behold his uncreated glory they say in their heart of hearts, "He saved me from sin and death, and made me what I am." How precious he is unto them.

Christ is now sitting as a priest upon his throne "where he ever liveth to make intercession for us." "Him hath God exalted with his right hand to be a Prince and Saviour, to give repentance to Israel and forgiveness of sins." Because of conscious sin when men think of Christ and his throne they see him only as a judge, and tremble at the thought of coming into his presence; but we should remember that he is now on the mediatorial throne as a loving tender Saviour anxious to save us. He is not now on the throne of judgment, and holds out the sceptre of peace inviting you to touch it and live with loving sympathy. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." What an infinite blessing that Christ is not now on the throne of judgment, for if he was the day of mercy would be closed; and all the impenitent would be lost forever.

The prophet says, "The counsel of peace shall be between them both" The ones spoken of here are God and his son Jesus Christ, and the counsel of peace is the purpose and plan to establish peace between heaven and earth, God and man. "No man knoweth the Son, but the Father, save the Son, and he to whomsoever the Son will reveal him." There is an intimate relation existing between the Son and the Father, and they are united in the great work of saving man from death. "God was Christ, reconciling the world unto himself" They are one in the work.

Washington Letter.

The return of the two physicians, Dr. Kempster, and Surgeon Irwin of the Marine Hospital Service, from a six months tour of investigation of the cholera in Europe and of the methods used to prevent the spread of the disease as well as to keep it from obtaining a foothold, and the publication of a synopsis of Dr. Kempsters preliminary report to the Surgeon General of the Marine Hospital Service, under whose direction the investigation was made, serves to remind the people of the efforts that are being made by the authorities to keep the cholera out of the United States, and to prevent the spread of the scourge from the few cases that may be expected in spite of our vigilance to reach our ports from time to time.

The investigators covered nearly the whole of Europe and a considerable portion of Egypt and the Holy Land. They regard the swarms of Russian pilgrims constantly flocking to Jerusalem and camping around that city in filth and squalor as a source of danger to the whole world, as they come in contact with people from everywhere; and they are at a loss to understand why the Turkish authorities refused to allow the English-speaking residents of Jerusalem to replace at their own expense their old sewers, built by Solomon, and to furnish the city with an ample supply of pure water. They visited Smyrna headquarters of the wool, rug, goats and camels' hair trade, and looked into the quarantine system at Constantinople, which was found to be careless and ineffectual. Vessels go through the Bosphorus with no examination whatever, the medical officer in charge of the so-called quarantine station told the Americans that it was impossible to carry out a proper system, even if money was allowed him to do it, beause no sanitary measure suggested by him is adopted unless authority for it can be found in the Koran, which in the Turkish minds is the only authority.

The investigation at Constantinople also convinced the physicians that it was along the routes taken by the pilgrims to and from Mecca and other Moslem shrines, and those followed by merchandise, that cholera came from its original home in India to Mecca, passing thence northward through Persia to points on the Caspian Sea and into Russia; also that the expulsion of the Hebrews from the southwestern provinces of Russia, where the cholera prevails, is a source of great danger, as the exiles swarm through the Mediterranean, spreading cholera germs in all its ports.

After looking through Athens, Dr Irwin remained at Naples to assist the American consul in his efforts to ward off the disease, while Dr. Kempster followed the route of emigrants from the northern points of Europe bound for America and was not surprised when he found cholera along his route. He expected it. He found that the commerce between France and England, which is practically unrestricted, was a menace; also that the activity of our consuls at other European ports had driven the emigrants to avoid detention at ports under suspicion by coming to America via England. A mass of medical information was obtained that is regarded as very valuable, although it is thought to be practically impossible for the cholera to become epidemic in American, because of the intelligence of Americans, and their readiness to adopt needed precautions at the proper time. Still, it is well to be prepared for the worst at all times. Congress has provided the means and the people have a right to expect that full advantages will be taken of them by the authorities, and they seem to be doing it.

The High Tent of the Independent order Rechabites in North America is holding its annual session in this city. The High Chief Ruler has made some radical recommendations as to changes in the ritual and laws of the order, which are being considered as I write. This evening is a complimentary excursion for the entertainment of the visitors.

The friends of moral reform are watching with the greatest interest the working of the Board of Childrens Guardians, which was authorized by the last Congress, and which begun its existence July 1. The idea is to provide a way to dispose of children who get before our courts in any other ways than in committing them to jail or the reform school as had heretofore to be done. The guardians are appointed by the Judges of the Criminal and Police Courts and serve without compensation. The present board has nine members, three of whom are ladies An office has been opened by the board, in charge of Mr. W. H Lewis, late of Minneapolis State School, and already it has assumed the guardianship of a number of children below the age of 10. The greatest good is expected to be accomplished by placing the children in the houses of Christian families, and great is interest manifested in saving the children. Already fifty families have notified the board of their willingness to each take a child. Whenever circumstances will justify it the board will render material assistance to the natural protectors of the children and leave the children in their care.

CORRESPONDENT.

July 12, 1893.

Pastorate System.

DEAR BRO CHEMENTS:—In a late issue of the SUN I notice a protest against the ministers of our church centralizing at Elon College. It seems that the protest is brought against an effect rather than the cause, and we wish to notice the cause.

Under our present form of pastoral work my advice would be to all ministers to locate where they can have the most pleasant hours, but at the same time I am of the opinion that our cause is greatly retarded where the minister is so far separated from the people.

There can never be any propriety in one minister's dictating to another as to the place he should locate until some of our ministers are the gardians of the others.

While there is parity among the ministers, it is their right and privilege of every one to locate where he pleases according to his own absolute judgment in the matter. If any one else however is better prepared to understand [illegible] purposes in selecting a location as the location of his minister's work then it would not be presumption in the least to give such an one advice and he if wise would thankfully and gladly receive it. One of our "Protestant" brethren is afraid a tree will fall on some of the ministers and kill them, and is uneasy about their not thirving. In reply the brother should remember that this is where young men are prepared for the ministry, here they get plenty of food for the body, mind and spirit and certainly these things ought to render them thrifty, active, energetic, and progressive.

Our brother who lives here at Elon was mentioned in convention with this protest. By his coming to the college to live his railroad expenses are greatly deminished as he is nearer the main body of his work.

We wish now to notice the cause rather than the effect. The college is a central point. Here there are better facilities for education. To locate on the border might necessitate traveling clear across the conference to reach the work. For instance a minister might locate at [illegible] in the extreme western corner of the conference and have work down about Catahaw Springs or Auburn near [illegible] conference, again one might locate at Yanceyville and have work [illegible] at Grove, Va, or Ingram, Va, his home at one extreme, his work at another now it would be more consistent for both of these ministers to get nearer their people. Getting too far from the people is the exact point, in my mind, upon which the protest was written, but you see that it is a mistake. You ask why not [illegible] churches instead of the college [illegible] building a home are not so easily done especially by ministers who [illegible] receive a support. If he were to endeavor to build in every community in which his work should be he would perhaps have to build each year and the work of some is so badly scattered that they would have to have several homes

The one great need of our conference is that we adopt the pastorate system

When this is adopted then the ministers will locate in their respective pastorates where they can visit their people and establish district schools as auxiliaries to the colleges. Our conference should be laid off in pastorates so that the pas-

The Christian Sun.

THURSDAY, JULY 20, 1893.

REV. W. C. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER

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THE CHRISTIAN SUN,
RALEIGH, N. C.

EDITORIAL NOTES.

For Sunday schools we have the Evangelist's Songs of Praise, a fine song book.

We are pained to learn that Rev. D. E. Millard's eyes are sorely affected

The E. Va. Christian S S. Convention is in session at Antioch, Isle of Wight Co., Va.

The N. C. & Va. Christian S. S. Convention is in session at Union, Alamance Co., N. C.

The people quickly recognize merit, and this is the reason the sales of Hood's Sarsaparilla are continually increasing. Try it.

The Christian church has in the Christian Hymnary one of the best hymn books extant, and all our churches should not fail to supply themselves with them.

Many fail to pay subscriptions promptly and we are greatly inconvenienced for necessary cash. Come forward dear readers and give us our dues.

For want of space we are unable to give an account of the Christian Endeavor Convention at Montreal, but hope to favor our readers with a few facts next week.

The SUN is moving into new and more comfortable quarters this week, and as a result you are surprised to get a half-paper. Do not get worried with us please, for it cannot be helped.

We understand that Bro. J. N. Farrell of Texas fell dead from his horse a few days ago. Will some one please give us the particulars? He was, a member of the N. C. & Va. Conference.

Prof. J. U. Newman paused here last week on his way to Virginia in the interest of the college. He expects to visit Newport News, Smithfield, Isle of Wight, and other places in that State.

Rev. A. G. Anderson of the N. C. & Va. Christian Conference died last Thursday. He was possibly the oldest living graduate of the University of N. C. We will give a more extended notice soon.

Quite an interesting account of the Children's Day at Holy Neck was on our desk but the writer's name fails to appear with it so it has been consigned to the waste basket, as are all communications where the writer is unknown to us.

Rev. J. L. Foster, pastor of the Raleigh church, and his excellent lady started Monday evening for the Sunday school Convention, and expect to prolong their stay in Alamance County three weeks. They have labored faithfully and are due a respite. It is hoped their rest will rejuvenate them wonderfully.

The Fifth Cardinal Principle of the Christians.

The Christians state as their fifth Cardinal Principle: *The right of private judgment, and the liberty of conscience the privileye and duty of all.* We must not be understood as giving to this statement the fullest sweep; for that would have a tendency to carry us into latitudinarianism, a thing for which me have no sympathy. But we apply it to non-essentials in doctrines, about which good men have differed for ages.

The question is sometimes asked us. Are not all things in the Bible essential? The answer to this question is ready. They are essential to some things, but not to all things. The eyes of a man are essential to perfect vision, but not to physical life, for blind people live. And who will undertake to say in this enlightened age that all must see the Bible teachings eye to eye in order to be saved. In the Bible, the things essential to salvation are so plain that men see them alike. But in many of the statements made by men, in their belief either written or unwritten, the Bible is not definite; therefore, they must be left to the private judgment and liberty of conscience. Who will say that the mode of *baptism* is clearly stated or the doctrine of the *final* perseverance of the saints is left without a doubt?

It is an evident fact, that God has made men with different minds and capacities. Men belonging to denominations of the strongest iron clad creeds do not agree in the interpretation of every text of Scripture. Why undertake to make men do a thing that is impossible? And why say men must believe alike in one passage of Scripture where there is doubt, and not in another? Is it not strange inconsistency? "Let every man be fully persuaded in his own mind." Rom. 14:5. "Who art thou that judgest another man's servant? To his own master he standeth or falleth." Rom. 14:4.

The Christtians never apply this satement to the question of morals, but strictly to doctrines about which good men differ. The fourth cardinal principle of the church regulates the question of morals. Whenever a man thinks that the members of the Christian church are allowed a loose rein of morals, he is wonderfully mistaken. We believe heartily in repentance, regeneration and a righteous life.

These are questions asked those seeking membership among the Christians. Have you heartily repented of your sins? Do you believe the Lord Jesus Christ is the savior of the world? Is it your purpose, through grace divine to live a godly life? These questions being answered in the affirmative, he is received into church fellowship, unless some member raises objection. Whereupon the matter is defered to the next meeting. We think these questions include all that is required to enter heaven And why should we require more to enter the church on earth than God requires to enter it in heaven? We try to make our platform as broad as the Bible and no broader.

A Plan.

The following plan is offered for a better supply of pastoral work in the N. C. & Va. Christian Conference:

FIRST. The churches shall be grouped into pastorates as follows:

No. 1. Shallow Well, Turner's Chapel, Moore Union, Christian Chapel and Christian Light.

No. 2. Wake Chapel, Pleasant Union, Catawba Springs and Piney Plains.

No. 3. Pleasant Hill (J.), Spilona, Plymonth, Pleasant Grove (J.), Mt. Hermon and Amelia.

No. 4. Auburn, Hayes Chapel, Ebenezer and Morrisville.

No. 5. Raleigh.

No. 6. New Elam, New Hill, Martha's Chapel, O'Kelly's Chapel and Bethany.

No. 7. Durham.

No. 8. Beulah, New Hope, Oak Level, Youngsville.

No. 9. Pope's Chapel, Mt. Carmel, Walnut Grove and Good Hope.

No. 10. Liberty (Vance), Mt. Auburn, Antioch (Warren) and Goshen Chapel.

No. 11. Hebron, Union, Va, Lebanon and Mt Pisgah.

No. 12. Pleasant Grove, and Ingram, Va., and Happy Home.

No. 13 High Point, Sage Garden, Salem Chapel and Lexington.

No. 14 Mt. Bethel, Pleasant Ridge, Kellum Grove and Howard's Chapel.

No. 15 Hine's Chapel, Apple's Chapel, Shallow Ford and Bethlehem.

No. 16. Elon and Mt. Vernon.

No. 17. Union, N. C., Bethel and Mt. Zion.

No 18. Long's Chapel and New Providence.

No. 19. Burlington.

No. 20. Asheboro, Liberty (R.), Pleasant Hill (J.), Clover Orchard and Damascus.

No. 21. Hank's Chapel, Antioch (C.), Center Grove and Zion.

No. 22. Egypt, Grace Chapel, Poplar Branch, Winder, Mt. Pleasant and Keyser.

SECOND. Each *Pastorate* shall be regarded as the unit, and it shall have power to arrange with any minister who is a menber of the North Carolina and Virginia Christian Conference, for pastoral services in said pastorate. Provided however, said minister serves all the churches in said pastorate.

THIRD It shall be the duty of the churches of each pastorate to hold a Pastorate Meeting, at least one month before the meeting of the Annual Conference, to arrange for pastoral services the ensuing Conference year. In all such meetings, the number of delegates from each church to the Pastorate Meeting, shall be in the same proportion as it is to the Annual Conference.

FOURTH. Pastorate and minister shall have the right to dissolve pastoral relationshp at any time by mutual consent.

FIFTH. When ever any pastorate fails to make arrangements for pastoral services, it shall be the duty of conference to do so, through its Home Mission Committee.

SIXTH Any and all difficulties which may arise between minister and pastorate, and cannot be amicably settled otherwise, shall be reported to the conference for final adjustment.

Of course this paper is imperfect and may possibly, be much improved. But if nothing better is presented, this will be at the next Annual Conferenc. It is earnestly hoped that the brethren will point out the weak points, and suggest what changes are necessary. The columns of the SUN are open to you.

That Resolution.

The following resolution was passed at our annual Eastern Virginia Christian Conference last year:

"Resolved, That it is the judgment of this conference, that in every case where the members of one of our churches shall move into or within the reasonable bounds of another, that a letter of transfer be taken, even though the change be temporary; and we advise all our members, now being within the bounds of other than the Christian church of which they are

members, do as early as possil le make the transfer necessary to bring them into active relations with such church."

We publish this resolution that the attention of some to whom it may apply, may be called to it. There are several members of another Christian church living within the bounds of Holland Christian church, who by transfer would be a great help to it. On account of their nearness and convenience to Holland can do much more for the cause of the Master (and it should be our object to be where we can accomplish the most good) than in the church of their present relation; yet no move is being made in that direction. Holland church has a good house of worship centrally located, the house is well furnish, is out of debt, pays its pastor's salary and all the assessment of conferene, has on its roll one hundred and fifty or more members, a flourishing Sabbath-school and weekly prayer meeting and has a bright a future as any church of its size in the E. Va. Conference, and I cannot imagine why any should delay to make the necssary transfer and accomplish the great good within their reach.

The annual conference to which we should all be loyal, in its wisdom saw the necessity of this resolution and the importance of carrying it out to the letter, and not only admonishes those to whom it applies to take transfer to the most convenient church, but to do so "as early as possible" and become "into active relations with such church"

R. H. Holland.

Dear Bro. Clements:—The last trip to my Va. appointments at pleasant Grove and Ingram in Halifax county was very pleasant, I visited more than 30 families during the week and I had some experience that was profitable. During the week I was among the rich and the poor, the well and the sick, and on the 7th ult., Sister Edith Ray, a member of the Christian church at Pleasant Grove, Va., passed into her heavenly home, she was in her 86 year and had been a consistent member of the church for a considerable while. She was perfectly willing to die. I see also that Mt. Auburn has lost one of her valuable members in the death of Bro. J. D. Cole who has been a great sufferer for many years with asthma. And again I see that Popes Chapel has lost one of its best and most useful members in the death of Sister Amanda Holmes. I remember once in my life when I was awakened from my slumbers about 1 o'clock at midnight by the most lamentable cries from her children "mother is dying, mother is dying, mother is dying," I arose and came down stairs and found her speechless, but perfectly calm, and in a short time she was able to speak, and said this may be death, but if it is, it is all right, then she addressed her self to her eldest daughter Miss. Dora (who has been severely afflicted for some time) and begged her to meet her in heaven and in like manner to the rest of her children who were present, and last of all to her husband and asked him to take good care of her niece, Miss Lovie Williams, and her own children, and then she asked him to meet her in heaven, and he promised her he would. Among the words she made use of were these. "If it is necessary for me to die in order that all of my children may be brought to Christ I am willing to go. I thought she had a fine opportunity to test her religion This occasion I think furnished an opportunity, that proved to strengthen the faith of every Christian who was present, in the religion of our Lord Jesus Christ. May these churches that have lost these dear members be brought nearer to God.

P. T. Klapp.

Elon College, N. C.

Dear Bro. Clements:—I desire to return my thanks to Sister Jordan and Brother J. J. Russel for valuable presents, just such as were the right things in the right place. May the good Lord bless these dear friends with plenty for this life and in the world to come life everlasting

Their's affectionately in Christ,

P. T. Klapp.

To Elon Students.

The Dormitory at Elon College for the next session will be under the management of Mrs. J. D. Edwards. There will be no matron but it will be run as a private boardinghouse. It will be remodeled. Porches will be added. Blinds will be attached to the windows. The rooms carpeted, grates will be put in and the rooms heated with coal. And every thing done to make it comfortable and a desirable home for the girls. It will also be a place for boys who room in the college to take table board.

SUMMER SCHOOL OF MUSIC.

By direction of the N. C. and Va. Christian Conference there will be a SUMMER SCHOOL OF MUSIC held in the college chapel at

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for the purpose of training young men and women for teaching vocal music. To all teachers, and young men or women who may desire to prepare themselves for teaching we recommend this school of music. All the Sabbath schools in the conference are expected to send one pupil who shall return to the school and teach long enough to pay the school for sending him. Individuals can come at the same price of representatives from schools.

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Receipt Column.

W C Mills $2.00, March '94
Mrs. R F. Mebane $2.00, Jan. '94.
Rev D E Millard $1 00 Jan. '94.
In last week's Sun Bro. W. E Hermance's credit should have been $4.00 Jan. '94

Pastorate System Concluded.

torate would constitute the unit instead of the individual church then the work of each minister would not be scattered to the extremes of the conference The ministers could build homes in the central part of the pastorate and live among their people and not have to spend so much of their income and time on the railroad. You may cry out against the pastors being separated from the people and still they must of necessity be separated until we have more order and system in our work. If this system were adopted with what the churches now pay the pastors, any field in conference will support a minister because of the decrease of his expenses, then the ministers could give their whole time to ministerial and pastoral work and thereby our church would soon grow in strength and influence

There is another point I wish to mention. The older and more influential ministers naturally are called to the stronger churches and they naturally accept the call and thereby unconsciously weaken the weak churches by reducing them to the necessity of getting any one they can and also kills the weaker ministers by causing them to receive starvation prices for their work or none and they soon are obliged to go at something else for a support. Wouldn't it be much better to group one or two strong churches with some of the weaker churches all of which would give a man a support, then the stronger ministers would help to strengthen the weaker places. I find no fault with the ministers that accept the strong churches I would do the same, you would, or any one else would, that could get them when the work is necessareally scattered, but I do find fault with our present system of work and shall ever find fault with it unless some of the wiser heads can show me wherein it is better than the one suggested. I am of the opinion that the majority of our ministers would accept any pastorate in the conference if this system were adoped. Some would appose this system because they fear the tendency towards Episcopacy, but it is not the case. Episcopacy was one of the main issues upon which our church sprang off from the Methodists, and in doing so the pendulum swung to the other extreme into a condition that has not been the most favorable to our prosperity. I find no fault with our principles, I love them, and shall labor for them with all my might, but I desire to see the pendulum swing back to a perpendicular when we shall have perfect freedom both among churches and ministers as we have now and a system of work that will tend to prosperity, strength, power, instead of retrogression, and weakness.

"Order is heaven's first law." "In unity there is strength." We need both unity and order in our work. When this system is adoped then the churches of the various pastorates can select representatives who shall have a meeting before the annual conference and call a man to serve the entire pastorate instead of delegates from each church going up to the annual conference to call different pastors for the same field as is now done. The pastor is notified then and accepts or rejects the call as he may see fit, should he reject the call then they can select another before conference meets and at our annual conference the ministers can report in their annual reports what pastorates they have accepted then the committee on Home Missions can very readily see what churches are supplied and ministers have work and be enabled much better to adjust their business relative to supplying churches. I have written this simply as an introduction to the subject. I desire that all who are in favor or apposed to the plan will express themselves through the Sun or by private letter to me giving their position and reasons for the same.

W. C. Wicker.

Elon College, N. C, July 6th, 1893.

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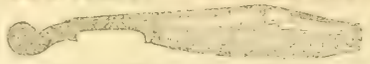

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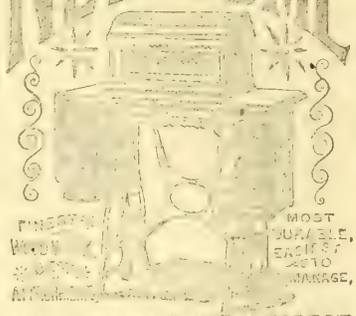

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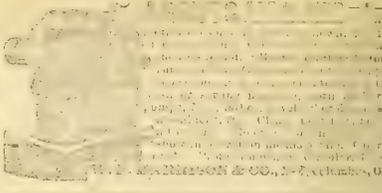

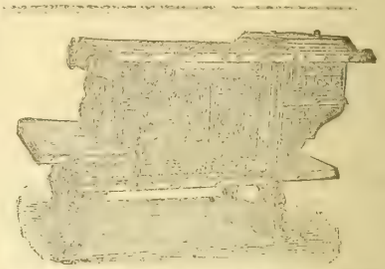

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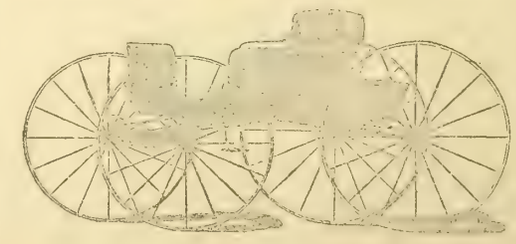

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Arrive Fayetteville	9 40
leave "	9 50
" Sanford	11 10
" Climax	1 01 p m
arrive Greensboro	1 30
leave "	1 38
leave Stokesdale	2 26
arrive N. & w. June.—Wal. Cove	2 52
leave N. & W. June.—Wal. Cove	3 10
levae Rural Hall	4 40
Arrive Mt. Airy	5 00

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Leave Mt. Airy	10 35 a m
leave Rural Hall	1 55 "
Arrive N. & W. Jun.— al. Cove	12 25 "
Leave N. & W. Jun.— Wal. Cove	12 45 "
Leave Stokesdale	1 11 "
Arrive Greensboro	2 05 "
Leave Greensboro	2 15 "
Leave Climax	2 43 "
Leave Sanford	4 38 "
Arriv. Fayetteville	6 00 "
Leave Fayetteville	6 10 "
Arrive Wilmington	9 25 "

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leave Bennettsville	6 20 a m
leave Maxton	7 28 "
leave Red Springs	8 11 "
leave Hope Wills	9 06 "
Arrive Bennettsville	9 25 "

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leave Climax	8 15 "
Arrive Greensboro	9 08 "
leave Greensboro	9 20 "
leave Stokesdale	10 32 "
Arrive Madison	11 25 "

SOUTHBOUND	No. 15. MIXED. daily ex Sunday
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leave Stokesdal	1 25 "
Arrive Greensboro	3 15 "
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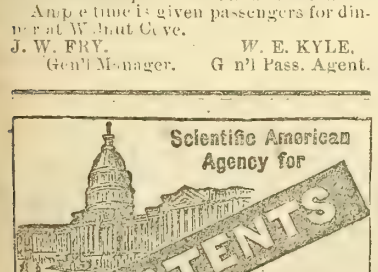

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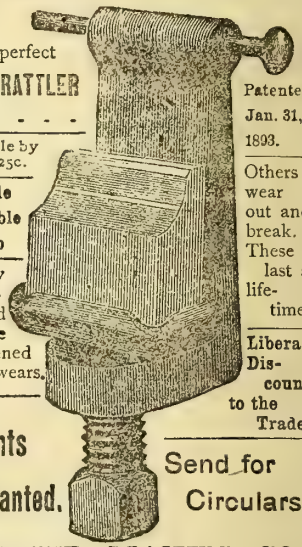

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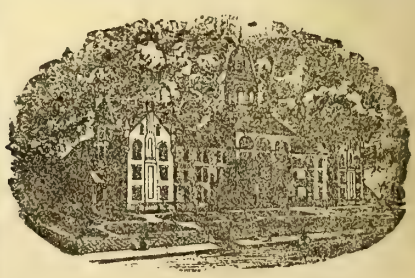

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CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.

2. The name Christian, to the exclusion of all party or sectarian names.

3. The Holy Bible, or the Scriptures of the Old and New Testaments, sufficient rule of faith and practice.

4. Christian character, or vital piety, the only test of fellowship or membership.

5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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A Gentleman Defined.

London *Tit-Bits* recently offered a prize for "the best definition of a gentleman." The winning definition is as follows:

A knight, whose armor is honor, whose weapon is courtesy.

The following are some of the definitions sent in:

A gentleman is one who combines a woman's tenderness with a man's courage.

The mirror of mannerly manhood.

A man who does his best to do the best.

A man whose money mars not his manners.

Is one who wherever he may be, remembers what he is.

The quintessence of true manliness.

The embodiment of male perfections.

A happy result of the combined efforts of nature, preceptors, and—the tailor.

One whose merits are patent as well as his shoes.

Manly, honest, generous, pure, a gentleman—rich or poor.

A man both cultured and refined, who always has in his mind, and acts upon it always, too, to do as he'd have others do.

A human magnet.

A man who gracefully recognizes the rights of others.

Nature's finishing touch.

The crown of man's accomplishments.

A planet in humanity's constellation.

A gentleman is a person who perfectly combines self-forgetfulness with self-respect.

A compound of various good qualities that embellish mankind.

A human brilliant very frequently unpolished.

One who acts with equal courtesy and consideration to all men, be they prince or peasant.

Man's truest model—with "honor" for its base.

A gentleman is one who realize that there are others besides himself.

The male unobtrusive tit-bit of humanity, who makes life a success without blustering or vanity.

Honor personified.

One who knows what honor is and acts up to it

A man who treats others with considerable kindness and respect because he can't help it.

A man who has a great capacity for doing right.

A man who does unto others as he would they should do unto him.

He whose first consideration is for the feelings of others.

One who is well behaved to the meanest of his fellows, kind and genial to his equals, deferential, but not servile, to his superiors

One who is chivalrously tender to women, honorable among men, and guided at all times by an innate delicacy of feeling.

Pray aloud in Private.

BY MISS GRACE TURNER.

If you are as I was, you will say, on seeing this admonition, "Why, I could not." The president of our Christian Endeavor society stated to us quite positively, one evening, that we did not get one-tenth of the benefit from prayer that we should if we prayed aloud in private. I thought about the mater and agreed with him; but when I knelt that night, it seemed to me that I never did anything more difficult. The sound of my own voice seemed to scatter my thoughts. But I persevered, and very soon I was of my friend's opinion. Whenever possible, not only on retiring and arising, but during the day, I pray aloud. I find the habit helpful in four ways.

1. My thoughts, which formerly (to my distress) wandered persistently, are well kept on what I am doing. When I say, "Amen," I have a clear recollection of what I have mentioned in my talk with my Father.

2. Hitherto, it seemed to me that I just *touched* on so many things. Now, when I pray about missions, for instance, I do not stop after simply asking a blessing on the work, but I pray for the missionaries, the schools, and that the contributing and praying Christians at home may grow in zeal.

3. My prayers are much more earnest. Just as I could not play a composition by Beethoven or Mozart while carrying on a conversation, I could not pray while my thoughts were wandering.

4. I can now pray in public without stammering or halting. In fact, I have to watch myself, sometimes, that I do not pray too long in our meetings, as I almost forget where I am.

It has always been a great trial for me to try to pray in public. I thank God for putting it into the heart of his servent to bring me the message he did, and I pray that as I "pass along my blessing," it may profit you as it has me Try it and see.—*Golden Rule.*

From Berea, Norfolk Co.

Dear Sun:—Our third quarterly meeting the present year convened to day Business was transacted harmoniously. We have decided to hold a series of meetings, begining 5th Sunday inst. Bro. Barrett has the promise of Rev. J W. Wellons to assist him. We are anxiously waiting his coming. He labored in a revival here fourteen years ago this past April and did, we believe, an abundance of good. After the meeting, nothing preventing I will give your readers the results.

To-morrow we hope to enjoy a pleasant communion service. The 9th of Aug. has been set apart by us as a time for "Children's Day," and we are anticipating a jolly day too.

Yours in Christ,
M. A. Hollowell.
Great Bridge, Va. July 22, 1893.

To Elon Students.

The Dormitory at Elon College for the next session will be under the management of Mrs. J. D. Edwards. There will be no matron but it will be run as a private boardinghouse. It will be remodeled. Porches will be added. Blinds will be attached to the windows. The rooms carpeted, grates will be put in and the rooms heated with coal. And every thing done to make it comfortable and a desirable home for the girls It will also be a place for boys who room in the college to take table board.

J. D. Edwards.

Young Men for Christ.

BY REV. J. MAPLE, D. D.

I have writen unto young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. 1 John 2:14.

The apostle John was deeply interested in young men, and for various important reasons. He loved them, and was anxious for their salvation. They had in them the elements of great usefulness, and he earnestly desired to bring them into the church where they could be useful in the cause of Christ. He wanted their powers of body and mind consecrated to him, and he felt that they were the hope of the church. Through all the ages God has used young men to work out his gracious purposes concerning this world, and they have accomplished much for God and humanity. There is a vigor, energy, and enthusiasm in young men that makes them a power for good when consecrated to Christ. As men grow older they become more cautious and conservative.

They do not, and cannot, as a rule, enter into a great work with the push of young men; and are governed more by forms and rules of action that hinder them in their work, for they are not as ready to take advantage of new measures as young men are They have sometimes been disappointed in the use of new methods, and this makes them cautious. For this reason they fail where young men succeed. At the age of twenty seven Napoleon executed that grand campaign in Italy which stamped him the foremost captain of any age, drove back the routed Austrians to their capital, treated with the haughtiest monarch in Europe as an equal, and exacted from the terror-stricken house of Hapsburg peace on his own terms. Hannibal was made commander-in-chief of the Carthaginian army in Spain at twenty-six, and and had won all his great battles in Italy, concluding with Cannea, at thirty-one Scipio Africanus, the elder, distinguished himself at the battle of Ticinus at sixteen, and at twenty-nine overthrew the power of Carthage at Zama.

Julius Cæsar commanded a fleet before Mitylene and distinguished himself before the age of twenty-two; completed his first war in Spain and was made consul before the age of forty; conquered Gaul, twice crossed the Rhine, and twice invaded Britain before the age of forty-five; won the battle of Pharsalia and obtained supreme power at fifty-two. He died at fifty-six the victor of five hundred battles, and the conqueror of one thousand cities.

Peter the Great of Russia, was proclaimed Czar at ten years of age, organized a large army at twenty, won the victory of Embach at thirty, founded St. Petersburg at thirty one, and died at the age of fifty-five.

Charles completed his campaign against Denmark at eighteen, overthrew eighty thousand Russians at Narva before nineteen, conquered Poland and Saxony at twenty-four, and died at thirty-six.

Frederick the Great ascended the throne at twenty-eight, terminated the first Silesian war at thirty, and the second at thirty-three. Ten years later, with a population of but five millions, he triumphed over a league of more than one hundred millions of people.

Henry IV, of France, was at the head of the Hugunot army at sixteen, became king of Navane at nineteen, overthrew his enemies and became king of France before the age of forty.

The age of his generals and marshals was not less surprising. Dessaix was a general of brigade at twenty five, a general of division at twenty-six, and died at thirty-two. Massena was a general of division at thirty-five. Soult was a second lieutenant at twenty-two, captain at twenty-four, and, passing through the grades of major, colonel, and general of brigade, became a general of division at twenty nine Davoust was a second lieutenant at seventeen, general of brigade at twenty three, and general of division at twenty-five. Eugene Beauharnais was a major at nineteen, colonel at twenty-one, general of brigade at twenty-three, and viceroy of Italy at twenty-five. Saint-Cyr was a general of brigade at twenty-nine and general of division at thirty. Suchet was a brigade commander at twenty-five, and a corps commander at twenty-eight. Oudinot was a general of brigade at twenty-five, and general of division at twenty-eight. Ney was a general of brigrde at twenty-seven, and general of division a ttwenty-nine. Lannes was colonel at twenty-seven, general of brigade at twenty-eight, and soon after general of division Jouber was adjutant-general at twenty-five, general of brigade at twenty-six, general of division at twenty-eight, general in-chief of the army of Italy at twenty-nine, and died at thirty. Victor was a major at twenty-seven, general of brigade at twenty-nine, and general of division at thirty-two. Murat was a lieutenant at twenty, general of brigade at twenty-five, and general of division at twenty-seven. Mortier became a general of brigade at thirty, and general of division at thirty-one. Marmont was a captain at twenty-one, general of brigade at twenty four, and general in-chief of an army at thirty-two. Bernadotte was a colonel at twenty-eight, general of brigade at twenty-nine, and general of division at thirty. Lefebvre was general of brigade at thirty-eight, and general of division at thirty-nine. Bessieres was colonel at thirty, general of brigade at thirty-two and general of division at thirty-four. Curoc was a colonel and general of brigade at twenty seven, general of division at thirty, and died at forty-one.

The same is true in other fields of action as in military life. At the age of twenty-seven Calvin published those "Institutes," which have so profoundly affected the theological thought of the world ever since. At twenty-seven the serphic Summerfield, ascended to heaven, leaving a name which the church will cherish forever, not merely as the designation of a remarkable person, but as a delicious aroma of a style of sympathetic and subduing eloquence, unique and inimitable.

Youthful energy is a most precious blessing when consecrated to the service of Christ, and the majority of the men who have been a power a for good in the world have been called into the work early in life. John Wesley, the founder of the M. E. church, commenced his great work while he was yet a young man in college; and he set into motion influences for good that are now world-wide. Directly and indirectly, and he has been the means of leading uncounted thousands to Christ; and his influence is widening and deepening as the ages roll on. The celebrated George Whitfield was converted to Christ at an early age, ordained when only twenty-one years old; and the Sunday following preached a sermon that made so deep an impression upon the minds of his hearers that it was slanderously reported he had driven fifteen of them mad. Wherever he went vast multitudes were attracted to hear him, and many were converted to Christ. He attracted and excited a greater degree of attention to religion than can well be conceived; and millions bless his memory, yet he was only fifty-six when he died. On the 19th of June, 1623 Pascal was born, perhaps the most brilliant intellect that ever lighted on this lower world. He only lived thirty-nine years and three months; yet he wrote several books; yet he wrote several books that have been greatly admired by philosophers for profundity and deep piety.

When God desired to prepare the way for the perservation of his chosen family from destruction by famine, and also to save the people of Egypt from the same calamity, he selected the boy Joseph for this great work; and all are familiar with his history. While yet a young man he did a work in the court of Pharoch that has been felt for good through all the ages down to the present, and will be to the end of time. Hezekiah twelfth king of Judah ascended the throne when he was only twenty-five, and died at the age of thirty-six. He was the son of the apostate Ahaz and Abi who were very corrupt, and had led the nation into gross idolatry. His first act was to purge, repair, and reopen with splendid sacrifices and perfect ceremonial the Temple which had been despoiled and neglected during the idolatrous reign of his father. He did not spare "the high places" where images were worshiped. The brazen serpent made by Moses in the wilderness was still in existence in Jerusalem, and it had become an object of worship. He destroyed this remarkable relic. This act shows a strong mind as well as clear sighted zeal He restored the observance of the Passover, and brought back the whole nation to repentence and God He organized a powerful army, drove the Philistines out of the strong cities they had taken from his father; and dispossessed them of all their own cities except Gaza. He found time in his troubled life for many works of peace.

The prophet Daniel was carried a captive with the Hebrew people to Babylon when he was a mere boy and about the age of sixteen he was selected by the King with other boys and put into the best school in the kingdom to fit them by proper training for service in the court. They were there three years when they were taken into the service of the King, and the first work of Daniel was to interpret a strange dream of his that the wise men of Babylon could not explain. The King was so impressed with the wisdom and learning of Daniel that he at once made him governer of the Province of Babylon, and he conducted the affairs of the city and Province in the most successful manner. He won the approbation of the King and the people, though he was only about twenty years old. He made a name and set an example at this early age that has shown as a beacon light through the centuries beaconing young men on in the path of virtue that leads to usefulness and heaven.

The facts that I have given show what young men can do, and how God uses them in building up his kingdom in the world. What has been done can be done again. As God used young men in the past so he is using them now, and there are more young men in the service of the master than ever before. Never in the history of the church have there been so many young people organized in an organization to work for the redemption of souls as are now in the

young People's society of Christian Endeavor. The young people are coming more and more and more to the front, and this is one of the brightest features of the present age.

All these young men of whom I have been speaking were willing and anxious to work for God. They were not driven into it, but loved it; and it was the greatest pleasure of their life to do it. This spirit of obedience grows out of love for and confidence in God. He loves him for his infinite goodness to him, and desires to show his appreciation of his love by obeying all his commands. He has confidence in his wisdom, and knows that he will never command him to do any thing that will be an injury to him. These two considerations lead to implicit obedience, and abiding trust. All that the Christian asks is to know that it is the command of God. He may not be able to see the reason for the command, but he trusts in the wisdom and love of God. A poor man applied to Stephen Girard, saying that he was willing to do any thing that would bring him an honest living. "I will give you a dollar a day," said Girard." You take that pile of stones that you see in the end of the lot, and carry them to the other end and pile them up in the same manner that they now are." The man did the job and received his dollar.

Next morning he reappeared and was sent by his strange employer to replace the stones as he first found them. So the laborer wrought faithfully for a week, carrying the stones from one place to another without a murmur or question. On Saturday night the eccentric banker said to him, "I like you, there is no nonsense about you; you do what you are told to do. Many men would have objected to doing the work over and over. You shall have work as long as I have anything for any body to do" Such servants the Lord wants.

The young man's success in life all depends on a right start. He must have right ideas of his obligations and duties, and arm of himself against all evil with the word of God. Philip, a great necromancer, took a company of Swabian and Bavarian young men to a lonely place and entertained them at their request. He drew a cirle around them with his sword and warned them not to leave it on any account. By his incantations he surrounded them with armed men who dared them to conflict, but none were lured forth. By his second enchantment he surrounded them with a company of beautiful dancing damsels, who tried every power of attraction upon them. A nymph, whose beauty exceeded all others, advanced to one of the young men and wrought such an effect on him, that he forgot the restriction and stretched forth his finger beyond the circle to receive the ring she proffered, she at once seized him and drew him after her. It was not till after much trouble that the necromancer was able to recover him. The circle is therule of right and virtue. The armed men are pride, ambition, passion. The charms are intemperance, voluptuousness and sensuality. The only safety is within the circle The first finger over the line and the whole body will follow to shame and ruin.

There is an old oriental story which describes an enchanted hill, whose summit concealed an object of incomparable worth. It was offered as a prize to him who should ascend the hill without looking back; but whosoever ventured to secure this treasure was told, that, if he did loak backwards, he should be instantly changed into a stone. Mony princely youths, allured by the tempting prize, had ventured up the fatal hill; and as many had been changed into stones; for the ajacant groves were filled with the most melodious voices, and with birds of the sweetest songs, whose bewitching strains and enticements followed each youth as he ascended the hill, till he suffered his curiosity to control his hopes and fears, turned his head, and instantly he became a stone. Hence said the story the hill side was covered with stones. To every young man, life is such an enchanted hill with its thousands of alluring vices, and its unnumbered victims, who have listened to some fatal charmer and have perished. The best defence against the charmer is to fill the mind with thoughts of God and eternity. Store it with the facts and truths of the Bible. David understood this, and tells us how he guarded himself against charms. "Thy word have I hid in my heart, that I might not sin against thee." A coachman said to a gentleman on the box, "Do you see that off leader there, sir?" "Yes: what of him?" "He always shies, sir, when we come near that gate. I must give him something to think on." No sooner said, that up went the whirling throng, and came down full of its sting, on the skittish leaders haunches. He had something else to think on, and flew past the gate rapidly. He had no time for panic. Fill the mind with something grand and noble to think on, and it will keep out evil thoughts and sinful desires Young man, your destiny is in your own hands, you can make your life honorable and glorious, or sinful and shameful. You can buckle on the armour of righteousness, master your inclinations to evil, and live for God and humanity; or you can give yourself up to a life of idleness and carnal indulgence. There are in a Boston library certain books lettered on their backs, "*Succedenium.*" *Leccedanium?*" exclaims the visitors "what sort of a a book is that?" Down it it comes; when lo! a wood-block, shapted just like a book, is in his hands. Then he understands the meaning of the title to be "in place of another;" and that the wooden block is used to fill a vacant place, and to keep genuine volumes from falling into confusion. Such is an idler in society; a man in form, but a block in part; living for no high end, doing no good, giving no instruction; a dumb, dispised "succedanum" among men. Young man, what will you be? A "succedaneum," or a man among men? You alone can answer, and you must answer it; for your life will be what you make it.

Who is Thy Neighbor?

"But he, willing to justify himself, said unto Jesus, and who is thy neighbor? Luke 10:29. Our Lord gives us one of the most striking illustrations of neighborly kindness and true Christian principle. Who is thy neighbor? it is not he that simply lives near you. He who lives the principle of the "Golden rule" is your neighbor in deed and in truth. In the parable of the "Good Samaritan the disposition to shun the sight of misery, is very correctly illustrated in the "Priest." when a certain man went down from Jerusalem to Jericho and fell among thieves who stripped him of his raiment, and wounded him, etc , and by chance a certain priest came by: and when he saw him he passed by on the other side. And likewise a Levite, when he came near and saw him he also passed by on the other side. In this we find no evidence of sympathy; but human selfisheness. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil, etc., and took him to an inn, and paid off his account, which of these was a neighbor? The ruler, who would have restricted the word neighbor to a very narrow circle of friends, is shown that all men whom he has the power of benefiting are his neighbors, and that he owes to all a debt of love and self demail. This is beautifully illustrated in the following act of self denial: A fire broke out in a village of Denmark, one of the inhabitants, a poor man, was very active in rendering assistance; but every endeavor to extinguish the flames was in vain. At length, he was told that his own house was in danger, and that if he wished to save his furniture, not a moment was to be lost. There is something more precious, replied he, that I must first save. My poor, sick neighbor is not able to help himself; he will be lost if I do not assist him: I am sure he relies upon me. He flew to his neighbor's house, rushed, at the hazard of his life, through the flames, and conveyed the sick man in his arms to a place of safety. A society at Copenhagen showed their approbation of his conduct by presenting him with a silver cup filled with Danish crowns. We are to prefer our neighbor's interest to our own; I fear there are but few that fulfill this injunction; the great masses of humanity are seeking self interest, honor, fame and glory. The Bible standard of Christianity is a very high one; yet man with his carnal mind would lower it. But, who is thy neighbor? He who denies himself for your comfort, treats you with self-repect places you in his condition and does towards you as he would have you do towards him, is your neighbor. Our neighbor is a man where ever he may be found, whatever be his name, or race, into whatever pit of misery and degradation he may have fallen. Neither principalities, nor powers, nor things present or to came, can ever break up that heavenly created relation. Thy neighbor will stand by you in trials, troubles, adversity and greatest needs of life, and will rejoice with you in prosperity. Once there was a very poor man, a member of the church, he being afflicted, his wife afflicted, several small children to take care of, and they were very poor. Their main support was from a good milk cow they owned. This cow died and one of the rich deacons offered resolutions of sympathy at their next meeting at church and made a long tearful, sympathetic speech, desiring to comfort the poor brother. The pastor arose made a few remarks and put his hand into his pocket and handed the poor brother a $5 bill saying, I sympathize with him this much, where upon the deacon buried his face in his hands, refusing practical sympathy, and gave nothing of his great bounty to truly comfort his poor brother. Who was his brother the poor pastor, or the rich deacon? Who was his neighbor? Who was his friend? It is not every one that pretends to sympathize with you that is a true friend to you. It is not alone lip service that pleases God, but heart felt honest consecrated service.

S. B. Klapp.

Youngsville, N. C., June 14, 1893.

Dont's Again.

Don't be afraid to call a spade by its name, and don't be afraid to tell a sinner that he *is* one, if that is your opinion of him. Is there not actual

Dr. Stephen B. Weeks of Trinity College has written a book upon the early colonial history of our State, which has been published by Johns Hopkins University. In it he alleges that in colonel times no one was allowed to conduct a school in North Carolina unless he was a member of the Episcopal church, and to that fact is attributed "the backwardness of intellectual activity characteristic of the State to day." Dr. Weeks also says in his book "that Presbyterian ministers were not allowed to perform the marriage ceremony till 1766, and when they did perform it the fee went to the local minister of the church of England."

The editor of the *News and Observer* last week controverts both these statements, and says the first is "very incorrect," and that while there is much in Dr. Weeks' book to commend, "he was not content to narrate the story, but had an objective point to work up to." In regard to Presbyterian ministers marrying people the editor says he is uncertain how it was before 1741, but after that year the Presbyterian ministers could marry people, and if they could not, Presbyterian justices of the peace could, and there were a great many of them.

We do not know whether the editor of the *News and Observer* or Dr. Weeks is right about the matters mentioned, but so far as we have read the colonial history of this State and Virginia we are led to say that we would not be surprised if Dr. Weeks has authority for his statements. The Episcopal brethren back in those old colonial times had a large opportunity, and these brethren, so far as we have observed, wherever they have had a chance have always been very "assumptuous."

Those who have been through the records of colonial times, and have written down their investigations, have generally brought out a great deal of intolerance on the part of the established church of those times. Some of the histories that have recorded these things have not been very well relished by some.

It may be that Dr. Weeks is wrong in regard to the matters mentioned above, but if it shall so turn out, there are still some matters along the same line that have been lodged in our mind that we would like to have additional information about, and while we would not ask a newspaper published for general readers to devote itself too much to the defense of any particular church, yet when the editor of the *News and Observer* has some space which he can properly devote to the matter, we should like to know whether or not ministers of other denominations than the Episcopal were put in jail in Virginia in colonial times for preaching the gospel, and whether they were also required in those times to give bond for claiming the same privilege in this State.—*Biblical Recorder.*

It Does not Prove It.

To unite with a sectarian church does not prove that you really love Christian union. If you are a minister, to be on better terms with sectarian ministers than with the Christian ministers does not prove that your charity is more remarkable than that of the fathers, nor that you are building up a church that will stand fast when you are dead. To fight our ministers who dwell in their preaching largely on theology does not necessarily prove that you yourself are a man of peace. To preach in such a manner that people do not know what you believe does not prove that you are an admirer of truth, nor that you are broad in your learning. To cultivate in your parish the society of the rich only does not prove that you are a man of culture, nor that you are like Jesus Christ. To fail in a small enterprise does not prove that you are able to carry on a great one. To become very popular in sectarian churches does not prove that you are building up the Christian church. To be wavering in your fidelity to a people, or cause, does not prove that you are the man for that people to trust. To be an excellent critic of the measures, or work, of others, does not prove that you are a worker, nor that you are a genius. To point out all the dark spots in the snow does not prove that you could clothe the earth in white, nor that you are in important business. To be on the opposite side to your brethren does not always prove that you are on the side of Jesus. To arrive at definite conclusions on some doctrinal question does not positively prove that you ought to leave the Christians: for there ought to be some missionaries among us that know what they believe. To ask for a thousand dollar salary does not prove that you are worth two hundred. To spend your time at games, or gossip, does not prove that you are hurried in your gospel labors. To be an invalid does not prove that you ought to be ordained to the work of the gospel ministry. It does not prove that Jesus was a sectarian, to show that he would not make a union with the devil, when that popular religious leader showed the Master "the kingdoms of the world and the glory of them," and offered them all to Jesus for union. Jesus was too narrow to make that kind of an alliance, and even sometimes said, "Narrow is the way that leadeth unto life." To condemn this article does not prove that there is no truth in it.—*American Christian.*

International C. E. Convention Notes.

THE GOLDEN RULE.

State badges seemed brighter and more varied than ever.

Indiana interprets "Y. P. S. C. E.," "Young People Should Christianize the Earth."

You cannot keep a truly Christian man or woman outside the pale of a Christian society.—*Dr. Henson.*

No Convention ever held—not even the New York Convention—has received so much attention from the press.

Montreal, city of a queen though it is, never before has had within her borders so many heirs apparent to a throne.—*Bishop Arnett.*

"C. E." everywhere, in shop-windows, swung on great streamers across the streets, peppering all the newspapers, on every one's tongue.

Many bright-faced girls and some pastors, as well as the young men, wore the yachting caps of the hard-working reception committee.

The decorations of the Drill Hall included all the State seals, and the roof was beautifully hung with great festoons of the Canadian and American national colors.

It was fun to see Mr. Wainwright present the Illinois Junior banner to—himself. "If you want to take this from Illinois, you've got to sit up nights and hustle!"

The famous French politeness was conspicuously shown in Montreal, in general, by men of all nationalities. Strangers could not be more hospitably treated.

Presbyterians lead in the Chrstian Endeavor societies. I tell you, this fact in Presbyterianism counteracts all its troubles and trials from Professor Briggs.—*Dr. Tupper.*

The Convention badge was a silvered maple-leaf, Canada's emblem, bearing a "C E" on a red background, and suspended over a blue ribbon. It was a red, white, and blue symbol, you see!

At one time, when the hostile demonstrations of the Montreal roughs looked rather threatening, the police attached the hose to the hydrants on either side of the Drill Hill, and were ready to quench the ardor of the boldest.

The "scouts" of the Montreal reception committee were thoroughly appreciated. They appeared on the trains two or three hours before they reached the city, and gave the travellers a kindly greeting that made them feel at home at once.

A striking incident of Friday night session in the Drill Hall was the procession of Ohio Endeavorers up the central aisles, bearing their great banner, that stretched half-way across the hall, "Welcome to Cleveland in '94!" Yes, yes! We'll be there.

The banner for the delegation aggregating the largest number of miles of travel was won by Pennsylvania, with 393,000 miles. Massachusetts came next with 297,500 miles; New York with 270,000; California with 267,500; Illinois with 261,000.

While the Protestants are praying for the Catholics the Catholics were sending up petitions for the Protestents. Rev. Abbe Marre, of Notre Dame, was especially urgent that his parishioners should pray for the conversion of the visiting heretics.

One delegate was a man with three children. He had taken them to Minneapolis and to New York. "How can you afford it?" was asked him. "Why, before my own conversion, I spent on drinking, tobacco, and gambling, many times what I now spend on such glorious things as these!"

A brother asked me if I thought the churches could stand the Christian Endeavor movement. I answered that if the church could not stand a movement whose main purpose is to get the young people to hold prayer meetings for the church, it needs to be prayed for.—*Bishop Arnett.*

What a beautiful sight to stand on the front terrace at night and see the vast throng pouring from both Drill Halls and tent, filling the streets, filling the street-cars, with a crowded mass of humanity, up the wide streets, as far as the eye can see, a vast army of Endeavorers!

The registration, and badges given out, showed an attendance of seventeen thousand, by far the largest attendance of any Christian Endeavor Convention, with the single exception of the New York meeting. Considering the failure of Western railroads to give rates, the attendance may fairly be considered better than ever before.

"I wanted to burn up the old snags and branches and dead leaves in my garden. I started a bonfire. In a trice I had a company of boys about me. They asked permission to gather sticks and snags. *I did no more work that afternoon.* Brother pastors, kindle a bonfire of love in your hearts, and start a Junior society, if you want to see things cleared up around your church."—*Kinney.*

At one of the early morning prayer meetings Rev. Mr. DeGruchy, a French Protestant clergyman of Montreal, referred to the fact that some of the drunken roughs of the city had got hold of the yellow streamers worn by the California Endeavorers, and were wearing them into saloons and in other evil ways, to the great scandal of the cause. "But I am perfectly confident," said he emphatically, "that so far as the patronage of Endeavorers is concerned, every saloon in Montreal might as well have crape on the door!"

The mayor and aldermen of Montreal, on the Monday following the Convention, tendered a complimentary dinner and a ride to Mount Royal to the trustees and other prominent Endeavorers. This was a high compliment to the Convention, and one never before paid such a gathering. At the city council chamber, after "Blest be the tie" had been sung, Mayor Desjardins remarked that he wished the harmony of that song could prevail permanently in that room. "La Marseillaise" was played in compliment to the French hosts. About two hundred Endeavorers partook of this courtesy.

The rally of the "Christian" Church was held in the Sunday School room of Emmanuel Church. Rev. T. S Weeks, of Wolfboro, N.H , presided. The delegates present, for the most part gave their experiences in connection with the Christian Endeavor Society, and the progress being made by their own church. Both were highly satisfactory One of the delegates thought that the Church should be represented by at least 2000 delegates at Cleveland, Ohio alone being able to furnish half that number. Other speakers agreed that a move should be made in that direction without delay. The meeting before parting adopted a vote of thanks to Emmanuel Church. All expressed great delight at the reception extended to them in Montreal and on the success of the Convention.—*Mantreal Star*

One or two of the speakers made remarks that were wrongly interpreted by the Catholics as indicating that the Convention intended to insult the religious faith of the majority of Montreal citizens. A large company of them met, one night, outside of the Tent, and, after some loud harangues, marched around the square, shouting noisily, and singing "La Marseillaise." All such opinions have been set at rest by the assent given to Dr Clark's statement that not a word spoken by any of the Convention speakers had been intended to insult the religious feelings of any of their hosts. Every member of the great audience rose to his feet in token of agreement Nevertheless, the anger of the French populace grew, fanned by inflammatory statements —or misstatements, rather - in their papers, and by the vigorous action of the hated Orange men, who came to the protection of the Endeavorers in large numbers and with great zeal. The police and the city government, both to a large extent French, maintained the peace heartily and efficiently The Endeavorers won the respect of all by their patient forbearance, and the leading Catholics of Montreal are as deeply grieved as the leading Protestants over this exhibition of a religious prejudice and bigotry that cannot permit a word of honest and respectful criticism without flying into the excesses of insult, outrage, and lawlessness

The Pastor's Hour.

The following are testimonials o the value and work done by the C E, according to the pastors' two minute speeches—Reported by the *Golden Rule*:

The hearty testimonies to the worth of Christian Endeavor, given at the St. James Methodist Church, were most heartily received by the audience. Baptists, it was said, shout first, last, always, now and forever, fidelity to the whole movement The Disciples have found in Christian Endeavor the spring of eternal youth, renewing the church's early vigor. The Friends' Church in America stands solidly for Christian Endeavor, with but two local exceptions reported Efforts are being made by the United Brethren that may soon make them among the most aggressive workers for the cause. The Reformed Presbyterians are attracted by the absolute loyalty to Christ, bold protest against evil, common-sense covenant and pledge. The Methodist Episcopal Church has so strong an instinct for taking up good things that it would seem that it cannot long forego the interdenominational fellowship. Because of the tendency towards the union of all Christians, Cumberland Presbyterians are Christian Endeavor to the core. The Methodist Protestants have as a motto, "A Christian Endeavor society in every Methodist Protestant church" Lutherans like the society because it is fundamentally right, and always puts first that which is first. Canadian Presbyterians that know the movement love it, and are ready to defend, to commend, and to extend it. Christians have expressed their judgment by a gain of one hundred per cent in their societies Congregationalists would as soon part with the Sunday school as with the Y. P S. C. E. The Epworth League babe of the Methodist Episcopal Church, South, already shows an interest in tweve year-old Christian Endeavor, and a wedding of the two may be looked for at no distant day. The Reformed Episcopal Church loves a movement that is teaching its young people to pray. The Episcopal Church approves of an organization born in late years, but having the best of earlier ages, and that requires study of the Bible. The attitude of the Mennonites may be summed up in the words "admit," "submit," "commit," "transmit" The Reformed Church has shown its position by the formation of a Christian Endeavor mission ary league and the holding of a missionary conference Presbyterians believe in the providential origin and guidance of the Society. In the interests of effective work the Evangelical Association seeks to enlist its young people in the Endeavor organization. Southern Presbyterians think the Society one of the greatest movements of the nineteenth century, and would like to see a similar one among the older people The African Methodist Episcopalians look to see every helpful thing continue to come from Christian Endeavor. Official approval has been given by the Moravians, and it is only a question of a short time when all their young people will join —the Society

"The Raw Material of a Great Life," and its relation to the finished product, was the topic handled at this meeting by Rev. J. W. Lee, D. D., of Atlanta. "The raw material is found in the conditions surrounding life. The material corresponds to the kind of life that it supports.

We look to Kentucky for perfect horses. and to the island of Jersey for perfect cows, and to Florida for perfect oranges, and to Minnesoat for perfect wheat; but who can tell us where high and wide and deep and rich and holy men and women grow? The material must be a duplicate of that which it effects. We find the duplicates of ourselves in the eternal Mind. Mind is dependent on thought, affection, and will But thought does not come to us from things outside ourselves. We develop affection by loving those around us. Alone we are nothing; it is only when we come in contact with the race that we come to be strong and great. When a good deed passes from us, it ceases to be a little, local, human thing. By touching humanity we touch Christ, in whom God issued a second edition of humanity. We need intellectual piety, heart piety, and will piety; and when these have been gained by accepting the Lord Jesus Christ, perfection will mark all the ways of our life. The perfect Christian is the perfect gentleman. A true Christian is the most beautiful of objects. Christianity is not self-denial; it is the asserting of one's higher self Religion is the royalty in one rising up and claiming its estate in God."

The Secret Revealed.

In his speach before the Convention of Christian Endeavorers at Montreal, Canada, Rev. M. H. G. Temple of Boston solved the problem of how to raise money for the cause of Christ:

You ask me how to raise money for the Lord's work; I answer in two words, GIVE IT! My address this morning shall be an amplification of that advice. When God gets ready to sell salvation, it will be time for him to purchase man's aid for the great purposes of his love. If I read my Bible aright, the All-Father has been sitting upon the circle of the universe from all eternity and doing nothing but give, *give*, GIVE. And if I have read the history of the race aright, man, ever since he had a being, has been doing little than get *get*, GET. God has put to shame every well-to-do and niggardly giver, the world over, by his magnificent benevolence, for he began his existence with nothing. That only goes to show that the disposition to give produces the power to give, until zero becomes infinity.

First, he gave matter in chaos; then he gave order in creation; then he gave the lord of creation,—a lifeless piece of clay Then he simply breathed upon this supreme sovereign of earth, and man became a living, regal soul,—God's grandest production. Then God gave himself in his Spirit, and, more wonderfully still himself in his Son as a sacrifice for sin, the soul of which was selfishness, because man would be always getting and never giving. Here then, is the gospel in one sentence: God gave himself in his infinity to man, that man might give himself in his entirety to God. Hence, when a man says to me, "How can I do this work for God? I answer: "Give yourself to him. You do not have to do the work He will do it through you" When a church asks, "How shall we raise money for the extension of the Lord's Kingdom?" I answer: "Raise it in the Lord's way. Give it by giving yourself, body and soul, time and talents, person and docket-book." The Christian Endeavor Society is breaking in all directions the cement that has glued together Christians lips. And now it considers that it is intrusted with auother mission,—that of smashing the padlocks that have heretofore fastened youthful pockets. A disposition to give; that is the meaning of the word generosity,—a disposition so strong toat it will not be crossed in its purpose; a disposition so faithful that it will not lose a single opportunity; a disposition so aggressive that it will go out and hunt up cases upon which it may lavish its munificence. And I mean by. munificence not large benefactiens necessarily. I mean, if need be, only five cents, yes, even two mites, which make a farthing. if they bear a large proportion to all the donor has. Do you suppose, if the church of God were in right condition, it would be necessary to tickle the palates of the saints with savory suppers, and to go to the very verge of propriety in getting up entertainments, and to aid and abet the speculative spirit of the age by introducing the Louisiana lottery into church fairs, themselves unnecessary, only giving it a different name, so as to avoid the disgrace, in order to induce the people to support the gospel?

I have no objections to church fairs properly conducted, because I think they bring into requisition talents which ought to be utilized and which might otherwise rud to waste, and bring together various classes of workers in harmony for the promotion of some worthy cause dear to them all. I want them conducted on proper business principles, and not scandalize the whole Christian communisy by their manifest unfairness and chicanery. But, while I amid all this I do affirm that woen a church-member says, in effect, "I will not give liberally of my substance for philanthropic and missionary purposes unless I ban see dollar for dollar in sort of return," he had better go to his dictionary and find out anew the meaning of that word "generosity." If he says in effect, "Here are one hundred dollars; but I want a pew for my money, and a pew fully up to the price, too; in fact, I would like a hundred-and-fifty-dollar pew for that sum if I could get it; here is a ten-dollar bill, but I want a worked afghan, or an embroidered sefapillow, or a lace what-you-may call-it for my contribution; here is a quarter, but I want a fifty cent supper or a dollar entertainment before I will let it pass through my fingers," well, that man needs to be reeducated in the significance of the word we are discussing. That is buying not giving. That is barter non benevolence.

Finally, there is such a thing as the grace of giving. It ought to be put in the list as the tenth fruit of the Spirit. I have very little hope of the

permanence of youthful piety until I see marked evidences of this estimable virtue. But like all other Christian virtues. It must be *enthusiastically* entered, into and enjoyed to produce the best results. Prayer thus emphasized becomes communion. Service thus rendered becomes holy zeal. Oiving in this spirit doubly blesses. It leaves its bonediction alike upon both donor and receiver. It droppeth like the gentle dew from heaven, blessing both him who gives and him who takes. This is the way God intended His Kingdom to be bvilt upon earth. When the church has fully learned this divine principle, and has put it faithfully into operation, depend upon it, there will not be room enough to eontain the divine blesfing that shall be hers. Give, then generously, individually, vicariously, enthusiastically. Mark the initial of these words, g-i-v-e! I close then as I began. How shall we raise money for the Lord's work? GIVE IT!

Washington Letter.

As soon as a man of prominence dies it seems that all of the absurd and ridiculous stories with which his name has been connected—such connections are penalties paid with more or less frequency by all men who become prominent in any station—are republished, no matter how often they may in the lifetime of the deceased have been proven to be entirely false, and begin a fresh round of the newspapers. The truthfulness of this statement is proven by the revival of the old stories about the late Senator Leland Stanford having become a spiritualist after the death of his only son. Your correspondent once heard Senator Stanford say in the most positive language, soon after the death of his son when the story was first started, that it was not true; and Bishop Newman, who was for many years the pastor and the close personal friend of Senator and Mrs Stanford, has more than once publicly denounced the story as being without the slightest foundation. Now comes further proof. Rev. Dr. Hugh Johnson, who, although pastor of the church at attended by Senator and Mrs. Stanford for some months previous to the death of the Senator never saw him but three times, told his congregauion last Sunday of one of these visits. It was on the day of the annual pew-renting, and the Sentor being confined to his house, under medical treatment for a painful ear trouble, could not attend, so Dr. Johnson called at his residence to ask him whether he wished to retain his pew. His reply was: "Oh, yes, I shall keep my pew I am a Mthodist; I love the theological system—a generous teaching of the Methodist church." After a general conversation in which the Senator explained why he had not been able to attend church and expressed regrets, Dr. Johnson said to him: "My dear Senator, in view of the uncertainties of life, I trust you have peace with God, through our Lord Jesus Christ and have no fears for the future. The Senator warmly grasped the hand of the minister and said: Thank God, I have peace, I have no fears for the future. I do not fear death. I rather welcome it. It seems to me that the happiest moment of existence must be the moment when the soul returns to its maker." "His eyes were suffused with tears," said Dr. Johnson; 'so were mine. I said: My dear Senator, I am so glad to hear you speak as you do." And when in Toronto, I read of his sudden departure, I said: 'The happiest moment of his life's existence has come. His soul has been kissed away to God.'

As a rule the funeral of military officers are gorgeous affairs, but that of Gen. Kelton, late Superintendent of the soldiers' Home which took place late Monday afternoon was a striking exception to the rule, owing to the following quotation from a letter written by the deceased some time before his death, which was sudden: "Having lived longer than the average lifetime of men, and having wrought hard for many years in the interest of public good and for the benefit of the Army, and for which the Army and the public have both shown appreciation, I feel that my work and usefulness must soon come to an end. I therefore express the wish that, if I die on duty at the home, I be buried in the National Cemetery near the home in a common coffin, such as are made for the inmates, covered with common black serge, and that the home-hearse be used. I do not desire a military funeral, nor any pall-bearers; I have been permitted to walk alone, self-reliant, all my life; I prefer to go alone to the cemetery, without the escort of pall bears or military band." The dead officer's wishes were carried out to the letter, although 2,500 people, including all the inmates of the Soldier's Home, attended the simple funeral services

Government officials do not attach the slightest importance to rumer telegraphed here a few days ago from the Pacific coast, that the British authorities were preparing to resist by force the decision of the Behring Sea arbitration, of the claims made by the United States. They are unanimous in the belief that the decision, whatever it may be, will be accepted by both countries, in accordance with the terms of the treaty of arbitration. Statements to the contrary are both malicious and disgraceful.

The number of men who can address a congregation in three languages—German, Swedish and English—, as the Bishop of Visby, Sweden, did Monday evening at the reception given him at St. Paul's Lutheran churchs is limited. The Bishop was sent to make a tour of the United States by King Oscar to commemorate the 300th anniversary of the Reformation of the Engligh Lutheran church.

CORRESPONDENT.

July 18, 1892.

The Misfortunes of Job

NUMBER 6.

In this article we will consider the third and fourth reasons given for the evils which befell Job. The third reason is, God desired to make an example of Job, showing to people of future ages what a mortal man could endure, and still retain his faith in God, and his own personal integrity. If the above reason were correct, it seems to the writer that the free volition of man would be only a theory and would not exist in fact. But we know from experience that man does enjoy the freedom of will, Job did not desire to undergo what he did undergo. He did not suffer freely and willingly without a murmur. During his illness he was continually sighing for relief or death, and declared that God was not justifiable in treating him thus. Job had no control of his condition, and though he still trusted God he did not think him just in inflicting loathsome miseries upon him. Had God desired to give to the world a model of patience and long suffering, he would not have selected one whom he knew would wish that he had never been born. Job longed for death: he quarreled with his friends and he declared himself free from sin So while many under the same circumstances might at the solicitation of their wives curse God and die, and while many others might have borne the same misfortunes equally heroically still Job bore his suffering remarkably well, and has made a name proverbial as *the patient man* But God did not wish to make Job an illustration of what it is to be patient. There was something of more vital importance than that, and it were necessary for Job to realize it, and this brings us to our last reason. While Job was a righteous man compared with the standard of righteousness in his age, yet there were some things lacking in him which were necessary to bring him to a more abundant knowledge of God. As we gather from the book of Job, he was a self-righteous man. He had been trying to do right, and he became fully persuaded that he had done right, and that there was nothing on his part that he had left undone. The most of us know what kind of men such persons always are. We meet them in almost every community, and such a thing as convincing them that they are not as good as they think themselves to be is almost impossible. It is our opinion that Job was a man of that kind. He was a mortal man. He believed in God and served him according to an established ceremony, but he probably lacked that humbleness of mind and meekness of spirit which a true worshiper of God ought to possess. God saw that Job possessed a wonderful tenacity of purpose in life to do right, but he saw that Job thought too highly of himself, and for this thing he allowed satan to persecute him. God saw that the remedy to be applied must be an exceedingly severe one, because the defect to be treated was of an exceedingly obstinate nature. This is the conclusion we reach after a careful study of the case. If it is incorrect we would be glad for some one better informed to show us our error. We do not believe, we cannot believe that God visits afflictions upon his people when they serve him with their whole heart. We cannot believe that God would gratify an evil spirit by almost destroying a righteous man. We cannot believe that God makes his innocent subjects to suffer disgrace, shame, and the other ills of life involuntarily for the sake of showing others what good people will endure for His sake, We believe that every punishment which man receives, or every evil thing which comes upon him is the result of some violation of God's law, and that God does not send afflictions without a just cause. We believe that there was a cause for Job's being afflicted. It was a cause for which Job was responsible, and had he been exactly what he ought to have been God would have never allowed the evil one to bring him to ruin. After the fiery trials which Job suffered were over, he was restored to his former position in society. But notice please, that God id not restore him until he repented of what he had said concerning his own self-righteousness, and confessed that he was a sinner before God. It was not till then his haughty spirit was broken and he saw his true relation to God. Then God gave him back his possessions. Then new friends rose up to greet him Then more sons and daughters were born to cheer his life, and peace and plenty surounded his pathway.

HERBERT SCHOLZ.

Strong nerves, sweet sleep, good appetite, healthy digestion, and best of all, PURE BLOOD, are given by Hood's Sarsaparilla.

The Christian Newspaper.

C. H. WETHERBEE

One the strange things which we are compelled to observe is that thousands of professed Christians take no Christian newspapers. And one unpleasant feature about the matter is, they have no desire to read one. If you ask them to subscribe for one, they are apt to say that they cannot afford to. But in very many cases this is a groundless excuse. The fact is, they will fritter away their money on things which they not only do not really need, but which are a positive harm to them. In one year they will spend at least five dollars on some class of useless and perhaps harmful luxury, when, at the same time, if they were asked to subscribe for a good religious paper, at the rate of two dollars per year, they would roll up their eyes in solemnity and sighfully say that they could not afford to pay such a high price for any paper. And many of these very people will pay, without a single groan, five cents each week for a copy of the *Police Gazette* or some sensational sheet, which in the course of a year, amounts to two dollars and sixty cents What inconsistency this is. But then we have long since got used to seeing inconsistencies in the most of people. There are quite a number of Christian papers which are sold at one dollar per year The price is put down so low as to reach the cases of those "poor" Christians who say they cannot pay two dollars a year for a paper. And yet there are plenty of church members who will even then say that they cannot afford to pay for such papers! The wonder is if they could "afford" to read them if they were given outright to them! Now, what is really the trouble with such folks? It seems to be this, they are troubled with a dearth of vital spirituality. They may seriously object to this charge, but it is too true Of course, their early education may have been against an interest in religious reading of this kind. Or, in other words, they may not have been early educated into the habit of such reading. At the same time, if they were ardently spiritully-minded, they would have a craving for food of this kind They would have a longing to know what God is doing in the world for the souls of men. They would desire to see what triumphs the cause of Christ is making. When a man is intereste.l in a certain project or line of business, he will take and read that newspaper which gives special attention to it and informs its readers of its condition and outlook. Those who are specially interested in horse racing have a desire to take at least one sporting paper. And is it not reasonable that Christians should take enough interest in the affairs of Christ's cause to lead them to take a Christian newspaper? Most reasonable. And will not an honest Christian pay for such a paper if he take it? Of course.—*N. C. Baptist.*

The Fair to be Closed After All.

At last the Local Directory of the Chicago Exposition have capitulated They have been utterly and totally routed; disgracefully and gloriously beaten. The disgrace belongs to them, the glory to the American people.

From the beginning it was evident that the Local Directory, who had the immediate management of the Fair, would determine that it should be open on Sunday. They felt that they had their hand on the throttle and could do what they pleased no matter what any other authority might say. The National Commission forbade it, Congress forbade it, the public sentiment of the country forbade it; but they had resolved that open it should be on the first day of the week. The unanimous protest of the churches made no difference to them. The traditions of the country they cared nothing for; the American Sabbath they despised. All they wanted was financial success; and that they thought would be secured by keeping the Fair open seven days in the week. For the scruples of Sabbatarians they had a contempt. Congress made them an appropriation of millions, on condition that the Fair should be closed on Sunday. They took the money and ignored the condition. They supposed that Sunday was an effete institution. They imagined that Sunday games and Sunday races and Sunday saloons represented the principles and the practice of the American people. They have found out their mistake and, as we have said, they have capitulated.

For their capitulation we give the Local Directory not one bit of credit. The National Commission deserves credit, which by a vote of fifty-four to six passed the following resolution:

"*Resolved*, By the World's Columbian Commission, that the rule now being enforced by the World's Columbian Exposition for the purpose of opening the gates of the Exposition on the first day of the week, commonly called Sunday, has not been approved of or indorsed by this Commission, and is in violation of the rule jointly adopted and promulgated by said Exposition and said Commission, and is being enforced without the assent or authority of the World's Columbian Commission."

This is what the opponents of Sunday opening have claimed all along, that the Local Directory in deciding to open the gates did so on its own responsibility and without the legal co-operation of the Commission. In other words, the rule originally adopted closing the gates was a joint rule and the concurrence of the Commission in repealing it was never had. After passing the above resolution a committee of four was ordered to confer with the Council of Administration and the Directory with a view to securing "a strict compliance with the rule requiring the gates to be closed Sunday." This has now been achieved. Last Sunday was the last open Sunday.

The Columbian managers have certainly made a mess of it. Sunday opening has proved a failure. The laborer does not want it, it is unpopular, and it does not pay. The National Commission now says it was never legally provided for. It has sadly prejudiced the Fair, which is undoubtedly the greatest the world has ever seen, in the eyes of thousands of persons who would have visited this gigantic collection of wonders and would have already put many thousand dollars in the coffers which they have failed to get.

Perhaps it is just as well, after all, that this miserable exhibition of stupidity and trickery should have been made. We have had a colossal demonstration of the strength of the Christian sentiment of the country and of the weakness of that sentiment which opposes it. The two views have been pitted one against another. A fair trial has been made by the enemies of a Sabbath for the workingman They told great stories during the firts two or three Sundays of how the gates were besieged by angry thousands. Then they opened the gates, and the result was that these surging multitudes did not come. There were only half as many visitors on Sunday as there were on other days of the week, and these could have come on a week day as well as a Sunday. Last Sunday, announced to be the last Sunday, and advertised a benefit for the families of those killed in the fire, witnessed the smallest attendance since the Fair opened. The great body of the people believe in a weekly day of rest, and they do not care to leave their homes and crowd the Fair on Sunday It is amusing to see how silent the papers are which have been urging and defending the opening of the fair. They can find nothing to say. Those most delighted are the thousands of workingmen, attendants and policemen, who can now rest on the seventh day.

We were not surprised that so many newspapers with their Sunday editins were booming a Sunday Fair. But what right had you to do it—a few, a very few of you ministers, bishops and archbishops? What business had you not to know the churches better and the country better, and the demands of the people for a day of rest? What bnsiness had you to be deceived by the transparent, pretext that a Fair meant crowded saloons? How have you felt when you have read that on Sunday the spaces in the Exhibition were empty and the streets about the saloons in the Plaisance were crowded? Will you learn a lesson as well as the Local Directory?

But now the error has been corrected, the wrong has been righted. Many thousand had declared they would not visit the Fair because it was to be open on Sunday. That stain is removed. Hereafter it will be closed on the first day of the week. Let the past blunder be forgotten. The Fair is the most magnificent exhibition ever had on the face of the earth. That man or woman makes a great blunder who fails to see it. It is an education and a memory for a life time. Do not let the opportunity slip. Let every one who can possibly manage to do so go to Chicago and spend as long a time as possible studying this great exposition, no matter if it costs some self-denial some economy for months afterward. It is worth the time and the expense. We especially urge the young people, if they can in any way manage it, to go to the Fair just as we urge them to go to school. It is not unreasonably expensive. The excursion rates will be moderate, and reasonable, arrangements can be made for board. There is now no excuse for staying away and every reason for going. Let it be made a great success.—*Independent.*

Genuine Honesty

Men talk of honesty and integrity and benevolence as though they consisted in outward acts. We speak of honest deeds and benevolent deeds. But there is no honesty of the type except where the principle of honesty is firmly fixed in the heart. An honest man is honest at all times and in all things. When a dishonest man does what is called an honest deed, he does it to escape the penalty of the law, or the condemnation of men, or from some other selfish and unworthy motive. He is acting a part. His honesty is on the surface, and not on the heart. It is not genuine.—*New York Christian Advocate.*

Breakwater.

Young writers, and some older one, take offense when an article is returned with a kind note, and really they are the kindest notes in the world. They seem never to realize that many editors have spent years of day and night study preparing themselves to stand between the writer and the readers Think of the world of trash we would encounter if it were not for patient editors! —*Cor. Alabama Advocate.*

The Christian Sun.

THURSDAY, JULY 27, 1893.

REV. W. C. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER

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EDITORIAL NOTES.

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Have you read our Great Book Offer?

We have a nice cool office now, which makes us feel better these hot days.

The Sunday School at Youngsville is doing well. The Children's Day service was a grand success.

The Raleigh Sunday school has purchased a small library and expects to add to it from time to time.

Many of the preachers are engaged in revival services; now the SUN is anxious to have reports from them.

The great and pressing need of this office is for those who have been notified of their delinquency to PAY UP.

What has become of Prof. J O. Atkinson? Does any one know? Is he sick or has he lost all his pens and pencils?

Where are our good brethren and sisters of the Deep River Conference? Look up your pens, and let us hear from you.

Revs. T. W. Stroud, P. T. Klapp, W. H. Roach and J. W. Parker made the new office pleasant calls last week.

The good news of the closing of the World's Fair gates on Sunday is hailed with delight by God's people everywhere.

In moving our office the children's letters which we had has been misplaced and we have not been to find them as yet.

Do you want books cheap, then read the Literary Revolution on next to last page, renew your subscription to the SUN and order your books of us.

Nothing has been heard at this office about the health of Dr. Jones since his serious illness, but it is earnestly hoped he is improving.

Rev. P. H. Fleming was too sick last week to attend the Sunday School Convention at Union. We felt sure that Bro. Fleming had a good excuse for his absence.

Rev. J. L. Foster is absent on a three weeks vacation so there will be no preaching in the Raleigh church next Sunday. The regular Sunday school service at 9:30 a. m. will be held

The SUN formerly occupied the top floor of a three story building, but it has "gone down" and at present occupies a basement, but it expects with the help of God, to shine as brighly as ever.

Revs. W. H. Roach and J. W. Parker are in a revival meeting at Plymouth this week. Let prayers be made that the Holy Ghost will be with them in great power to the converting of many souls.

Burlington gives a new subscriber toward the press fund and so does Union, N. C., and Bethel. What other churches will enter the list? Remember that an average of two new subscribers from each church in the south, with the cash in advance, pays for the new press

The funeral sermon of Col. J. M. Pugh was preached at Morrisville last Sunday by Rev. W. G. Clements. Rev. J A. Jones taking part in the services. The congregation was large and attentive. Mr Pugh had many friends, and they came to pay the last tribute of respect to one they had known so long.

Let all our readers read closely the C. E Notes and Pastor's Hour, and then take steps to organize a young Peoples Society of Christian Endeavor in your church. This C. E. is a Pastor's Aid Society and a Young Peoples Prayer Meeting as well as a strong prop to the Sunday school in every church where it is organized and properly conducted. For information on how to organize and conduct the Society address United Society of Christian Endeavor, 646 Washington St., Boston, Mass.

Our brethren, sisters and friends at Burlington, N. C., have shown themselves true church workers in their efforts to build a house of worship in the fast growing town of factories. Rev. C. C. Peele (their pastor) has done a work at Burlington that will live when he shall have gone to the future state. But the brethren and sisters have been as faithful as he. How much money the sisters have raised by their own efforts, we do not know. But we understand they have bought a set of nice pulpit furniture, the carpeting, and are now going to buy the bell. These Burlington sisters deserve the highest praise.

Why Murmur Always?

It is not expected that men will live in this world without some trouble. And it is true many dark days and sad hours cross life's path way. But are not some of these the children of their own conduct? Who will say that bad health is not often the effect of a miss spent life? And is not idleness often the parent of poverty? If any of these things are the cause of your troubles, why murmur? You did it yourself. Now bear it like a brave soul. But if it comes through some other channels, will murmuring stop the tide or soften the bed?

Notwithstanding that we come in contact with so much which we do not like, we receive many more blessings than disappointments. We are so apt to complain about the bad things we forget the good ones. With thousands of people it is much easier to murmur over hard times than it is to work for bread and butter.

Christian Work.

The work of the Christian in all of its different phases, resolves itself into the fields of actively and passive ness. If those two fields are faithfully cultivated, glorious crops of blessings will be gathered in at harvest.

Christian work activity enters into two departments. The first one is that of aggressiveness towards the enemy of souls. His various armies must be be met and driven from the fields of sin. And his temptations, with all their combinations, must be resisted at every point with a power like that seen in Jesus on the mount of fasting.

Again the Christian's work of activity must move him on rapid journeys of relief to the suffering ones. The active sympathies of his heart must fly with the wings of kindness to the huts of misery and suffering, carrying gladness and joy from a crucified Savior to these sad homes His faith must lift the soul in earnest prayer for the blessings held in God's hand. His feet must move him to God's house for worship of Him who delights in obedience in his children. He must teach his eyes to follow the lives of the Bible, studying the message of eternal truth.

The second part of Christian work is of a passive nature, and floats on God's love without resistance. Passiveness in Christian work reminds one much of drift wood which always floats on the water's surface, in any and all directions, wherever tide or current moves it. So the Christian is to throw himself with full confidence on God's mercies, with a willing heart to be used of God. And, like the drift wood, he should move as he is moved.

The N. C. and Va., Sunday School Convention.

The Sunday School Convention of the North Carolina Christian Conference met with the Church at Union, N. C., last Tuesday, and was called to order by Rev. J. L. Foster, the former president. In the organization, Bro. Foster insisted that he should be relieved from the arduous work of chairman and some one else take the responsibility for the present. Finally the body yielded to the wishes of Bro. Foster, and Rev. W. C. Wicker was elected President. Bro. Wicker is well qualified, and filled the position well. But no one will be expected to do more or better work as president than did Bro. Foster. The Secretary, Bro. J. M. Turner, sent in his resignation which was accepted, and Prof. S. A Holleman elected to fill the vacancy. Prof. Holleman will fill the office with credit to himself and the convention, but not more so than Bro. Turner. It was a press of business that forced Bro. Turner to resign. Rev. J. W. Fuquay and Bro. Cobb were elected vice presidents, W. S. Petty was continued as Treasurer. He makes a faithful officer.

On the whole, the Convention was a success notwithstanding a number of ministers were absent, and many schools did not send representatives. Why some ministers and churches take so little interest in the Sunday school work is a strange thing

The following ministers were in attendence: W. S. Long, J. L. Foster, J. W. Wellons, J. W. Holt, A. F. Iseley, W. G. Clements, J. W. Fonville, J. W. Fuquay, W. C. Wicker, C. C. Peel and T. W. Strowd.

The speeches were generally good; and several excellent papers were read.

The community turned out well. Provisions and accommodations were in abundance. People always like to go to Union.

We spent one night with the kind family of Bro. Levi Walker, we were with him in the late war, and we lived much of the war over in conversation. We missed, however the genial face of Rev. A. G. Anderson for he has gone to the spirit land. Wednesday night was spent with Bro. Albert Graham. This is another excellent Christian family that always makes a home cheerful and happy.

As the minutes of the Convention will soon appear in pumphlet form, we shall not undertake to give here the work of the Convention.

We Have Moved.

Those wishing to visit the CHRISTIAN SUN office, will find it in the basement of Page's opera house on Martin St., just west of the post-office. The entrance is from the west end of the building. We are always glad for you to visit us.

We are working hard dear brethren and sisters, to give you a good publishing house. Will you help us?

In a few days we will be ready to do your job work in good style and at short notice.

We can furnish you shipping tags and all kinds of blank forms at low figures. Send in your orders.

And Now They Close.

At last the directory of the world's fair has decided to close the gates on Sabbath. Not because they had the fear of God before their eyes; but because it was so poorly attended on Sunday, that it was a loosing business, financially, rather than a paying one.

We are glad that the religious world had power enough to close the gates, though it did not come in the way they asked for it. God's people showed their faith by their works in refusing to desecrate the Sabbath by attending the Fair on Sunday. So if they could not whip the devil in one way they did in another

To The Students of Elon College.

The business manager of the *Elon Callege Monthly* wish to say, to all Elon students, that those who secure two new subscribers for the *Monthly*, with the cash during vacation will not be required to subscribe next session. Those securing four new subscribers with cash will be exempt from any assessment during the year, besides a free subscription will be given them.

Now you have a chance to show your love for the *Monthly* and to relieve yourself of any financial embarrassment. If you appreciate its Mission, you will avail yourself of this opportunity to work for it. The *Monthly* is well worthy of your help and should receive it. Don't forget it during vacation. It is an honor to the institution you represent and you deserve credit for its rank among the other College journals of our land.

W. D. HARWARD,
W. H. BOONE,
IRENE CLEMENTS,
Business Managers.

The Sunday School Convention.

The 12th annual session was held at Union, Almance Co., N. C, July 18, 19 and 20, 1893. The programme published in THE CHRISTIAN SUN was followed very closely.

President Foster asked the Convention to release him as president for the next year and with reluctance it did so, and elected Rev. W. C Wicker, President, with Rev. J. W. Fuquay 1st Vice-president and Bro. Jno. T. Cobb 2nd Vice-president. Bro J. M. Turner, who has so faithfully and so long served as standing secretary tendered his resignation and Prof. S A. Holleman was elected in his place. Bro. Wm. S Petty was re-elected treasurer as usual.

It is not necessary to give the details of proceedings here as they will be published in pamphlet form soon.

There were very few ministers present but those that did come are the regular working men of the church and showed by their zeal that the work will go on though some of their fellow ministers were not in harness.

The churches that were represented showed excellent work during the past year, and the representatives were workers as can be seen from the proceedings.

Those churches that were not represented should contrive to send me a report of their school between now and August 14th that they may not appear delinquent in the report to be published in the minutes

Do, Brethren, try to do your duty in this respect. Each superintendent should see that his school sends in its report and assessment to me at once.

The committee was good and here I may as well publish the standing committees: Executive committee: Rev. W. C. Wicker, Elon College, N. C., ch., with S. A. Holleman and W. S. Petty.

Committee on teaching-Prof. Herbert Scholz, ch., with Prof. J. O. Atkinson and D. J. Mood.

Best methods of conducting Sunday schools—Rev. J. L. Foster, ch, with Rev. W. G. Clements and H. C. Simpson.

Sunday School Literature:—Dr. W. S. Long, ch, with Miss Annie Graham and G. M. Parish.

On Sunday School Music:—S A. Holleman, ch, with Mrs. J. L. Foster and G. M. Parish.

Sunday School Missions:—Rev J W. Holt, ch., with Rev. T W Strowd and Rev. J. W. Fonville.

Among some of the items discussed were the division of territory of the convention, The helps a teacher should have, Manner of studying lesson, Teacher's Morals, etc., etc.,

The publications of the Christian Publishing House, Dayton, O., were heartily endorsed, and well they should be. The reports show that nearly all schools are using them now. Every school represented sent in its *pro. rata* contingent fund, and nearly all paid their mission assessments. Let those that are behind yet come to the rescue of their good name.

The division of territory was left open until after Conference next fall.

Union is famous for its hospitality and in the meeting this week she maintained her position well. All were well pleased and appeared glad that they came.

I forgot to say that "The Summer School of Music," which meets at Elon College Aug. 14, 1893, was heartily endorsed and every Sunday school urged to take advantage of it as the best and cheapest way to improve its singing. Particulars can be had by writing S. A. Holleman at Elon College, N. C., or Prof. J. H. Moring, Morrisville, N. C. I beg pardon, Mr. Editor, if I am two long.

For further knowledge of proceedings the reader is referred to the pamphlets to be published soon, and if you want them, see that your Sunday school has sent in its report and paid the funds.

W. C. WICKER, Pres.
S. A. HOLLEMAN, Sec.
Elon College, N C.

Elon College.

I wish to speak to the members and friends of the Christian Church in behalf of Elon College. This institution has been established by the toil and sacrifice of devoted men and women. The good hand of our God has guided and blessed Zion's laborers. The members of our beloved Zion are greatly encouraged and greater zeal and more enthusiastic and united labors will be seen in every department of our church activity. The college stands centre to all our interests. From it go out those who are to be the active workers in the church. The church and the world made these the great public needs the principles of the Christian Church No branch of the church is expected to teach them for us, and we must prepare ourselves for the task. The field is white into harvest. We must enter or be disloyal to God and our own profession.

Will you please consider the claims of the college before you arrange to send elsewhere.

1. It is prepared to teach your boys and girls as well as they can be in other schools, and at as little cost. At the same time no influence will be exerted to turn them from the church of their parents, but where greater love will be enkindled for it, and for all its departments of work.

2. Elon College is *your* college, the *only* one you have in the south. Now if you will not help to support it *who* will? If many fail *what* will become of the college? If the college languish, what will be the effect on the church? Is it not the duty of every friend and member of the Christian church to rally to the support of Elon College? If not then what institution must we support? We can make it a grand success. It has done well. It stands high in public favor. It ranks with the old colleges of the state. Let us push it right forward. Enough students were sent to other schools last year to have doubled our number. Send them this way next year. We can take care of them. There are many young people who have not entered other schools near you whom you can induce to come to Elon.

3. Our future depends on the education of our children. *We have a future.* That future will be what we make it. We cannot make it by scattering our *forces*, and dissipating our strength. By educating our children, teaching them our church principles, of Christianity, we will prepare the way for future usefulness and prosperity such as we have never known before but such as will gladden the heart of every lover of Jesus.

I invite correspondence from every one who desires to enter school, and those who have children to educate.

W. S. LONG.

Elon College, N. C.

SUMMER SCHOOL OF MUSIC.

By direction of the N. C. and Va. Christian Conference there will be a SUMMER SCHOOL OF MUSIC held in the college chapel at

ELON COLLEGE

for the purpose of training young men and women for teaching vocal music. To all teachers, and young men or women who may desire to prepare themselves for teaching we recommend this school of music. All the Sabbath schools in the conference are expected to send one pupil who shall return to the school and teach long enough to pay the school for sending him. Individuals can come at the same price of representatives from schools.

Pupils from other conferences and denominations are solicited at the same terms.

The session will begin AUGUST 14, and close AUGUST 26, '93.

Tuition $4.00 Board $5.00

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Married.

At the residence of Prof. Newman, July 12th, 1893, at 8 o'clock p. m., Miss Pattie Newman to Rev. W. C. Wicker. Revs. J. U. Newman and P T. Klapp officiated. The many friends of the happy couple wish them a long and useful life.

Serious Problems.

No country, I suppose, can be found that offers more serious problems than does this "Southern Paradise," as Brazil is sometimes called. Here the statesman, the politician, the social reformer and the missionary are taxed to their utmost to solve the problems that present themselves on every hand. They call this a republic, "the latest star in the galaxy of republics"; nothing was ever much further from the truth. It would be but for two rather serious defects—it is neither by nor for the people. In the first place only about one man in a hundred takes any interest whatever in the elections, than which there can be no greater farce. Then the few who take part in politics are about equally divided between republicans and monarchists. In the third place, almost without exception, all who are interested are looked upon as office- seekers —*for the money there may be in the office*. There is no public confidence either at home or abroad. "There is neither patriotism nor executive ability in the Brazilian," said a man to me, who has had a long and useful life among them. Another said: "They pretend to copy and follow the Constitution of the United States; but they cut out all the parts that are disadvantageous to self aggrandizement."

Now let me add that one redeeming feature is that religious liberty is guaranteed here, yet, too, this is a great farce. No missionary has assurance that he will not receive a shower of stones from the howling mob that dogs his footsteps—that, too, with the knowledge and consent of the police.

We are walking over the partially hidden mouth of a smoldering volcano that is constantly giving forth signs of an eruption. Even now in several states a fratricidal war is in progress—in one of which mutual extermination seems to be the order of the day. In this revoluntionary feature of Brazil the religious "seer" thinks there may be ground for hopefulness. Seeing that nothing stable remains, whether we look to the social, moral and spiritual business or political feature, it is hoped that by the faithful presentation of the everabiding blessings of the Gospel many may be won to lives worthy of the name.

The social reformer, too, has much to do. Insurmountable difficulties rise up at the very outset. Disregard, wholesale and complete, of the Bible as the authoritative voice of God declaring vengeance against all ungodliness, has led priest and people alike and together into the great pitfall of unchastity. If you preach purity, insist upon it, denounce unchastity, you are laughed at for your pains and denounced as a hypocrite; for "manly purity is impracticable, impossible and not demanded."

With all this cloud of darkness and death there is a silver lining. There are at least a few who do show the power of the Gospel in the hearts and lives of those who by it do believe in God. Many places are sending Macedonian cries for helpers, many are hungering for the comforts of the Gospel, many gladly hear the preaching of the Gospel and express entire belief in the message presented.—*Independent.*

A Safe Knowledge.

A passenger who had been looking with great interest at the "man at the wheel" as he was directing the course of a steamboat through the windings of an intricate channel, said to him: "I snppose, sir, you are the pilot of this boat?"

"Yes," replied the man at the wheel, "I have been a pilot on these watersfor over thirty years."

"Indeed!" continued the inquirer; "you must then, by time, know every rock and bar, and shoal on the whole coast!"

"No, I don't, not by a long ways," said the pilot.

"You don't!" responded the passenger, in great surprise; "what, then, do you know?"

"I know," answered the pilot, with strong emphasis, "*I know where the deep water is.*"—*Selected.*

Hoss on Funny Preachers.

We are free to confess that we do not admire the "funny" preacher. An occasional flash of spontaneous humor irradiating a sermon as a sudden burst of sunshine spreads it elf over a landscape, is proper and right enough. Nobody except the helplessly dull can have any objection to it. But what shall we say of the humor that is not spontaneous? What of the preacher that "with malice aforethought" tries to raise a laugh? What intellectual freshness or moral sensitiveness can be left in the soul of a man who tells a stale joke for a hundred times? And what judgment must be passed upon the audience that responds to such a stimulant?—*Nashville Advocate*

"Too Warm."

We heard a man confidently affirm that the "weather is getting too warm for special meetings." No one seemed to dispute the statement, but we are unable to understand why it should be so. We are told that busines men hold their meetings as regulariy in in summer as in winter. The warm season of the year is frequently chosen as the time for special meetings of a worldly character. Souls are certainly as precious in July as in January, and we are not aware that God has conditioned His promise of the Holy Spirit upon any limitations as to time.—*United Presbyterian.*

Literary Notice.

Atheism and Arithmetic," by H L Hastings, is a fifteen-cent pamplet of sixty pages, presenting the evidence of mathematical law in nature. as proof of the existence of a supreme intelligence Unlike most works on the same subject, this essay is written in such plain, simple language that the uneducated man can comprehend every sentence; and yet it exhibits such keen rational deduction that the learned reader will feel well repaid for its perusal. It is published by the author 47 Cornhill, Boston, and forms the fifteenth number of the "Anti-Infidel Library," a quarterly publication of which "Will the old Book stand?", the most widely circulated of all essays on Christian evidences, was the first issne.

T. Darley Allen.

Whereas, That dread monster death has again entered our ranks and removed from our midst our late, esteemed friend and brother, Prof. W. S. Williams, therefore be it—

Resolved, That we deeply sympathize with the bereaved family of our deceased brother, and hereby, extend our condolence to them in their great affliction.

Resolved, That a copy of this preamble and resolutions be spead upon our minutes and a copy be sent to the *Suffolk Observer* and the Christian Sun for publication, and a copy also to the family of the deceased.

Respectfully submitted,

J. L Gay,
O. S. Smith,
E. E Holland,
Committee.

Suffolk, July 15, 1893.

"Victor Flyers" as Usual in the Van.

Cycling has become such a universal pastime as well as a healthful recreation and business expedient that some of the workshops in the country are devoted to the manufacture of the modern vehicle. But there is only one establishment in the United States in which an entire machine is made, including the steel parts, leather work, rubber tires, nickelplating, tools, etc, and on this account nicety of adjustment, smoothness of bearing, lightness and strength are insured, all of which are essential elements in a perfect wheel. This great factory is located at Chicopee Falls, Mass., and bears the name of the Overman Wheel Compny, familiar to cyclists the world over. This company introduced the safety bicycle in America, and on that account as well as by reason of superlative merit "The Victor" has steadily held first place in popular favor. It is universally prefered because its makers are known to be masters of improved construction. The Victor Flyer" has undoubtedly attained the highest plane of perfection. The Overman Company has the handsome exhibit in the balcony of the Transportation Building at the World's Fair. This exhibit is built mainly of solid mahogany, elaborately carved and ornamented with gold. It far surpasses any other display in this department, was designed by one of Boston's best architects, and built by the most artistic cabinet-makers of that city. The display of the "Victor" machines here is attracting the atention of all wheelmen, as well as the notice of thousands of young men and women who hope and expect to become expert riders The company has issued an elegantly printed and embossed "Victor" catalogue for 1893 covering every feature of their splendid machines, as well as cycling in general. The work is as fine as the printers art can make it, and gives much useful, valuable, and interesting information Visitors to the exhibit can obtain copies of this catalogue on request. "The Victor" fully deserves its high reputation for the reason that it is made with as much skill and care as the finest piece of mechanism. The vast factories built by Messrs.—Overman were intended expressly and solely for its manufacture, and with the express object in view of turning out the best and highest grade bicyc es in the world —*Chicago Inter-Ocean.*

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CLEMENTS & MOOD,
Raleigh, N. C.

"Though He Slay Me."

A few days ago, as I was hunting up some absentees from Sunday-school, with the possibility of finding some new ones who attend no school on the Lord's Day, I was asked by a poor crippled man, suffering from the effects of a fall while at work, if I would please call two doors from there, to see a poor family who were in great distress.

I entered an alley, and, climbing up the rickety stairs, in a rear room I found a woman in the last form of consumption, apparently, lying on a miserable pallet on the floor, and three small children with her. The day was bleak and cold, the wind blowing fiercely from the north; and there had been no fire in the room for three days, and no food excepting what the neighbors had furnished.

After caring for their immediate wants, and speaking a few kind words to cheer the suffering mother, I left, promising to see them on the morrow. Early the next day I called again, and was greeted very pleasantly, and, first doing what I could to relieve them, I said, "Please, tell me something about yourself; how is it you are here? And have you been in the habit of attending God's house?" There was something in her manner that indicated to me that she had not always been in poverty.

Instantly her eyes filled with tears as she drew from under her pillow a worn Bible; and, on opening it, I found her name written on the leaf, presented to her by her Sunday-school teacher when a child in New York City.

She said that though friends of former days were all gone, still she had clung to God's Word, knowing and feeling that it pointed her to a haven of rest; and lying on that bed of death (for she passed away to be with Jesus that same night) she repeated verse after verse of Scripture, and also told me of her younger days as a scholar in the Sunday-school, and later on she became a teacher in a well-known mission school in the city of New York

As I left her and wended my way homeward, I thought, "Here is one of the precious ones soon to be gathered home to dwell forevermore." No sickness there, her suffering almost over. The pathway had been thorny, but through it all she could still praise her Saviour, who had redeemed her; and her last words, as she passed away were, "Though he slay me, yet will I trust in him." "I know whom I have believed."—*L. Bridgman, in S. S. Times.*

Duties Never Clash.

"Oh, dear! What shall I do?" Lucy Hammond was kneeling at her desk in the deserted class room. All her companions were enjoying themselves in the large reception parlors, where to night they were allowed to entertain their friends. She thought herself quite alone when she uttered her despairing words; but a gentle hand touched her shoulder, and a voice replied to them.

"You are in trouble, dear. Tell me what has gone wrong for you."

"Oh Miss Holmes!" Lucy turned to her teacher with a sobbing cry. "I didn't know anybody was here. But I am in trouble. Harry has just gone away so angry with me!"

"Your brother? I thought you were so fond of him. How did you vex him?" asked Miss Holmes, with ready sympathy.

"He wanted to borrow some money to go to the theatre with some boys that he'd promised to treat. And I hadn't any of my own, but I had five dollars that grandma had sent me for contributions to the Sunday-school and the missionary society She wrote expressly that I wasn't to use it for anything else. So I didn't feel that I had a right to lend it to him."

"It would certainly have been wrong," said Miss Holmes.

"So I thought, but Harry didn't agree with me. He said I preached about religion, and duty, and all that stuff, but it was much more a duty to help my brother when he was in a scrape. And he had promised the boys, he said, and he would pay me back when his allowance came. But I couldn't feel it was right to give him grandma's money. So he called me mean, and stingy, and selfish," sobbed Lucy; "and he said he would never speak to me again if I didn't send him the money tomorrow. Oh, Miss Holmes, what shall I do?"

"Don't do wrong, whatever happens," her teacher answered. "There is an old saying that duties never clash; and even if Harry wanted the money for a better purpose, you have no right to disobey your grandmother."

"But if Harry never speaks to me again?"

"You can always pray for Harry, that God will make him wiser and kinder, said Miss Holmes. It is hardly possible that he will carry out such a foolish threat."

She comforted her pupil with such kind words and good counsel that Lucy took heart again; and knowing that she had done right, resigned herself to bear whatever might happen. She had a letter from her brother the next day, demanding the money; but she did not send it. She wrote to him lovingly, repeated good reason, and begging him to give up his follies and extravagances, and turn to better things. Then she waited with an anxious heart to see what he would do. But she had not long to wait.

That night a fire broke out in the theatre, and two hundred people were burned, or crushed to death. Harry came to see his sister early in the morning afterward. He was trembling and pale with excitment.

"If you had give me that money," he said, "I shouldn't have been alive to-day. The fellows that I was going with are all killed. I had to stay at home because I had no money."

Lucy's thankfulness need not be described. She felt truly that she would have been her brother's murderer if she had yielded to the wrong that he urged; and he learned a lesson that checked him in a course of folly, and led him to a wise and Christian manhood —*A. E. B. in the Sunlight*

After Breakfast

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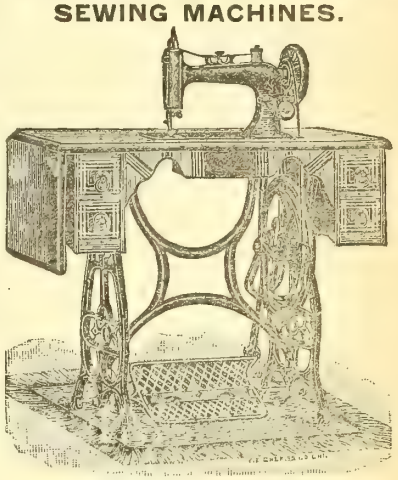

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Don'ts Again.

Don't be afraid to call a spade by its name, and don't be afraid to tell a sinner that he *is* one, if that is your opinion of him. Is there not actual danger that our preachers carry their ideas of politeness and refinement so far as to preach to men for years who are notoriously wicked without ever condemning clearly the sins of which they know they are guilty? Did it never occur to the soft brethren that even wicked men will respect them the more in the end for dealing honestly and fearlessly with their sins. In doing so, however, it is well to avoid personalities.

Don't be so anxious to know what people think of your sermons as to fish for opinions soon after they are delivered. If you need the comfort and encouragemedt that come from appreciative remarks on the part of your members, God will move some of them to make them, and if they come in this way they indeed strengthen and comfort you, if you have the Master's glory at heart.

Don't place your pastor in a parsonage or permit him to rent a home where there is no fruit nor flowers, and then regale your appetite and taste for twelve months at the time without it ever dawning on your pate that he and his good wife and little ones might enjoy some of these good things with you. There are church members (tell it not in Gath!) that will consume or sell wagon loads of nice palatable fruit and never gladden the pastors home by nice presents that would cemfort the outer man. Now don't flare up and say, "Our pastor is not an object of charity." That may be true, but he ought to be an object of *love*; and if you love your pastor you could not feast month after month on the good things God has given you without gladly offering him some things needful for the body. How would it look for a husband to go down town daily and feast on choice fruit and send nothing to his wife and children? The husband that loved his family would never do so. But is not this the way you treat your pastor? We have read an old Book which says, "See that ye love one another with a pure heart fervently."

Don't join the church and then cause an everlasting worry to pastor and members in the way of getting you to attend church meetings, pay your dues, &c. What did you join the church for if you expect to act in this way? The Saviour himself would have you hot or cold. Why should you wait for the pastor and deacons and committees to be perpetually running after you, coddling you, bolstering you up, scolding you, citing you to "appear at the next meeting," &c., &c. What a miserable farce it all is! How long will it go on? Ah, brother be one thing or another; be hot or cold. Do your duty as a church member, or else get out of the church, and make no pretensions in the line of religion. It will be better for you and for all concerned for you to pursue this course. From cold, do nothing, stay-at-home church members, may the good Lord deliver us! —*Recorder.*

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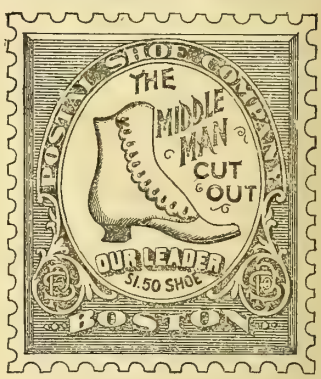

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Habits.

Nearly all the disagreeable habits which people take up come at first from mere accident or want of thought, says a thoughtful writer. They might easily be dropped, but they are persisted in until they become a second nature. There are disagreeable habits of body, like scowling, winking, twisting the mouth, biting the nails, continually picking at something, twirling a key or fumbling at a chain, drumming with the fingers, screwing or twisting a chair, or whatever you lay your hands on. Don't do any of these things. There are much worse things than these, to be sure; but we are only speaking of these little things that are only annoying when they are persisted in. Then there are habits of speech with "you see," or "you know," "now-a," "and a," "see here," "let me tell you,' indistinct utterance, sharp, nasal tones; avoid them all Stop and think what you are going to say and then let every word drop from your lips just as perfect as a new silver coin. Before you know it, you will find that your habits have hardened into a coat of mail that you cannot get rid of without a terrible effort.—*Ex.*

A New Study for Girls.

Would it not be wise if some exercises in the mysteries of money were added to the curriculum of every girl's studies, asks *Harper's Bazar*. A boy finds it all out by actual contact with the public as soon as he is out and a part of it; but a girl may become a mature woman, shrinking then through the habit of long protection, and be thrown on the mercies of the world with her money to fall the prey to the first cheat and cozener. She is taught at school the spectra of the stars, and the map of Mars; what pity that she should not be instructed in the workings of life on the planet where she lives! That a knowledge of the nature and meaning and care of money should be made a part of every girl's education is growing more and more evident in this age of enlargemen and prosperity, which puts money into the hands of so many women. And in the coming century, the woman's century, as it is already called, in which so many women will be workers and earners of money, it is all the more important, in order that they may be neither handicapped nor too far outstripped, that they should be well instructed as to business movements and investments, that they may be directed in the right way before they set out to earn.

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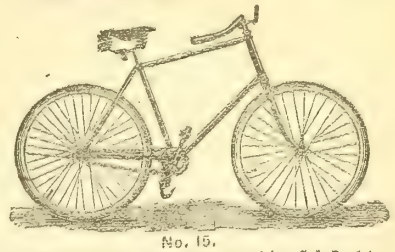

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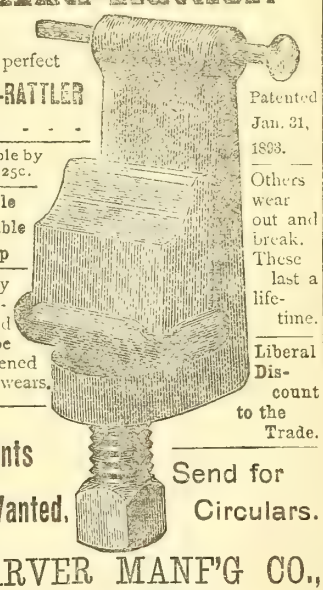

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CONDENSED SCHEDULE.

In Effect Nov. 27, 1892.

SOUTHBOUND	No. 9.	DAILY. No. 11	No. 37
Lv Richmond	12 45 pm		12 50 am
Burkeville	2 51		2 40
Keysville	3 35		3 18
Ar Danville	5 55	7 25 am	5 35
Greensboro	8 00	9 20	6 54
Lv Goldsboro	2 35 pm	†7 45 pm	
Ar Raleigh	155	10 10	
Lv Raleigh	4 40 pm	6 15 am	
Durham	5 37	7 15	
Greensboro	4 30	9 15	
Lv Wins'n-S'l'm	†6 40 p m	*8 00 a m	
Greensboro	8 10 pm	9 50 am	659 am
Ar Salisbury	9 50	11 04	812 am
Ar Statesville		12 03 pm	
Asheville		4 25	
Hot Springs		5 57	
Lv Salisbury	9 55 pm	11 14 am	8 17 am
Ar Charlotte	11 10	12 40	9 25
Spartanburg	1 56 am	3 36	11 37
Greenville	3 07	4 24	12 28
Atlanta	9 00	11 00	4 55
Lv Charlotte	11 30 pm		9 35 am
Ar Columbia	6 00 am		1 20 pm
Augusta	10 00		4 25

NORTHBOUND	No 10	DAILY. No 12.	No 8
Lv Augusta	6 00 pm		12 30 pm
Columbia	10 50		3 50
Ar Charlotte	6 00 am		7 30
Lv Atlanta	9 20 pm	8 00 am	12 45 pm
Ar Charlotte	6 40 am	7 00 pm	8 05
Lv Charlotte	6 55 a m	7 45 pm	8 15 pm
Ar Salisbury	8 17	9 15	9 24
Lv Hot Springs		12 39 pm	
Asheville		2 45	
Statesville		7 47	
Ar Salisbury		8 37	
Lv Salisbury	8 27 am	9 52 pm	9 29 pm
Ar Greensboro	10 10	11 20	10 42
Atlanta Sp'm	*11 30 am	†1 00 a m	
Lv. Greensboro	10 20 am	11 35 pm	
Ar Durham	12 17 pm	3 35 am	
Raleigh	1 09	6 00	
Lv Raleigh	1 28 pm	†8 45 am	
Ar Goldsboro	3 05	12 05	
Lv Greensboro	10 20 am	11 35 pm	10 47 pm
Ar Danville	12 01 pm	1 15 am	12 01 am
Keysville	2 45	4 05	4 05
Burkeville	3 25	4 51	4 51
Richmond	5 30	7 00	7 00

† Daily except Sunday.

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p m daily except Sunday; arrive West Point 5 00 and 6 00 p. m.

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 12 45 p m daily; leave Keysville 3 45 p m; arrive Oxford 6 00 p m, Henderson 9 10 a m, Durham 7 20 p m, Raleigh 6 00 p m. Selma 10.45 p. m. Returning leave Selma 12 55 p. m, Raleigh 4 10 p m daily, Durham 6 00 p m Henderson, 6 30 p m Oxford 8 15 p m; arrive Keysville 11 45 p m, Richmond 7 00 p m.

Mixed train leaves Keysville daily except Sunbay 3 30 A M., arrives Durham 11 55 A M Leaves Durham 7.45 A. M. daily except Sunday; arrives Oxford 9 20 A M., Keysville 3 00 P. M.

Additional trains leave Oxford daily except Sunday 4 15 p m; and 12 20 p m, arrive Henderson 5 10 and 1 05 p m. Returning leave Henderson 6 10 p m and 2 30 p m daily except Sunday; arrive Oxford 7 25 p m and 3 1 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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On 37 and 38, Pullman Buffet Sleepers between Richmond and Danville, uniting at Danville with Washington and Southwestern Vestibule limited for Atlanta carrying Pullman Sleeper New York to New Orleans and Augusta, and dining car New York to Montgomery

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RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 18 9

TRAINS MOVING NORTH.

	No. 34. Pass. and Mail. Daily	No 38. Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m
Mil Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell	6 19	12 44
Henderson,	6 36	1 00
Warren Pl'ns	7 4	1 39
Macon.	7 22	1 46
Arrive Weldon,	8 30	2 45 p m

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m
Macon,	1 13	7 06
Warren Pl'ns,	1 20	7 15
Henderson,	2 22	7 55
Kittrell,	2 59	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a m., 2.00 p m Arrive at Franklinton at 8 10 a. m., 2.52 p. m. Leave Franklinton at 12 30 p. m., 6 05 p. m Arrive at Lousburg at 1 05 p. m, 6 40 p. m. JOHN C WINDER, Gen'l Manager WM SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R R.

IN EFFECT 9:00 A. M. DEC 7, 1890.

GOING SOUTH.

	No. 41 Pass. & Mail.	No 45. Freight & Pass
Leave Raleigh	4 00 p m.	8 35
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	35
Arrive Hamlet,	7 20	8 10 p m
Leave "	7 40	
" Ohio	7 40	
Arrive Gibson,	8 15	

GOING NORTH.

	No. 38. Pass. & Mail.	No. 40. Freight & Pass
Leave Gibson,	7 00 a. m.	
" Ohio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron.	9 26	9 31
Sanford,	9 52	10 55
Moncure.	10 16	12 10 p. m.
Merry Oaks	10 26	12 50
Cary,	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsboro Road.

Leave Pittsboro at 9.00 a m., 4 0 p. m arrive at Moncure at 9 55 a. m 4.45 p. m

Leave Moncure at 10 25 a m, 5 0 p m arrive at Pittsboro at 11.10 a. m 5 5 pm

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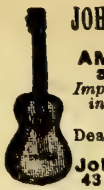

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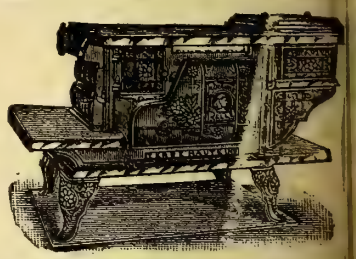

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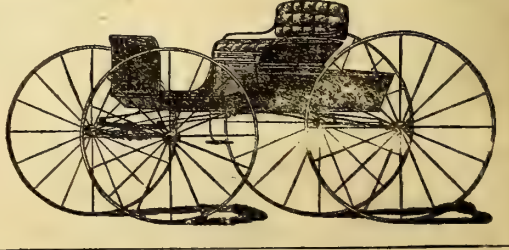

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CONDENSED SCHEDULE.

In Effect June 25, 1893.

NORTHBOUND	No 2 daily ex Sunday
Leave Wilmington	6 30 a m
Arrive Fayetteville	9 40
leave "	9 50
" Sanford	11 10
" Climax	1 01 p m
arrive Greensboro	1 30
leave "	1 38
leave Stokesdale	2 26
arrive N. & w. Junc.—Wal. Cove	2 52
leave N. & W. Junc.—Wal. Cov	3 10
levae Rural Hall	4 40
Arrive Mt. Airy	5 00

SOUTHBOUND	No. 1. daily ex Sunday
Leave Mt. Airy	10 35 a m
leave Rural Hall	1 05 "
Arrive N. & W. Junc.—Wal. Cove	12 25 "
Leave N. & W. Junc.—Wal. Cove	12 45 "
Leave Stokesdale	1 11 "
Arrive Greensboro	2 05 "
Leave Greensboro	2 15 "
Leave Climax	2 43 "
Leave Sanford	4 38 "
Arrive Fayetteville	6 00 "
Leave Fayetteville	6 10 "
Arrive Wilmington	9 25 "

NORTHBOUND	No. 4. daily ex Sunday.
leave Bennettsville	6 20 a m
leav Maxton	7 28 "
leave Red Springs	8 11 "
leave Hope Mills	9 06 "
Arrive Bennettsville	9 25 "

NORTHBOUND	No 16. MIXED. daily ex Sunday
leave Ramseur	6 25 a m
leave Climax	8 15 "
Arrive Greensboro	9 08 "
leave Greensboro	9 20 "
leave Stokesdale	10 32 "
Arrive Madison	11 25 "

SOUTHBOUND	No. 15. MIXED. daily ex Sunday
leave Madison	12 10 p m
leae Stokesdal	1 25 "
Arrive Greensboro	3 15 "
leave Climax	5 05 "
Arrive Ramseur	5 45 "

Connections for Mt. Airy at Fayetteville with the Atlantic Coast Line from Charleston and points South, at Sanford with the Seaboard Air-Line from Atlanta and intermediate points, at Greensboro with the Richmond & Danville R. R. from all points North and South. Close connection at Walnut Cove Junction with the Norfolk & Western R. R. to and from Roanoke and points North and West.

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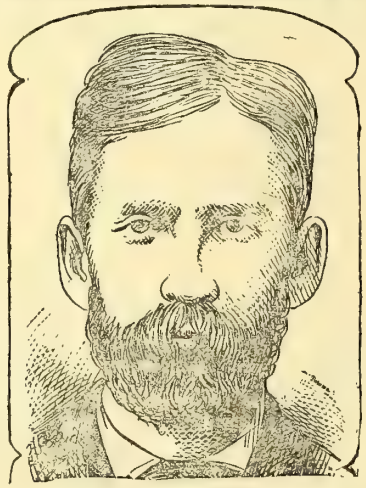

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VOLUME XLVI. RALEIGH, N. C., THURSDAY, AUGUST 3, 1893. NUMBER 29

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The Christian Sun.

The Organ of the General Convention o the Christian Church.

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.

2. The name Christian, to the exclusion of all party or sectarian names.

3. The Holy Bible, or the Scriptures of the Old and New Testaments, sufficient rule of faith and practice.

4. Christian character, or vital piety, the only test of fellowship or membership.

5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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Elon College Again.

In last week's issue of the Sun Dr Long makes an appeal to the members and friends of the Christian church in behalf of Elon College. I just wanted to indorse. and add a hearty amen to, every word that was said in the above named appeal.

In my canvass thus far I have been surprised to find so many of our people sending to other schools and colleges. Now if these had tried Elon and found her wanting in any respect it would be different. Or again if the merits, status, and records of Elon had been enquired into and there was some fault found even then it would be different. But the majority of those who are sending to other colleges—well it seems to be from difference or lack of interest in our own cause and that too to the degree, of not even equiring into what is being done at Elon. Numbers and numbers of our people don't even know what Elon is and what she is doing and what a record she has made and what a stand she has taken among the other colleges of this and other states.

Now the need of this appeal? Do we mean that we are trying to teach denominationalism or sectarianism at Elon? By no means. But if we as a denomination do not stand by and support the College then how can we hope for others to do so? We would not call upon the Christian denomination to the exclusion of the Methodist or Baptist or what not. But we as a people should stand by and work for our own institution and make it so thorough and so complete that it would attract a few people from other denominations. It is true we have some from other denominations already—but we want and need more. And the way to get those is for our own people to stand by the institution, and if is not what you want it to be and what you think it ought to be then in the name of reason why not fall in with your effort and help to make it better.

Times are hard and money is scarce. Elon College has not one or two hundred thousand dollars endowment. Her success depends upon the efforts put forward in her behalf and the thoroughness and completeness of the work done at the Institution. That this latter is not as it should be no one has yet come forward to complain. That efforts are needed then to bring students to her doors goes without saying. Reader will you not try to get one student to go to Elon next fall? Parents will you not send to President Long and get a catalogue and enquire into the school—what it is and what it is doing—before sending elsewhere? It will do you no harm. Give us a trial. We will do you no harm. This is all we ask. Do you not feel enough interest in the school—in your own institution—to either let it stand upon its merits or fall upon its demeaits; we simply beg an investigation, an enquiry and then, if you think proper, a trial at your hands. Will you give it?

J. O. Atkinson.

Quiet.

Ah, reader, this is what our hearts all want, quiet, quiet! And this is what the world, cannot give us. Are not our souls infinite? Oh, poor tired, human soul, buffeting with the winds and the waves of this stormy life, be still! look upward! Ask not of Time—what it never gave, what it never *can* give to any man, but ask it of God, and in answer shall come the peace "He giveth his beloved."—*Ex.*

Baptist Policy.

The Independent Says: A very brief item in *The Christian Inquirer* might attract no attention, and yet it appears to us that there is something very interesting about it. It simply announces that the Rev. William Coburn "was recognized as a Baptist minister by a council representing twenty-two churches, held in the Calvary church, Thursday, June 29th." The prayer of recognition was given by the Rev. Thomas Spurgeon, then in this city, and the right hand of fellowship by R. S. MacArthur, D D., pastor of the church. The special point of interest lies in the fact given that Mr. Coburn "had been ordained as a Congregationalist, but upon conviction joined the Baptist church." And does the reader not see anything remarkable about this? Observe that he was not ordained but "recognized"; that is, Dr. MacArthur and his council of twenty-two Baptist churces, with the Rev. Thomas Spurgeon to represent the English Baptist churches, did not think it necessary to reordain a man who had once been ordained by a Congregational council. It was necessary that he should be baptized on joining the Baptist body, but his unbaptized ordination was held to be valid. We understand that Dr. MacArthur's church was particular in sending out the call for the council to put it in a form. which should not seem to discredit the ecclesiastial validity of Pedo Baptist ordinatien. We are glad to see this courteous and Christian expression of fellowship; and we trust that now we have called attention to it, it will not be repudiated by those who have been regarded as the stricter teachers in the Baptist body.

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The Happiness of Those Who Die in the Lord.

BY REV. J. MAPLE, D D.

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them. Rev. 14:13.

John had been describing the great afflictions that would be brought upon the world, and especially upon the church by the Anti-Christian power distinguished as Babylon. These were terrible, and it was discouraging to the infant church to look forward to such appaling scenes of suffering and death; but God never leaves his people without comfort and hope. John was instructed to strengthen them by giving them the assurance that this great anti-Christian power should be ultimatly utterly destroyed, and that though many of them would be slain yet death would be a blessing to them. He heard a voice from heaven instructing him to "write, blessed are the dead which die in the Lord henceforth: yea, saith the Spirit, that they may rest from their; labors and their works do follow them." There are two important points in our text that demand serious attention.

1. *Those who are to be blessed in death.*

The text does not read "blessed are all who die." God never pronounces the the condition of those who die in their wickednes a happy one. The Bible guards this point, and confines the declaration to those who are "in the Lord." "The wicked is driven away in his wickedness: but the righteous hath hope in his death." "The hope of the righteous shall be gladness, but the expectation of the wicked shall perish."

The phrase "to die in the Lord." implies two things. 1. That those who thus die are the friends of the Lord Jesus Christ. This phrase is often used in the Scriptures to denote close communion with him. He says, "Abide in me, and I in you." Then he illustrates it by a beautiful figure "I am the vine, ye are the branches." This shows the intimate and enduring relation that exists between Christ and his people; and the vital nature of this relation. Those who are in Christ, and those alone, are delivered from the guilt and condemnation of sin. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit." "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." This is an important point, for out of Christ there is no hope. "He that believeth not the Son shall not see life; but the wrath of God abideth on him." 2. To "die in the Lord" implies an evidence of his favor and friendship in the dying hour. We have this evidence in the gift of his Son to die for our redemption from sin and death, and if we accept him as our Lord and Saviour we know that God will save us. Then we have the promise of his word that he will be with us even in death. "But now thus saith the Lord that created thee, O Jacob, that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; though art mine. When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." In the dying hour the Christian has the sweet assurance of the Savior's presence with him, and rests safely in his love and power. He can say with David, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me: thy rod and thy staff they comfort me." In his last moments Cullen whispered, "I wish I had the power of writing or speaking, for then I would describe to you how pleasant a thing it is to die." This heavenly peace and joy is only enjoyed by those who die in Christ. The man out of Christ has "no hope, and is without God in the world." "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

II. *The blessedness that comes to those who die in the Lord.* "Blessed are the dead which die in the Lord from henceforth." The meaning evidently is that they would be blessed immediately after their death This implies that they were not to fall into an unconscious sleep when they died, but would still live in the conscious exercise of all their powers of mind and heart, capable of the highest enjoyment. This was Paul's view of death, and he could say, "We are confident, I say, and willing to be absent from the body, and to be present with the Lord. He had an earnest desire "to depart and be with Christ."

Even a violent death was not to be regarded as a misfortune by the holy martyrs, but a blessing; for they would die in an honorable cause; would imerge from a world of sorrow; and ascend to eternal life and blessedness in heaven. This is true of all who die in the Lord. Thus we see what a blessed thing it is to be in Christ.

The consequences of the Christian's work will follow him into the eternal world, and he shall reap his glorious reward there. It is said of the righteous that they shall "rest from their labors, and their works do follow them." The word here rendered "Labors" means wailing, grief, from to beat, and hence a beating of the breast as in grief Then the word denotes toil, labor, effort. It is here used in the sense of wearisome toil in doing good, in defending the truth. Death releases the Christian from all such labor, and introduces him into heaven. There will be employment there, but it will be without any sense of fatigue or weariness; for death will free us from our mortal bodies, and we shall have spiritual and immortal bodies that will know no fatigue. "As we have borne the image of the earthly, we shall also bear the image of the heavenly."

All that the Christian does and suffers here shall be appropriately rewarded in heaven. The consequences of a man's actions is all that can follow him into eternity. He may acquire an exalted position in the estimation of the world, he may accumulate vast riches, he may drink at the sweetest fountains of earthly pleasures; but he must leave all these things when he passes into eternity "The world passeth away, and all the lusts thereof, but he that doeth the will of God abideth forever."

One of the noblest honors of our nature is that we can make the present affect the future for good; that by our conduct now and here we can lay the foundation for happiness millions of years hence. In noting else does a man appear so noble and dignified as in this. In one sense he is only a worm of the dust, and will perish as such; but in another sense he is immortal as the sons of God in heaven, and shall bloom in endless youth in their society.

"The soul on earth is an immortal guest,
condemned to starve at an unreal feast.

A spark, which upward tends by nature's force,
A stream, diverted from it parent source;
A drop, dissevered from the boundless sea;
A moment parted from eternity;
A pilgrim, panting for the rest to come;
An exile, anxious for his native home."

It is a grand thing to live, and it will be a glorious thing to die. "Blessed are the dead which die in the Lord."

"Thank God, I only am an embryo still;
The small beginning of a glorious soul,
An atom that shall fill immensity."

This sublime message came to John from heaven. He says, "I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." This message could only come from heaven. Human wisdom and philosophy could give John no such assurance. It is Christ that has given to man this inspiring hope.

Little Things.

Young people in beginning life are apt to be impatient of the first little steps that apparently make no advance, forgetting that seeming "trifles make up the sum of life," just as in building, the little bricks, laid carefully, one at a time, side by side, and securely cemented together make at last a great structure.

A young man, having exhausted his patrimony in obtaining a professional education settled himself in a town already filled with successful lawyers to practice law. One day one of these older lawyers asked him how, under such circumstances, he expected to make a living.

"I hope I may get a little practice," was the modest reply.

"It will be very little," said the lawyer.

"Then I will do that little well," answered the young man decidedly.

He carried out his determination. The little things well done brought larger ones, and in time he became one of the most distinguished jurists of his State.

Again, a certain old Bishop, who was fond of finding odd characters in out-the-way places, was visiting in a quiet neighborhood. One day in a walk with a friend, he came across a crossroad settlement of a few houses. Among them was a snug little shoe-shop, kept by an old negro man, which showed signs of prosperity.

Interested in the old cobbler, the Bishop stopped for a chat.

"My friend," he said, "I would not think so small a business as mending shoes would pay so well."

"Ah," said the gentleman with him, "old Cato has the monopoly of shoe-mending in this region. No one else gets a job."

"How is that, Cato?" asked the Bishop.

"Just so, marster," replied Cato. "It is only little patches put on with little stitches or tiny pegs. But when I takes a stitch, it is a *stitch*, and when I drive a peg it *holds*." Little things well done!

The good Bishop used that reply as a text for many a sermon afterwards.

A bright young girl, living in a mountain region, by accidental contact with some visitors at a near watering place became conscious of her lack of education and consequent mental inferiority to them

She was intensely anxious to obtain this education, and at once set about gaining the money to secure it. There was absolutely only one way within her reach. Near her

home was a stream filled with mountain trout, which she knew to be greatly in demand by the proprietor of the watering place hotel. She made an arrangement with him to supply fish for his table.

Every day found her with her rod fishing diligently, and every morning found her at the same early hour at the hotel with her fish. A benevolent old gentleman chanced to see her one morning, and was greatly interested when told her story and the object she had in view in selling the fish. Particularly when the hotel proprietor added:

"You will scarcely believe it, but this young girl is actually the only one—though I have tried many—who has kept scrupulously to her bargain. She never fails me, be the number of fish large or small."

Thinking that such diligence in small matters deserved large reward, the old gentleman obtained the consent of the girl's parents, and out of the abundance of of his means placed her at a school to be fitted for a teacher.

With painstaking care she mastered each difficulty in her new life, and became an educated, cultured woman and a skilled teacher.—*M. E. Soffold, in Christian Union.*

Hurricane and Sickness in the New Hebrides.

We are sorry we have to record two terrible disasters that have befallen the two medical mission stations in the New Hebrides. On the first week of March the northern end of the group was visited by a fearful hurricane The islands principally affected are Ambrim, Malekula, Malo and part of Santo

The violence of the squalls, which were accompanied with torrents of rain, wrought more ruin to the settlers and missionaries than all the hurricanes that have visited these islands since white men knew them.

On the fertile island of Ambrim Dr. and Mrs. Lumb, from the New Zealand Church, had established a medical Mission, the whole island was smiling with crops of maize, breadfruit, cocoanuts, etc. In one night the typhoon cleared the whole away, the growing food belonging to both whites and natives being destroyed.

In the awful darkness of that night when huge trees were being torn up by the roots by the violence of the wind, and the rain falling in torrents, Dr and Mrs. Lumb, with their twin baby boy, had to leave their home and grope their way to a hole of a hut surrounded by a wall of stones where the heathen chief and some twenty natives had found a refuge. This was literally a case of the savage *Wolf* and the meek *Lamb* dwelling together

The missionary had just escaped in time, as the corrugated iron roof was torn in pieces and blown about in all directions, while the dwelling house was beat down by the force of the gale, their personal property being all more or less destroyed.

A Queensland labor vessel, which had been cruising about, had her three masts snapped off like matchwood, and a French schooner, named the "Ika buka," was fairly whisked through the water at Malekula and lifted on to a coral reef, where she fell with such force that she broke in two. A competent judge in Sydney estimates that the actual loss of property to the English and French settlers and others will amount to no less than £160,000.

In the south end of the New Hebrides group a calamity of another kind has befallen the other medical mission

On Futuna, where Dr. and Mrs. Gunn have been laboring for the past ten years, a Christian community had been formed, and the mission work was latterly of the most encouraging kind; but in the end of February last a labor vessel from Queensland called at the island, and in some way or other an epidemic of dysentery had been introduced. Within a fortnight the disease became so fatal that thirty five of the natives died, and many more, especially of the young, were dying when the mail left Two of Dr Gunn's own children, fine girls of seven and nine years, died. The third, aged five years, was not expected to recover, and Dr. and Mrs. Gunn had been themselves seized with the same trouble. We know not what news the next mail may bring.

The New South Wales and the Victorian Governments used to grant subsidies for the upholding of a monthly steamer service. This has been withdrawn, and a sailing schooner has been chartered by the Presbyterian Mission Board to convey supplies of food and other necessaries at intervals of about three months.

The first Apostle and foreign missionary to the Gentiles served the Lord amid many tears and trials in his evangelistic efforts; those who follow in the same footsteps have the same experience still.—*J. H. L., in Independent.*

Meditation on Disclosing Love.

Forbid, Father, that I should bear in my heart any love that I hide from the loved one. There is so great need of love in the world, and the love that is equal to the need. Let me not hide my love as a miser hoards his gold; nay, rather, as a careless spendthrift throws his gold into a corner for the rats. Men hunt for diamonds; shall I reject the most valuable thing in the world when it has sought me out? Men arduously cultivate music, but here am I scorning the very soul of music. Men die for glory, but here stands at my door the queen of glory, and I trample her diadem in the dust. Infinite Lover, by the love I bear to others I touch the one infirmity. Let me exult in it. Let me wear it proudly and gladly, as token of my more than royalty. Father and mother, brother and sister, dear friends, all that I love, pardon the great wrong I have done you and myself. I have trusted to the life to express what eyes and tongue and loving caress should also have expressed. And because these were dumb, even my life has often lost the language of love, and the beautiful spirit has flown to a kindlier home. Help me, loving Father, to win it back. Thou who dost always make thy love manifest in beautiful ways, be with thy servant's tongue and make it eloquent of love; be with his hands that they may warm to affectionate greetings; and be with his heart that it may forget its sullen indifference, and ever seek new ways and better ways of showing forth its joy.—*Golden Rule.*

Provide for the Future.

During the past twenty-five years there has been an extravagance in personal expenditures quite beyond what was the case during the same length of time preceeding. The great majority of young people are in the habit of spending their incomes as fast as they receive them, and, in many instances, they will incur debts which they have no reasonable grounds for meeting, and all for the sake of keeping up with the rage o the latest fashions and getting the greatest amount of this world's pleasures, not to say follies. And, I regret so say, not a few professed followers of Christ are very lax about their financial affairs. I will not say that young Christians are as eager for all sorts of worldly pleasures as their ungodly neighbors are, but certainly in the matter of financial management they are often decidedly too careless and improvident. They do not seem to realize that the money which comes into their hands is to be held as a trust from God and to be wisely used. Now, it is the duty of every one to make some provision for the future. Not that they should miserly hoard up all that they can get, but after having used what is necessary for the present needs and dispensed to God's cause according to their financial ablity, they should lay by a portion for future necessities; even though it be a little each month. A certain minister well says: "It is not only right, it is duty, for a man to lay something by from what he earns. I believe it to be a young man's duty and a young woman's duty, if she or he is a wage earner, to attempt to lay something by however small it may be to begin with the very first earnings and to think of the day when they may not be able to earn, of the day when there may be some unusual call; to lay by something, as the saying is, against a rainy day, to provide for old age, to provide for children. All this is not only wise and right, but is fundamentally bound up in moral; for no man or woman has the right to run the risk of being sometime dependent upon others" This is indeed a moral question. It involves the principle of the golden rule, for we should not, by our improvident, reckless course, compel others to at last support us, when we would dislike, if we had the means to support those who, by such a course, should get into a penniless condition. And, besides, he who makes no effort to provide for the future, fails to develop that manliness and self-respect which come by exercising economy, prudence and a wise foresight of future necessities. While we are all more or less dependent upon others, yet there is a certian degree of independence needs to be cultivated and contributed to the building up of true manhood and womanhood. Let us look upon this matter in the light of a Christian duty, if not privilege, and view our responsibility of God and to man in the work of wisely providing for the future.—*Baptist.*

The Largest Sunday-School in the World.

BY J. G. HODGKINSON.

Last month the eighty-eighth anniversary of the laying of the foundation stone of the Stockport (England) Sunday-school was celebrated. The institution boasts the proud distinction of being the largest Sunday-school in the world Stockport is situated on the border line of Lancashire and Cheshire, England, and contains at the present time from 75,000 to 100,000 inhabitants, chiefly engaged in the cotton manufacturing industry. On one of the highest points, near the center of the town, stands this massive brick structure, similar in size and appearance to its largest cotton mill.

This edifice was founded nearly a century ago by a cotton manufacturer named Joseph Mayer, who devoted his long life of over fourscore years, apart from his labors at the mill, to this purpose. Some idea of the greatness of this work may be gathered from the fact that its register bears the names of more than 100,000 scholars and 5,700 teachers; and the Queen herself heads the list of

its patrons. Previous to the erection of the present building the school had an existence, for in 1795 it published a hymn book for the use of its scholars.

Thousands of the graduates of this school are now scattered over the world, many of them in this country, noteworthy among whom is Mr. Thomas W. Weathered, a prominent merchant of New York City, who for twenty-three years has crossed the ocean for the special purpose of taking part in its anniversary proceedings

The building is five stories high, and covers a large area of ground, describing the three sides of a parallelogram, and, rising in front, upon a grassy prominence, is a mighty flagpole, a present from California. The school has many exits and entrances, and all precautions are taken in case of fire.

The principal room is known as the "large room," which occupies the upper two stories of the entire front of the building. From a depth of about thirty feet at the lower end of the room, the floor rises gradually to about eight feet from the ceiling at the upper end. At the lower end and along two sides of the room are spacious galleries, the larger one in front containing the organ and seats for a choir, which has hundreds of times numbered more than 500 voices and instruments. The organ was originally donated, and has been enlarged from time to time by similar donations, until now it is one of the largest in existence.

In this room the school is opened every Sunday morning in the year promptly at nine o'clock, and closed again in the evening at four. Immediately after the opening services, which consist of prayer, a hymn, and a short scriptural address, the different classes march orderly to their own rooms.

The first class is composed of ten divisions, fifty scholars each, of young men from fifteen years of age. It has an "inspector" and ten regular teachers; while every division has its officers, rules and regulations, petty organizations, etc., all conducted in the most orderly and hearty manner. It also has its own lending library. The second class is similar to the first in everything except that its scholars are young women

The adult classes, male and female, are even larger and composed of those who have not been regularly brought up in the school from infancy. Each have their own library. Then there are the "large room" classes and the "little rooms," peopled with a throng of some 3,000 boys, girls and infants.

Thus a child is brought in the school as soon as it is able to walk, and placed in a "little room" which is designated by a letter. Each of these rooms has its eight or ten classes presided over by a "visitor" and a full complement of teachers. From the lowest, or A B C class, the child goes through the little room, until, at a suitable time, it is promoted to the "large room." Here the classes are numbered On one side of the center of the room sit the boys, and the girls on the other. Each of the classes is divided into two divisions, and has a "visitor" and two teachers. Here the boy or girl is taught not only reading and instruction in the Bible but writing. From thence promotion takes them to the first and second classes, where they may receive a first-class religious education.

Each Sunday morning at 10:30 some part of the school marches in a body to a church for which a regular chart is provided, so that each church in the town of any denomination is visited in turn, as the Sunday-school is entirely undenominational.

Its anniversary, referred to in the opening of this article, takes the form of a grand procession through the principal streets to the marketplace, where a hymn, specially composed for each occasion, is sung. Every honor is paid them by the town; a fine string band is provided and the place properly prepared for them; and here thousands of people flock from all parts of the town and country, until the great space is like a sea of faces, wedged close up to the walls of the old parish church.

It has an "annual sermon" in November, admission to which is gained by ticket; and this is the only instance of a scholar being asked to contribute to the support of the school, by purchasing a ticket. They are graded in price from a shilling to a "subscriber's" ticket of a guinea. These sermons have always been a feature of the school, and are preached by the most noted men in the religious world.

In September, on the occasion of the annual "wakes" of the town, it has a grand tea party, when that large room is the scene of the happiest mirth of thousands of children.

Again, at seven o'clock on New Year's morning, it holds a great service, when every scholar is presented with a report of the year's work, printed in book form.

Over a score of years ago its scholars, by penny subscriptions, purchased a lifeboat, which was placed at Dunkirk, on the coast of Ireland.

The school has five branches, in the suburbs, all in a very flourishing condition. The whole institution is under the direction of two "Inspectors," one of whom, Mr. James Leigh, celebrated his golden jubilee of service as a teacher and inspector last year.—*Independent.*

The Prayer that has Power.

BY THEODORE L. CUYLER, D. D.

All of God's mighty men and women have been mighty in prayer. When Martin Luther was in the mid-valley of his conflict with the Man of Sin he used to say that he could not get on without three hours a day in prayer. Charles G. Finney's grip on God gave him a tremendous grip on sinners' hearts. The greatest preacher of our times—Spurgeon—had preeminently the "gift of the knees"; the last prayer I ever heard him utter (at his own family worship) was one of the most wonderful that I ever listened to; it revealed the hiding of his power. Abraham Lincoln once said: "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go; my own wisdom and that of all around me seemed insufficient for the day."

But what is prayer? Has every prayer power with God? Let us endeavor to get some clear ideas on that point. Some people seem to regard prayer as the rehearsal of a set form of solemn words, learned largely from the Bible, or a liturgy; and when uttered they are only from the throat outward. Genuine prayer is a believing soul's *direct converse with* God. Phillip Brooks has condensed it into four words—a "true wish sent Godward" By it, adoration, confession of sin and petition for mercies and gifts ascend to the Throne, and by means of it infinite blessings are brought down from Heaven. The pull of our prayer may not move the Everlasting Throne, but—like the pull on a line from the bow of a boat—it may draw us into closer fellowship with God and fuller harmony with his wise and holy will.

1. This is the first characteristic of the prayer that has power. "Delight thyself in the Lord, and he shall give thee the desires of thy heart." A great many prayers are born of selfishness, and are too much like dictation or demand None of God's promises are unconditional; and we have no such assets to our credit that we have a right to draw our checks and demand that God shall pay them The indispensable quality of all right asking is a *right spirit toward our Heavenly Father.* When a soul feels such an entire submissiveness toward God that it delights in seeing him reign, and his glory advanced, it may fearlessly pour out its desires; for then the desires of God and the desires of that sincere submissive soul will *agree.* God loves to give to them who love to let him have his way; they find their happiness in the chime of their own desires with the will of God.

James and John once came to Jesus and made to him the amazing request that he should "do for us whatsoever we shall desire"; and then they bolted out the petition that he would place one of them on his right hand and the other on his left hand when he set up his emperial government at Jerusalem! They were as selfish office-seekers as any who now pester our President at Washington. As long as these self-seeking disciples sought only their own glory, Christ could not give them the askings of their ambitious hearts. By and by when their hearts had been been renewed by the Holy Spirit and they had become so consecrated to Christ that they were in complete chime with him, they were not afraid to pour out their deepest desires. James declares that if we "do not ask *amiss,*" God will "give liberally." John declares that "whatsoever we ask, we receive of him, *because* we keep his commandments and do those things that are pleasing in his sight." Just as soon as those two Christians found their supreme happiness in Christ and his cause they received the desires of their hearts.

2. The second trait of prevailing prayer is that it aims at a mark, and knows what it is after When we enter a store or shop we ask the salesman to hand us the particular article we want There is an enormous amount of pointless, prayerless praying done in our devotional meetings; it begins with nothing and ends nowhere. The model prayers mentioned in the Bible were short and right to the mark. "God be merciful to me a sinner!" "Lord save me!" cries sinking Peter. "Come down, ere my child die!" exclaims the heart-stricken nobleman. Old Rowland Hill used to say, "I like short, ejaculatory prayer: it reaches Heaven before the Devil can get a shot at it."

3 In the next place, the prayer that has power with God must be a *prepaid* prayer. If we expect a letter to reach its destination we put a stamp on it; otherwise it goes to the Dead-letter Office There is what may be called a Dead-prayer Office, and thousands of well worded petitions get buried up there. All of God's promises have their conditions; we must comply with those conditions or we cannot expect the blessings coupled with the promises. No farmer is such an idiot as to look for a crop of wheat unless he has plowed and sowed his fields In prayer, we must first be sure that we are doing our part if we expect God to do his part. There is a legitimate sense in which every Christian should do his utmost for the answering of his own prayers. When a certain venerable minister was called on to pray in a missionary convention he first fumbled in his pocket,

and when he had tossed the coin into the plate he said. "I cannot pray until I have given something." He prepaid his prayer. For the churches in these days to pray "Thy kingdom come," and then spend money on jewelry and cigars than in the enterprise of foreign missions, looks almost like a solemn farce. God has no blessings for silver pockets. When I hear requests for prayer for the conversion of a son or daughter I say to myself, How much is that parent *doing* to win that child to Christ? The godly wife who makes her daily life attractive to her husband has a right to ask God for the conversion of that husband; she is co operating with the Holy Spirit, and prepaying her heart's request. God never defaults; but he requires that we prove our faith by our works, and that we never ask for a blessing that we are not ready to labor for. Genuine, self-denying, prevailing prayer is always willing to make any sacrifice to secure the blessing which his soul desires.

4. Another essential of the prayer that has power with God is that it be the prayer of *faith*, and be offered in the name of Jesus Christ. "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." The chief "wrestling" that we are to do is not with any reluctance on God's part; it is with the obstacles which sin and unbelief put in our pathway. What God orders we must submit to uncomplainingly; but we must never submit to what God can better. Never submit to be blocked in any pious purpose or holy undertaking if, with God's help you can roll the blocks out of your pathway. The faith that works while it prays commonly conquers; for such faith creates such a condition of things that our Heavenly Father can wisely hear us and help us. Oh, what a magnificent epic are the triumphs of striving, toiling, victorious faith! The firmament of Bible story blazes with answers to prayer, from the days when Elijah unlocked the heavens on to the days when the petitions in the house of John Mark unlocked the dungeon and brought liberated Peter into their presence The whole field of providential history is covered with answered prayers as thickly as bright-eyed daisies cover our Western prairies. Find thy happiness in pleasing God, and sooner or later he will surely grant thee the desires of thy heart.—*Independent.*

To the S. S Workers of North Carolina.

The Twelfth Annual Convention of the North Carolina State Sunday-School Association will be held in Greensboro, August 22nd, 23rd and 24th, next.

The Convention will be attended by Mr. William Reynolds, Superintendent of Organization of International Sunday-school Association and by the most prominent and experienced Sunday-school workers of the State

The representation will consist of ten delegates from each county, except Guilford, which is unlimited Delegates will be provided with free entertainment by the citizens of Greensboro. The railroad fares will be equal to full fare going and one third fare returning Tickets for the round trip will be obtainable from all depot agents.

The program will be published as soon as completed.

The local Committee, on behalf of the people of Greensboro, extend a hearty invitation to the Convention, and will cordially welcome its delegates to their homes.

At this Convention delegates will be elected to the World's and International Conventions to be held in St. Louis, Aug 30-Sept. 6. Arrangements are being made to carry the delegates so elected in a Pullman car, as excursionists to St. Louis and the World's Fair at Chicago and return, for not over $30 00 for the round trip.

All Counties which have not held Conventions during the year are earnestly requested and urged to take immediate action and hold Conventions before the State Convention. It is especially desired that Counties, at present unorganized, should hold Conventions and elect delegates to the State Convention A representation from every County in the State is greatly desired.

We appeal to the Ministers, Superintendents and every lover of the Sunday school cause throughout the State, to bestir themselves and see that County Conventions are held in Counties where none have been held during the year.

Let delegates who expect to attend the Convention, notify E. P. Wharton, Greensboro, Chairman of Committee on entertainment.

A profitable and pleasant time may be expected. Let no county fail to be represented.

By order of the Executive Committee.

Geo W. Watts. Chairman.
H. N. Snow, Secretary.
Durham, N. C., July 17th, 1893.

University Courses for Teachers

The following courses of study in the University have been arranged especially for teachers. Instruction will begin September 7. *Bona fide* public school teachers will receive free tuition, others will pay at the usual rates

A, PROFESSIONAL COURSES:

I. *The History of Education*: Ancient, Mediæval and Modern:

(*a*) The history of educational institutions, theories and methods.

(*b*) Criticisms upon the same.

(*c*) The reading of educational classics.

II. *The Principles of Education*:

(*a*) Study of laws of the human thought and the mental growth of the child.

(*b*) Study of selections from philosophical literature, the theories of Plato, Aristotle, Kant, Lake, Milton and others.

III. *Educational Criticism*:

(*a*) Educational reformers and critics

(*b*) Analysis of their arrangement of existing practices

IV. *Educational Civics*:

(*a*) The teacher in relation to the school and the State.

(*b*) Relation of the State to education.

(*c*) Sociological aspects of education.

(*d*) State and city systems of education.

(*e*) School supervision.

B, TEACHERS ACADEMIC COURSES:

I *Language and Literature*: English (four courses), Latin or Greek (each two courses), French or German (each two courses)

II. *Mathematics*: Algebra, Geometry, trigonometry and surveying.

III. *Science*: Chemistry, geology, physical geography, physiology and botany.

IV. *History and Philosophy*: History (four courses), psychology, political economy.

V. Constitution and laws of U. S., Constitution and laws of N. C, rights and duties of citizenship.

Every teacher and young man intending to teach is cordially invited to this instruction. The time to enter is either September 7, 1893, or January 4, 1894 I shall be glad to correspond with persons interested in these courses.

Address, E. A. Alderman, Professor of History and Philosophy of Education Chapel Hill, N. C., July 24, 1893

Missionary Work in the Sunday-School.

There has been a great deal said about home mission and foreign mission Some people are in favor of both kinds, while others are opposed to both. Some are in favor of home missions and opposed to foreign missions; and others are opposed to home missions, but are in favor of foreign missions. Now this diversion of opinion of education on the mission subject. We are all to some extent the creatures of education. Those things which we were led to believe were true when we were young, cling to us with remarkable tenacity when we are grown into maturity.

"As the twig is bent the tree's inclined" is the way Pope puts it. If a child is taught to steal, he will grow up to be a man dangerous to the country. If a child is taught to be honest, society need not have many fears concerning him when he is a man. If a child is neglected, and not taught anything, he will be apt to follow his own inclinations, and in nine cases out of ten, his inclinations will be detrimental to human progress.

Since this is true, there should be no wonder that so many of our people are doing nothing for mission. Some of them have been reared up with the idea that there is no necessity for missions Some of them have been brought up without any ideas at all, and of course, they have but little interest in the mission work. The benefits to be derived from mission work in the Sunday-school are threefold. (1.) It would stimulate the missionary spirit among the adult members. (2) It would teach the little ones how to do mission work. (3) It would increase the attendance of the Sunday school and do more good to the community. Concerning the first benefit, that it would stemulate the missionary spirit among the adult students it is to be noticed that we all become more proficient in our work for God by practice. An adult Sunday school scholar may be in favor of missions, but if he puts forth no effort in behalf of missions, he will evidently not be much advantage to the missionary cause, nor the missionary cause to him. In order to do himself and others good and also practice what he preaches, he must go out among his neighbors—those who are which are lawful to be used, in his endeavor to win students for his school. This is not by any means a hard work During the week, while travelling around, a student often come in contact with people whom he can do a great deal of good in this way. On Sunday morning it would be quite an easy matter to go by some friend's house, and kindly show that friend that it is an imperative duty for him to attend the Sunday school It is a sad fact that the most of us will always do a better day's work for ourself than for God. we are often very intent on obeying

and spirit of the other part. We generally labor well during six days of the week, but we overlook our duty on the Sabbath It often happens that six days we labor and do all our work, and oftentimes when the shades of night come down upon us, we are wearied with the work of the day. and our minds are burdened with toil and care. But how about Sunday night? Are we ever tired and weary then from working in the cause of the Master? Do our limbs ache from going around among the abandoned of the neighborhood and endeavoring to better their condition? We often boast about the work we do in our professional career, but our work for God is so scant that it would make us ashamed, were it to be balanced up before our own eyes in our account with God. Not until we learn to work for God with the same interest and earnestness that we have when we work for ourselves, will we see the cause of Christ move forward as it should, nor will we be able to receive the richest blessings which heaven has in store for us Concerning the second benefit, that it would teach the little ones how to do mission work, we feel much interest. Children have more influence over children than have grown people. A child understands its playmates better than any man or woman can understand them They exert on influence over one another that the superficial observer never notices. It is this fact which should incourage us to get the children to work The can lead other children to the Sunday-school which grown people couln not reach. It is hard for a person mature in age and intellect to get down on a level with the children; to enter into their chilish feelings and fancies; and to beeome congenial as companions Children can and do lead children It is a grand sight to behold little children working with one auother and for one another in religious work. It is significant of great things in the future. It is one of the great wonders of the age Concerning the increase of the Sunday-school, and the increase of good to the community, we may note the direct visible result of the mission work in the Sunday school. We all like to see good, live, well-conducted schools; but it is imposible for such a school to exist without missionary work. Missions is the life of the church, it is also the life of the Sunday-school. This fact is true concerning every religious organization and we have loving demonstrations of its practical working. One denomination rejects missions. As a consequence, it decreases in numbers yearly, and will ere long pass into the forgotten things of the long age. Here is another denomination that has for its foundation both home and foreign missions. Upon this foundation it has flourished and will continue to flourish for many years hence. A large flourishing Sunday-school is a blessing to any community. It shapes the religious thought of the community, and practically directs religious affairs. It infuses life and strength into the church; it is the great saving institution of our young people. God grant that the day may soon come when the missionary feature of the Sunday-school work will receive its just portion of attention, for then we will have good schools in every community, then the tendencies to idleness and indifference and half-heartedness will pass away, and we will have much better times in the religious world.

HERBERT SCHOLZ.

The Sunday School as an Educator.

The Annual Address delivered before the N. C. & Va. Christian Sunday school Convention by Rev. C. C. Peel.

The Sunday school has been viewed from nearly every conceivable standpoint, but, perhaps, less from the educational side than any other. Still it was with this view that it was first established with its paid corps of teachers

In the days of present college opportunities, it has become the custom to consider most things from an educational standpoint. Education is becoming more and more generally diffused; and, while not so much so as we would desire to see, is now considered a very important help in most things, and in many a stern necessity. Men now begin to be measured by their mental worth and educational strength. In church and state, men are sought after whose training fits them for special positions. Some still stumble on in ignorance, unconscious of their deplorable condition, while college bells rend the morning air and call to higher life. The surprise is that with present educational advantages many prefer ignorance to knowledge; and are content to be nothing, when opportunities crowd responsibilities in every path they tread.

Not only do the colleges afford general apportunities, but here and there we find institutions to give special training in special lines. It is not that we wish to discuss education in general, but to discuss that peculiar education received at Sunday school. The great need of the church today is trained workers. In many sections, churches cannot officer either church or Sunday school anything like creditably, while very few can do so efficiently. The great reason for this is found in the fact that the proper amount of training has not been done. No denomination can furnish an efficient faculty for a college unless it has trained men and women to furnish.

Many of our church enterprises are today neglected because scarcely the feeblest conception of their importance can be formed by those whose duty it is to support them. Children are today kept out of our Sunday schools because parents are without the proper conception of what the Sunday school can and ought to do for them. As those kept out of the school are some day to become responsible for others the same is likely to follow.

Briefly we wish to point out few lines of training as education in the Sunday school.

1. *Giving.*

There is no one line of duty more sadly neglected, perhaps, than this. Many of our Sunday schools are suffering for want of necessary Sunday school supplies, just as many colleges are suffering for want of neccessary equipments. Yet many fathers and mothers are expecting their children to do something and be something, when they withhold every opportunity One is here reminded of the man who complained that his children failed to grow, when he gave them five cents each to go to bed without supper, and refused them breakfast until the five cents was refunded. Sunday schools are suffering, churches dying, colleges languishing Christ's kingdom in its onward march, hindered—all because men do not support them, and they do not support them because they have not been trained to give and to appreciate that to which they are asked to give. I know young men who say that they are not able to pay their church dues—two or three dollars per year—and yet they are courting characters, which must mean that they want some young lady to take them and take care of them; and the young ladies are consenting to do so. When people are rightly trained, and have the proper conception of every-duty, and each one becomes willing to do his part, the work will be done and no one will be burdened.

II. *Church Attendance.*

In most places there are some, in some places many who neither attend church nor care to do so. The most frivolous excuses are often rendered by even church members for not attending church. Children usually are influenced by home influences, and unless acted upon by outside influences, will always be thus and grow up indifferent even to the privileges of church and Sunday school; hence are seldom if ever seen there. Some even who send their children to Sunday school do so to get them out of the way. "Train up a child in the way he should go, and when he is old he will not depart from it." Parents need to be influenced to attend the services of the sanctuary and take their children with them, then the children are likely to grow up with a love for God and the church. Some people seem to prefer to turn their children out to the devil, and even train them for his service, rather than train, or have them trained, for God's service here below and for his eternal kingdom above. Many think more of horses and cattle than they do of their children. They take especial care to see that the stock is properly cared for and in place but know nothing of their children's whereabouts whatever.

III. *Church Work.*

Church workers are so scarce that when we find one, that one is a jewel indeed Many of the members of our Protestant churches have never done anything and can't be influenced to do anything. They act by the church as though to make a profession and sit down, like purchasing a R. R ticket and taking a seat, was all that was ever necessary to be done. They say that the "water of life" is free, and then want others to furnish pitchers in which to carry it to them. Such members are burdensome to any church. But they cannot work because they have not been trained They might do something, it is true, but as they are so far behind, they prefer to do nothing. If we would see one trained for proper usefulness, his training should begin early in life, and a failure in this respect means, at least, a failure in part through life. Many of our churches presnt the sad spectacle of a picture once drawn of a church built on wheels and the preacher between the shafts pulling and all the congregation riding and singing, "Must Jesus bear the cross alone, and all the world go free." Workers, and not idlers, are those that the church needs, and God calls for such.

IV. *Bible Study.*

Bible students are very scarce in this our day. We complain that the Pope has kept the Bible closed and has not allowed his people to read it, and yet many of us know, perhaps, less about it than do the Roman Catholics. Perhaps, not one in ten ever read the bible through with a smaller per cent who really study its teachings. "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." In the Sunday school we are taught not only to read, but to study the Bible, to search it. With these important lines before the Sunday school on which to educate the people we are sure that such work is not easily over estimated; and, dear friends, we are sure also that the church and Sunday school with all

their enterprises are not asking you for one thing to compare with what they are offering you and yours. Here is offered that which sweetens the ills of life, makes its burdens easy, fits and prepares for life—the life that now is and that which is to come—and offers an education to make home happy, the coummunity pleasant, the nation peaceable and prosperous and at last to exalt to the paradise of God and the Lamb.

A Few Concluding Words.

"The right of women to preach" discussion has been protracted far beyond any intention or expectation on my part, but I hope not in vain. Now that Bro. Holland has finished I will take the privilege which custom gives to the party who opens a discussion, the right to close it.

That arguments with my brethren who have so earnestly sought to carry their point should have been so scarce as to make it necessary for them to deal out unkind personal reflections upon myself, is a matter of regret, the responsibility of which they must divide among themselves, as best they can. I never could see any reason why the discussion of a theme might not be carried on between brethren without personal thrusts and unkind words.

Bro. Holland says he was not mad, as I had supposed when he used that ugly language toward myself. That is good. I am glad he was not, but I am sorry he used language which is common to people who lose temper because they have been worsted—hence I supposed he had lost his temper

I am glad to tell him that I have been sensitive in this discussion over no argument brought out on his side, but only over uncalled for pers nal thrust—and this was legitimate.

In his anxiety to shift the responsibility of unbecomming language from his own shoulders he says I have flatly contradicted him by saying—"*it is no such thing.*" If I did, I beg his pardon, but I have no recollection of having used such naughty words toward him. Please tell me when and where I used them, for if I have used these words, as indicated, I must, and will, apologize.

I have used that passage about the fool, but never did I publicly apply it to one individual with whom I was in dispute—or discussion—and I know that many of the SUN's readers felt that Bro. Holland was most unfortunate in his use of it.

Again, did not Bro. H. do himself an injustice when he intimated that Dr. Curry has set himself against the Christian world as to the right of women to preach? Does not Bro. H. know that only a few denominations as such favor women preaching? Dr. Curry is on the side of a large majority.

The joke of the discussion is that Bro. Holland closes the discussion by putting in a plea for defence for his age on my part. Evidently he expects me to imitate his example and say some hard things of him personally, and so he seeks to shield himself by asking that his age be considered. It shall be so. I will consider old age and I will offer no word which a son might not with propriety say to his father. I will go further. If I have shown any lack of respect for my aged brother in this discussion, he has only to get three disinterested, honorable men to say so, and show wherein, and I will promptly apologize through the SUN, with the editor's permission. If he says not do this, his failure will be all the vindination I desire.

In closing, let me say Bro. Holland makes all the show he can for his side—that was to be expected, and I do not blame him, but let me ask why he has not shown that the following points are "no good?"

1. That there is absolutely no evidence in the Bible that any woman ever was *ordained* to the work of the official ministry in God's church, either in Old or New Testament times.

2. That Jesus did not choose a woman to be one of the "twelve" or the "seventy," so far as we have any information.

3. That Paul gives in 1 Tim. 2: 14, a distinct reason, which from the very nature of the case had no local application to the church at Corinth, but it was *general*. It was because she was *first* in the transgression.

4. That Paul draws a clear distinction between the work of *preaching* and that of *prophesying* which show clearly that in his day *prophesying* did not mean *preaching*. See Eph. 4:11.

5. Why did he not show that a woman preached on the day of Pentecost, instead of Peter, as it is claimed that Joel said she would do? Joel really only said she would prophesy—not preach.

6. Why did he not show that Paul meant something, other than what he said, when he commanded the women to keep silence in the churches? Why not, brother?

TO BRO. MOOD.

In his reply to my effort to give him light, Bro. Mood seemed to vie with Bro. H. in making personal thrusts. In fact there has seemed to be a little sting in all that has appeared against my side—I mean each writer on the opposite side has seemed to have his thought stimulated by a little temper. I hope this may be forgotten when the good is remembered.

Bro. Mood says he can not see the difference between teaching a Sunday school class and teaching a congregation from the pulpit.

His difficulty arises in the fact that he makes no distinction between the *ordained* ministry and the *unordained* teachers, and so naturally enough he says he cannot find where Paul made any differance between teaching in the Sunday school and teaching in the pulpit. If Bro. Mood will accept Paul's own statement I can show what he wishes to see. Turn to 2 Tim, 1:6, there Paul clearly shows that he conferred a special gift in the ordination of Timothy to the official work of the ministry. A case of the work of an *unordained* teacher you may find in Acts 18:26. Now you have book, chapter and verse for which you asked.

Bro. Mood brings to bear upon this question the fact that he has been reading Grecian history. Be it so, and then I will submit to the mind of the candid reader that Paul's own words ought to be worth more in this discussion than the teachings of Grecian history. By the way, what has Grecian history to do with it any way? Bro. Mood thinks it shows that the women against whom Paul wrote the famous prohibition in 1 Cor. 14: 34, were "debauched and foul harlots." How he gets that idea I cannot tell, for Paul 1 Cor. 1:2, shows, plain as can be that he was, in his letters to the Corinthians, writing to the church of God. Hear him, as he says: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's."

That does not look like "debauched and foul harlots"—so far from it Paul calls them the church of God—so far from being "foul harlots" he speaks of them as being sanctified, and as called to be saints. Certainly Bro Mood may have found in Grecian history that Paul was writing for "debauched and foul harlots." but Panl says he was writing to the church of God, to the "sanctified" and whatever that means it certainly does not mean "foul harlots." I should like to ask Bro. Mood if he believes the church at Corinth was made up of "foul harlots"? Do you, or do you not? If you say, no, you take away the foundation for your remarks, for Paul was writing to the *church* at Corinth, and not to "Tom, Dick and Harry" outside. If you say, yes, he did fellowship in the church of God the "debauched and foul harlots" of Corinth, of whom you spoke in your reply to me, then you make Paul's *teachings* and *practices* to stand far apart, for in 1 Thess. 3:6, Paul specially directs that God's people withdraw from every one that walks disorderly. Certainly a "debauched and foul harlot" would be a disorderly character. But it may be said that Paul was then writing to another church. True enough, but would he enjoin one church to withdraw from the disorderly and then have another to admit the disorderly? It would be a queer Christianity which would have one standard for morals in one town another very different in the next town.

Bro. Mood said he wanted light, but when I offered it he promptly rejected it and said I had committed an act unworthy of myself—that he rejected my offering, for his benefit, as he would a falsehood. That is pretty severe on me in return for my honest effort to give the aid which he had solicited. But I can bear it and much more, if need be, by the grace of God.

Seeing he rejected the light I offered him, and thinking that if he had light enough to reject what I offered, he ought to have enough to share with me, I asked him to do so, but he promptly declined by saying he had nothing to explain—that he had taken no sides in the discussion. That is strange, isn't it? I guess all intelligent readers of the SUN would have no difficulty in placing him. I never did fancy a seat on the fence—it is not a good place.

May God's blessings be upon the discussion—may the truth only remain while all that is wrong perishes forever.

J. PRESSLEY BARRETT.

Norfolk, Va.

DEAR BRO. BARRETT, it pains me for you to make a laughing stock of my ignorance; and the stinging sarcasm is unworthy of a man of your ability; and then everybody knows that sarcasm is not argument.

And I will reject as I would a falsehood, a distorted fact.

The above remarks of mine have been misconstrued by Dr Barrett as personal reflections upon himself. If they are, I honestly did not mean them as such and beg his pardon.

If the ordination of a man or woman makes a difference in the principle involved in teaching I fail to see it. Nor can I see how the passages cited as proof can possibly be applied to the woman question.

If Paul thought the church of Corinth was composed entirely of saints and sanctified ones why was the fifth chapter of 1 Corinthians, and others of the same tenor, ever written?

It is my opinon, backed by Greek history, that the women of the church at Corinth were converts from the class of women referred to by Bro. Barrett.

If knowledge of these things amount to nothing why did Peter say in 2 Pet-

(*Continued on page* 56.)

The Christian Sun.

THURSDAY, AUGUST 3, 1893.

REV. W. C. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER

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EDITORIAL NOTES

Don't forget to work for the CHRISTIAN SUN.

Let every church strive to be in the roll for the press fund.

Hon. Geo. H. Snow of Raleigh died in the City of New York last Monday.

Rev. C. H. Rowland is in a protracted meeting at Piney Plains. Considerable interest is manifested.

The dedication of the church at Antioch last Sunday was largely attended. Rev. W. W. Staley, D. D., preached the sermon.

Any one can obtain a copy of a sermon, The Golden City by Rev. W. V. Tudor, D. D, by applying to W. F. Richardson, Richmond, Va.

A Sunday school picnic of much interest, was held jointly by the Baptists and Christians at Morrisville last. Every body seemed to have have a nice time.

We are glad to see that the church at Providence, Norfolk Co., Va., has Dr J. P. Barrett to serve them another year, and has increased his salary nearly 100 per cent.

The first issue of *The Church and Colleges News* is on the table It is the State organ of the Christian Church in Iowa. It seems to be square on the platform of the Christian Church, and we hope it may do much good.

We have received a copy of the announcement of Suffolk Collegiate Institute. It shows a determination in those concerned in the school to make it first class. With good buildings and four professors well qualified, we may look for an excellent school, a thing that we want to see.

Awfully Afraid.

The Plain Dealer, the organ of the North Carolina, Liquor Dealers, Distillers and Grape Growers Association —what a name—seems to fear that the South Carolina Dispensary law will increase the cause of drinking in that state. What glaring inconsistency. For the same paper undertakes to show that total abstainers do not live as long as excessive intemperate drinkers. If drunkards live longer than sober men, surely insurance companies do not act wisely.

Are Your Ready?

The different events of life, through which we are called to go, are filled with pleasure or disagreeableness in proportion to the readiness to receive them. If it is misfortunes or troubles, a preparation to meet them gives guide to the faltering steps until the critical moments are passed. If it is an event of pleasure, a preparation to receive it, gives it new colors of joy and gladness.

To be in readness for the different events of life, whether they are full of joy to the soul or sadness to the heart, is a desirable thing to all intelligent beings. But like many other things to be decided, few are willing to pay the price of their purchase. Because the necessary effort is greater than the average man is willing to put forth.

All rational beings would like to be educated, if they could pluck the fruits from the literary tree without opening the eyes or raising the hands to do so. Fortunate, however, for them, they are not allowed a life so soft as this.

All preparation for readiness requires effort. And effort means work. Mind and muscle with all the powers of the body come into active operation in getting ready for the events of life.

The events to be met requiring preparation are many. But a preparation to meet them as they cross life's journey are only strengthing one to meet the great event standing at the end of life, death. That event is certainly coming. It is coming to you and to me. Are we ready? If not would it not be well to make the necessary preparation immediately? Can you afford to wait longer?

The Spirit of Union.

Dr. Dollinger said: "We can say each to the other as baptized, we are on either side brothers and sisters in Christ. In the great garden of the Lord let us shake hands over these confessional hedges and let us break them down, so as to be able to embrace one another altogether. These hedges are doctrinal divisions about which either we or you are in error. Let us examine, compare and investigate the matter together, and we shall discover the precious pearl of peace and unity; and then let us join hands together in cultivating and cleansing the garden of the Lord, which is overgrown with weeds." In these words from men of different sects we see evidence that the Holy Ghost is deepening the desire for the *unity* of the universal church of Christ. Then dear brethren of every sect let us pray for the healing of the wounds of the body of Christ that the sin-sinking world may believe in him and be saved.

With gladness, we give the above taken from the *Raleigh Christian Advocate* a place in our own columns. It breathes the spirit for which the CHRISTIAN SUN has been contending for nearly fifty years. We are glad to see our brethren of other denominations turning eyes towards the principles, for which we have been contending and praying so long.

These doctrinal hedges have done much to retard the work of Jesus. But thank God, many of the thorns are being turned off, and soon denominations will burst through them and all praise God together.

Bethlehem.

Leaving home last Saturday morning we reached Elon College about 7:30 a. m. Here we met many old friends, but the absence of the student body gave rather a lonely aspect to the appearance of things. Soon seated with Rev. W. S. Long, D. D., in his buggy, we were on the road to the District Meeting at Bethlehem N. C. A very good congregation gathered and a meeting of interest was held. Rev. A. F. Iseley was made chairman and Bro. Pritchett Secretary. W. S. Long, D. D., Bro. A. F. Iseley, P. H. Fleming, W. T. Herndon, J. L. Foster and W. G. Clements were present.

A number of good speeches were made, and a vast deal of good victuals eaten.

Bethlehem is a strong church, and under the leadership of its excellent pastor, Rev. W. T. Herndon, is doing much work for the master. The singing lead by Bro Madsid is always good.

We had homes while in the neighborhood with David Michael, J. W. Watson and Samuel Ireland. All of these dear brethren gave us the very best of attention. We always like to go to Bethlehem.

Will be Educated.

A few days ago in conversation with a friend repecting the duty of parents in training their children, touching educational questions, he said. They will all be educated." This unexpected sentence fell on this ear with, a somewhat strange meaning, causing a slight lull in the conversation for a moment. Whereupon, he remarked. "They will all be graduates if not in one thing, in another." This little explanation furnished the key by which the door was opened, and the thought was made plain.

It is true your children will all be graduates in some thing. Will it be in ignorance and vice, or in intelligence and righteousness? Will it be in the heart felt science of Christianity or will it be in the sience of sin? Which will it be parents? Which do you want it to be? Which are you working for?

Voices of Wisdom.

"Wisdom crieth aloud; she uttereth her voice in the streets." There is not a material object in existence that does not teach a lesson worth our learning. The litile ant that burrows in the earth, having no guide nor master, lays up for herself food in summer for her consumpton in winter when the bleak, cold winds shall blow, and the earth be bare and cheerless. This minute creature teaches us that there is a time when we must work if we are free from hunger and penury; that we can do something in life, no matter how small and apparently insignificant we may be; that we must take advantage of our opportunities if we are to be respected when the winter seasons of life are upon us. The mocking-bird that flits among the boughs of the majestic oak makes the welkin ring with its merry song. It teaches us that it is our duty to be cheerful; that we are endowed with the gift of music and that we should appropriate that gift to our own benefit and the benefit of others. A great many people never sing. Some of them never try to sing. Many who do not sing could sing, were they to persevere with proper diligence. There is one fact which we should think about carefully. Around the great, white throne of God there stands a magnificent choir made up of the spirits of just men and women made perfect. That choir is constantly singing praises to the *Almighty*. Suppose we do not cultivate our talent for music on earth, can we join that choir in heaven?

There is the little bee that flits from leaf to leaf and sips the honey from the dew-washed morning rose. Then there are the morning roses and the lilies of the fields that raise their tender faces heavenward and seem to proclaim in silent tones the same truth uttered by our savior, "if God so clothe the flowers of the field, how much more will he clothe you, O ye of little faith." Yes everything with which we are surrounded stands ready

to give us a lesson in life. The world is man's university, and this university is teaming with teachers. What a pity that there are so many who are walking in ignorance, when knowledge is so near to them. Here we are with five special senses, designed for the sole purpose of acquiring a knowledge of our surrondings, and of helping us to conduct ourselves rightly in life. And yet we often go about our homes, having eyes, but seeing not; having ears, but listening not; and having feeling, but exercising it not. One man will look at the sky, and observe the kind of weather for the next ten hours; another will look at it and see nothing but a blue concave dotted with clouds.

One man will look at a block of wood and see in it material for a beautiful picture frame; another will look at the same block, and see nothing but fire-wood. One man will run his hand over the raised letters of a book, and read every word quite rapidly; another will use his fingers the same way, and feel nothing but a confused mass. What a pity that men and women do not try to develope more thoroughly the powers which God has given them. The voices of wisdom warn us to act, and to act in the living present, with a heart within us, and at the same time conscious that God is over-head, beholding our actions and perceiving every thought. They teach us that certain courses of action are detrimental to body and soul, and that certain other courses will preserve us and open up for us a way to an abode higher than that in which we now exist. What we need is to heed the voices of wisdom and turn a deaf ear to the voice of folly.

Our Norfolk Letter.

Dear Bro. Clements:—It has been quite a while since I have sent you a news letter from this place. I need not stop to give my reasons—I can do better—I will offer you a letter.

The work of the church is moving forward fairly well in Eastern Virginia. The S. S. Convention at Antioch in Isle of Wight County last week was largely attended and a most enthusiastic meeting of the Sunday-school workers of our Conference was held.

The Summer of 1893 is fast passing away. And with its departure will go the larger part of our church year and the best time for work. Soon Conference will be here again, and, as usual, it will find many of us unready.

Some changes will likely take place in the pastoral relation. Rev. Roger Charnock has already resigned the charge of the Berkley Christian Church to take effect Nov. 1, 1893. It is intimated that Rev M. W. Butler may be called to succeed him. The new house of worship in Berkley is soon to be finished, and it will be a much handsomer building than they have ever had.

The work on the Norfolk Church is going forward well. Dr. Jones goes on a canvassing tour next month, on which he hopes to raise money to materially aid in the completion of the house. Rev. Prof. J. O. Atkinson will supply the pulpit while Dr. Jones is away.

July 30 (5th Sunday) I expect to begin a meeting of days at Berea. Rev. J. W. Wellons of Durham, N. C., is to help me. The work at Providence is hopeful. They have of late extended their present pastor a call for the year 1893-4, with an increase in salary from $350 to $600 for the same work. This was a complete, but of course a pleasant, supprise to the pastor. He sees no reason, outside of the love of his people, why his services should be so liberally rewarded.

Berea will elect a pastor Saturday before the second Sunday in August.

Antioch is "up to its ears" in work. They have just entertained the Sunday School Convention, and are this week finishing the work of repairs and remodeling the old house. The interior now looks like a new place. The improvements have cost about $800. Rev Dr. Staley is to preach the sermon next Sunday, rededicating the house.

Revs. J. O. Atkinson and J U. Newman are both in E. Va. now, canvassing for students for Elon College. They report most gratifying success. I do sincerely hope that our people will do a liberal part by Elon College. Dr. Herndon, the indomitable financial agent for the College is in this country also—he is faithfully looking after the dollars for the college. We shall probably never know, certainly not in this life, what Dr. Herndon has been worth to Elon College, nor what trials and discouragements he has encountered in the way. May God give him grace to hold out to the end and get his crown.

We regret to hear that Rev. M. L. Hurley is not so well of late. May he speedily regain what he has recently lost and what he has lost in the last ten years, is the wish of many friends in Eastern Virginia. The field which secures the service of Rev. Roger Charnock will get a good preacher. He is an educated man and a faithful preacher of the word. He deserves a good field for usefulness.

I was to see our aged brother, Rev. Stephen S. Barrett of Berkley, this week. He is now about 81 years old and very feeble. He cannot go out any more. He suffers no pain, has a good appetite he is simply worn out and is awaiting the call of the Master, God bless him—may his last days on earth be his happiest—a joyful foretaste of the joys of the other shore.

In speaking of the Sunday School Convention I failed to say that the Convention decided to put its missionary fund in with the Christian Missionary Association—the S. S. C. will have twenty delegates in the missionary Convention—that is good and a step forward.

The next session of the S. S. Convention is to meet with the church at Berea, Nansemond Co., Va., in 1894. Rev. C. J. Jones, D. D., is to deliver the introductory address. By the way the Berea Sunday School, Nansemond, won the Convention Banner this year, it having raised for the S. S. Missionary fund 79 cents per member. Well done.

I am glad to note the announcement in the *Norfolk Virginian* of today that the new and handsome house of worship for the Christians in the town of Suffolk will have the most beautiful stained glass windows to be found in this section, four of which are Memorial windows —one in memory of Reeves C. Wells, one for Thomas J. Kilby and one for Jones M. Caulk, all of whom have been prominent as donors of the church in other days, while one will be for the founder of the church, and for many, many years the beloved pastor—the late lamented Rev. W. B. Wellons, D. D., who has been dead now more than 16 years.

The Suffolk church has done wonderfully under the labors of its present beloved pastor, our dear Brother Staley. Long may he live to carry on the Lord's work.

Prof. W. E. Hermance of Providence has just returned from the World's Fair at Chicago. He says he had a grand time. He is preparing to give a stereoptican exhibition showing the World's Fair in leading features. He will do it well.

J. Pressley Barrett.

Norfolk, Va., July 27, 1893.

Should be Supported.

The *Independent* of July 27, says: the action of the managers of the World's Fair in resolving to close the gates on Sunday has been received by the Christian public with every evidence of hearty satisfaction. The pulpit and the religious press rejoice over it as an indication of the strength of the Christian sentiment of this country. In pursuance of the resolution of the Local Directory the gates were closed tight last Sunday; and we do not hear that they were besieged by crowds. Excursion trains have ceased to run, and things have assumed their normal Sunday condition in and around Chicago. The daily papers, which were so strenuous in their determination to have the gates opened, have very little to say. They accept the result quietly. The demonstration of the fact that Sunday opening was not a popular demand has been so overwhelming, that it has left them without a single argument against closing. Some of them say, however, that the failure was not due to conscientious objection to Sunday opening, but to the fact that so many exhibits were covered and the machinery was silent. People did not care to see half a fair. This is undoubtedly true. They paid full price, but got only half as much for their money as week-day visitors. This doubtless kept some away; but the chief reason for the small attendance was the Sabbath sentiment of the people. Probably the heaviest financial loss inflicted was by the staying away altogether of those whose conscience was offended by the action of the Local Directory. It is clear now even to the Local Directory that their policy was a very short sighted and ruinous one. As we said last week, we say again, as the blunder has been confessed and remedied, the Fair ought to have a hearty support; and we are surprised that one of our most prominent religious contemporaries should seem to discourage such support. We do not think that there is any reason whatever to believe that the Fair will again be opened on Sunday. That matter, we take it, is finally settled. At any rate the wise policy is to assume that it is finally settled, and give the Fair the hearty support which has been withheld on conscientious grounds.

Rev A. G. Anderson.

Rev. A. G. Anderson of the N. C. & Va. Christian Conference was born, Dec 20, 1813, and died July 13, 1893. He graduated in early life from the University of N. C. He was married, Dec. 31, 1835 to Mary Thach. He was married a second time to Fannie Thach June 4, 1839. God gave to his last wife seven children, all of whom have passed to the spirit land but two. His last wife passed over the river of death several years age. He professed religion Sept 29, 1850, joined the church Nov. 11, 1850, and was baptized Nov. 16, 1850. He was ordained an elder in the Christian Church at Pope's Chapel Oct. 9. 1858.

The better emotional qualities of Rev. A. G. Anderson were well cultivated, and were always an index to the noble soul that was in him His convictions on all important questions were well fixed, and he contended strongly for what he believed to be right. He was a true friend to the church of his choice.

(Continued from Page 351.)

er 3:14,16, "Our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction"?

But there is no use for any one to say another word about this thing since Bro. Barrett has decided that the passages of Scripture under consideration must not be applied to any person or persons (and Dr. B. seems able to tell) except the church at Corinth, thereby releasing all women from the prohibition—"Let your women keep silence." I am glad of that for my lady Sunday school teachers cannot be improved on by any man.

I thank you for that statement Bro. Barrett, as it gives more satisfaction than almost anything else you can say.

I am through,

Yours truly,

D. J. Mood.

Holland Items,

The protracted meeting at Holland Christian church will commence next Sunday, 1st. Sermon on Sunday at 11 o'clock by Rev. R. H. D. Demarest; and after Sunday services will commence in the evening at 2 o'clock, to be conducted by Rev. H. H Butler.

Church service here last 4th Sunday, was well attended, notwithstanding there was regular meeting with the Friends at Somerton church, near by.

It was my pleasure to be at the Sunday School Convention of the E V. C. Conference last week, which was in every way a success. The representation from the churches was full and the attendance large. All of our interests, nearly, seemed to be represented. Dr Jones and Col. A Savage made good speeches in behalf of the Norfolk mission, in which they gave glowing accounts of the work of building up the Christian cause there. They need some outside help to complete the house of worship there. Brethren and sisters, (you who are able) this is a most worthy cause, and should be assisted to our utmost ability. Don't pass it by without immediate attention. No investment will result in better interest to our beloved church. Send on your money according to your ability, let it be much or little, at your earliest convenience.

Dr Newman and Prof. Atkinson both made able speeches in behalf of Elon College, which we think were not without effect, and we hope for a much larger number of students from Virginia, than went up from here last year.

Our young brethren from Elon and others all made strong, enthusiastic speeches and much interest was manifested in all departments of our work, and all seemed to enjoy the meetings, as it was most royally entertained. May God bless all the efforts put forth in his name, to the good of his cause.

R. H. Holland.

Children's Day at Holy Neck.

Holy Neck S. S celebrated Children's Day the 3rd Sunday in this month (July). Notwithstanding the excessive heat a very large concourse of people assembled from far and near. Two services were held and dinner was furnished for all who came. The exercises of the forenoon consisted of music and recitations by the children and music by the choir. Prof. Taylor was present with his cornet and added much to the music. The children acquitted themselves very well, and no doubt gratified those who had labored so faithfully to train them. A collection for mission was taken, resulting in about $7.00.

After an intermission of about 1½ hours the audience again assembled to witness the afternoon exercises which consisted of addresses by Prof. Atkinson, of Elon College, and Bros. S. E Everett and J. H Jones, interspersed with appropriate music by the choir. The addresses of Bros. Everett and Jones were good, and showed that they had acquired habits of thoughtful study. Holy Neck should be proud of her young men. Prof. Atkinson's address was in the interest of Elon College, and was a strong appeal to the denomination to stand by the institution which it has established. In the course of his remarks he let fall some very practical thoughts on manhood and womanhood.

N. G. Newman.

Suffolk, Va.

Washington Letter.

The prospect for any distinctly moral reform legislation, by the fifty-third congress, soon to assemble in extra session, cannot be considered especially bright, as the average member of Congress needs a very little excuse for not doing what he has no desire to do, and from present indications financial and tariff legislation will dwarf everything else and will furnish a ready-made excuse for the neglect of bills intended to aid in the march of moral reform.

The absence of new laws might be excused, if those already upon our statute books were rigidly enforced which they certainly are not in Washington. There is a law in force here prohibiting the sale of liquor to minors, yet it is a common thing for children to be found upon our streets in a state of intoxication, and no arrests are made. Children have recently been under treatment in our hospitals for alcoholism and a messenger boy under thirteen was picked up on Pennsylvania Avenue helplessly intoxicated. These things make it plain that the law against the sale of intoxicants to minors is being constantly violated, but notwithstanding extraordinary efforts on the part of the local temperance people no arrests have been made for such violations.

A national quarantine has been by direction of President Cleveland established at Brunswick, Georgia, Surgeon General Wyman of the Marine Hospital Service having reported the failure of the local authorities at that place to enforce the quarantine regulations against a yellow fever infested vessel. This action was taken under the National Quarantine act of February 15,1893, and is generally approved here. It seems that Georgia has no State board of health.

Everything is unusually quiet in government circles just now. Secretary Carlisle is the only member of the cabinet on duty. Treasury officials speak very hopefully of the financial outlook and say that a large percentage of the national banks which have recently suspended will in a short time resume business, and that they have information from all sections of the country which leads them to believe that public confidence is being gradually restored.

The War Department has about come to the conclusion that Indians do not make good soldiers, and while those already in the service—about 700 in all—will probably be allowed to serve out their terms of enlistment it is not probable that any further efforts will be made to enlist Indians in the army, at least not under present conditions. There is some talk of organizing an Indian auxiliary branch of the army, modeled on the British system in India The present trouble, according to Army officers, is that the rules of discipline in the army are entirely unsuited to the nature and habits of the Indians.

Correspondent.

July 26, 1893

Carelessness In Hymn Singing

BY JOHN B. CLEMENTS.

"Mamma, did you ever see a consecrated cross eyed bear?

That was the question little Willie greeted his mother with, on his return from Sunday-school, one afternoon.

The school had sang, the old, oft-used hymn, 'Must Jesus Bear the Cross Alone," and the one line had impressed Willie in a peculiar manner.

Not unlike this, was the little fellow who returned from church to express the wish that he might go to Greenland. When asked why, he said, "because he would like to see a mountain, and they sang in church 'From Greenland I see mountains!'"

In the singing of the chorus of the hymn by Major Whittle, "The Banner of the Cross," one line is often rendered:—"For Christ counts every thing but loss," the adding of the final "s" to "count," causing an entire change in the meaning of the chorus, and making a flagrant misstatement, and one that does not at all carry the idea the author would have conveyed.

The writer sat in a meeting, not long since, when the well-known hymn, "At the Cross," was announced, and the leader, in a heavy bass voice, started up:—"*At last*, and did my Savior bleed," with utter disregard for the deep sentiment of Watts.

All this goes to prove that much of our singing fails of its effect because we have so little regard for the words of the hymns, that we do not make them what they should be—musical prayers. Our thoughtlessness of expression may be fixing in the minds of little ones wrong ideas and impressions, that, if they do not cause them embarrassment sometime, will, at least, annoy them in an endeavor to sot themselves right.

We should be hymn-students, even as we search for the meanings which the poets give us in sweet metrical lines and daintily constituted sentences —*Presbyterian.*

Hood's Cures

Sophie McKeldin

When 7 years old began to be troubled with eczema on the head, causing intense itching and burning, and affecting her eyes. Her mother testifies: "We gave her six bottles of

Hood's Sarsaparilla

and she is entirely well. I have taken it myself for that tired feeling and it does me great good." Mrs. William McKeldin, 404 stockholm St., Baltimore, Md. Get Hood's.

Hood's Pills cure all liver ills, billousn s, jaundice, indigestion, sick headache. 25 cents.

The Cincinnati Bell Foundry Co. Sole Makers of the Boyer Bells for Church School, Fire Alarm. Catalogue with 2000 testimonials. Prices and terms free.

The Southern Home Companion.

Elizabeth Lyle Saxon, in her War Time Reminiscences in the August number of the *Southern Home Companion*, writes of Terrible Privations Ingenious Makeshifts, telling how broadcloth shoes, fashionable bonnets, etc, were made at home. Dr. Amie M. Hale contributes an interesting and instructive World's Fair Letter. Martha Homebody, editor of the Home-Making Departent, gives practical instructions for canning and preserving the fruits of the season; also for putting up wine, made from either wild or cultivated grapes, so that it will keep the year round without fermenting, thus making at slight expense a delightful beverage in the sick room, having all the healthful properties of wine without power to intoxicate. There is also the usual variety of interesting stories and charming poems, by the best authors. Ten cents a number, $1.00 a year. *The Companion*, 192 Common Street, New Orleans.

A Day at Niagara for Twenty Cents.

Niagara, "the crown jewel of our continent," centuries old, but ever new in its infinite variety, is the one spot that every American should see; and every reader of *Demorest's Family Magizine* for August may see Niagara in all its different aspects, at every season of the year, without the fatigue and expense of the journey. Through the charmingly written and superbly illustrated article "A Day at Niagara," one may become familiar with every point of interest in the vicinity of the Great Falls; while those who propose stopping there on their way to or from the Exposion, may learn how they may see all to the best advantage, and with the least expenditure of time and money, "Society Fads" describes all the latest foibles of the butterflies of fashion; and all the departments for which this Magazine is noted are full to overflowing with good things. There is something in it of interest to every member of the family. This number is a fair sample of what is given twelve time a year for $2. Published by W. Jennings Demorest, 15 East 14th St., New York.

The Pansy for August

comes to us with its usual amount of good things. It never fails to do that. As clever a piece of reading as any between its covers, however, is the paper which concerns itself with American Literature. The P. S. Society maintains its popularity with all, while it adds fresh interest to each. Price, $1.00 a year; 10 cents a number. D. Lothrop Company, Publishers, Boston

Our Little Men and Women for August

is an unusually bright number. "The Duck Flowers" with its apt illustrations makes a dainty botany lesson, and "Flossie," who belonged to the author of "My Dogs and their ways," will amuse and interest all lovers of dumb animals—and what little man or woman is not that? Price, $1.00 a year; 10 cents a number. D. Lothrop Company, Publishers, Boston.

Babyland for August

tells about a good many things that Baby will enjoy. This dainty little magazine is sure always to captivate both Baby and Mamma. Price, 50 cents a year; 5 cents a number. D Lothrop Company, Publishers, Boston.

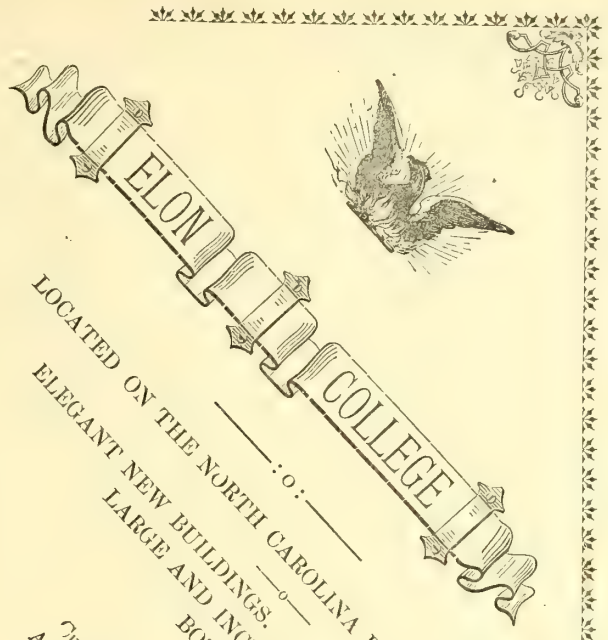
The Preacher's Magazine for August is the eighth number of the third volume, which is edited by the Rev.'s Mark Guy Pearse and Arthur E. Gregory. The leading Sermon in this number is by Dr. Hugh Macmillan, and is entitled, "A Burdensome Stone." Is published monthly at $1.50 per year; single copy 15 cents. Wilbur B. Ketcham, Publisher, 2 Cooper Union, N. Y.

Wide Wake—St. Nicholas.

The merging of *Wide Awake* into *St. Nicholas* will prove a surprise to the thousands of readers and lovers of the former magazine. The August number will be the "farewell" issue. We quote from the "Story of *Wide Awake*," the leading article in this number:

"A great publishing house, carrying out the plans of its founder, determines to devote its best strengh and energy to the publication of the best books for American readers, young and old. It has necessarily broadened and deepened, until now, new lines of book publishing are to be taken—lines that preclude diversion of thought and labor necessary to the carrying on of such a magazine as *Wide Awake* has become. Thus, looking out for the best interest of *Wide Awake*, it publishers decide to place where it will do the most good in the future, and therefore transfer it to the comradeship and companionship of its friendly competitor and twin."

A cursory glance at *The New Peterson* for August is enough to show that it is best of the month's magizines. "Days in England," by Maty Gray Umsen, describes all sorts of charming out of-the-way nooks, and the accompanying illustrations are worthy of the text. "Under the trees" is a new department, made up of sketches by Minot J. Savage and other prominent writers. A glimpse of the number's contents will convince our readers that *The Peterson* keeps thoroughly up to its high standard. Terms, two dollars a year. Address *The New Peterson Magazine*, 114 South Third St, Philadelphia, Pa.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Cruelty Old and New.

BY LOUISE IMOGEN GUINEY.

The average Cook's tourist, who has seen and examined a medieval building, certainly carried away no love for it. So great is the power of formed prejudice, so ready is a suspicion or misunderstanding to strengthen itself, like an orchid upon air, that an ancient Italian house, honeycombed with dim passages, and stairs, and alcoves innumerable, means to the narrow mind of some Americans, nothing beyond possible, nay, probable, vice and crime; it means potions and waylayings, chains and cells, the rack and the fagots for the stake; with the bones of nuns calcining the hollow walls, and, perhaps, the specter of the Pope himself whisking his evil and invisible wings overhead! The best to be said of the architecture of the Dark Ages, by half-educated people, is that our slanderous terrors lend it the look it never had. Were we to stop to analyze its hatefulness, it would appear to consist in the fact that it is not ours. Is anything truer than that in the matter of priding ourselves upon increased respect for one another's feelings modern society poses as a huge and absurd Pharisee? We are kinder than our ancestors for the same reason that we are more universally expert in the three R's: literally because we cannot help it, because converging circumstances have constrained us to a change. If we brag now of our mutual tolerations, and affect to despise the hearty old hangers and parboilers of simpler ages, we are running into the arms of a logical and historical irrelevancy. The exterior difference is none of our making; and the proportions of guilt or innocence in the original case, remain, for us, the same. For if the Incarnation involve anything at all, it must involve deepening and widening of human charities, era on era. The latest born of a perfectible race, if he be a Christian, and true to the law of spiritual development, ought to be in the rich light of his dynastic experience, the consumate neighbor; the most helpful and tender, the most enduring and protecting, the most understanding and reconciling man among men. A flaw of unkindness, in him, ranks, relatively, with the crude outrageous passion of his convert brother, Clovis, A. D. 500, who smote down a follower as he might a twig or a fly.

It is obvious that faith, love and war were the main interests of life in Europe up to the Rennaissance, when other forces began to diffuse themselves and smooth the face of the earth. Faith, love and war bred their elemental strife and enormities; and the consequences have vanished with the causes, of which two have wellnigh ceased to actuate the mind of man. We are better; but it is largely because we have lived longer and learned in lifference. We cannot cherish, in like degree, the innocent, clannish craze for uniformity of opinion, nor believe ourselves public benefactors when we put a dissenting spirit out of the room. Rose bushes nourish slugs; and, even so, creeds have nourished fanaticism, inwardly deploring it all the while. We must cast no blame on creeds. But it may be advisable to remember that the system for which Catholicism is often held responsible—the abominable Jew-baiting of the twelfth century and the equally abominable heretic-baiting in Spain at the close of the fifteenth—were be ten upon their own ground by the most Penal Laws of modern and Protestant England; "the most hateful things," as Lord Chief Justice Coleridge said in a recent speech, "known from the Le-

(*Continued on next page.*)

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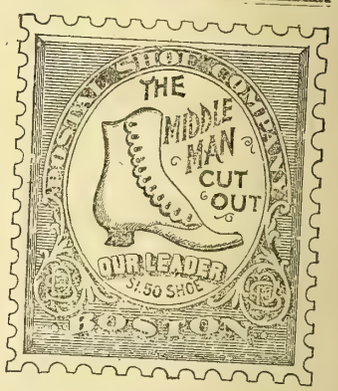

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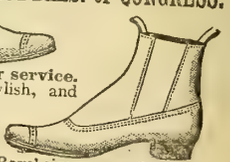

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ning of the world"--a code which bitually took, not life indeed, but t with a subtler assassination took m life for generations every prop had to lean on, every opportunity learning, wealth, ambition, civic tinction or social safety, until a n should deny the outlawed reli- n of his fathers. What do we ean by this unthinking cry of cru ty with which we pursue the long- o dead? Every day shows us that e have been too hasty and too se- re. While we find out no new minals and tyrants, reputations are ing built from their ruins, thanks records newly read and conscien- ous biography. Even Lucretta rgia, the worst type of the transi- nal time, come forth a noble oman and a genius, and no pois- ner; and Sir Thomas More turns t very consistenily as the gentlest d saints and statesman, who did *not* ing the es rays of the Reformation n his Chelsea garden!

It is much to be feared that our ingled scorn and compassion for our nedieval kinsfolk is composed of cant pure and simple. They had no drain- ge, and they believed in brownies; but they can give us a lesson in our present uttermost need, since there was no problem of a pauper class in their cities where the poor were, in measure never since known, the ards and children of the rich. And it is well, beside the spectacle which is ever before us of the extraordinary use which they found for thumb- screws and wild horses, to place that other spectacle of heroic charity which, like it, has vanished from our less contracted civilization. Persecu- tions, alas, were a normal thing; but so was the self-sacrifice which made Martin halve his only cloak with a beggar, Elizabeth lay a leper in her palace bed, Vincent replace a galley slave at the oars and Francis go out alone into the Umbrian hills, in the sweetest of legends, to convert the cannibal wolf with pity and with a Gospel text. These were not profess e l philanthropists like the little souls who decry the conditions which bred them. No; the world which smirks upon its own most flourishing bull figh s, and cattle transportations, and child labor laws, and vivisection, and sunderings of the marriage bond in al ushouses, and Russian espionages and exiles, and rides from Berlin to Vienna; even the more just and lov ng West, whi h has no interest a broad in abolishing the Afric n slave trade and none at home in adjusting the Indian peace with honor or in re- moving the political disabilities of women, can hardly afford, with grace- fulness, to sniff at the "cruel" past Might not the accused, were it as wordy as the accuser, fitly thunder back the immortal indictment of boys, "You're another?' *Independent.*

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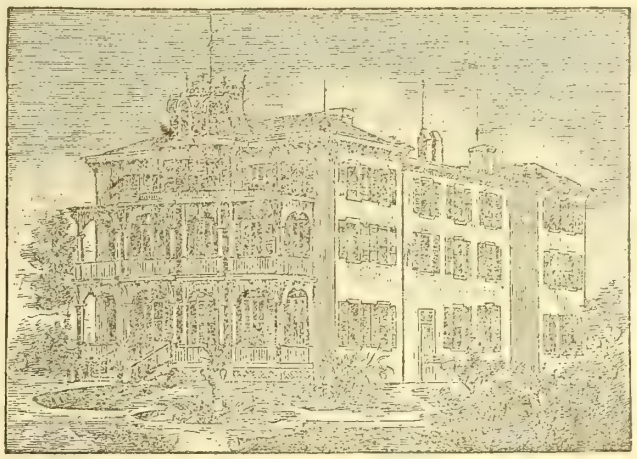

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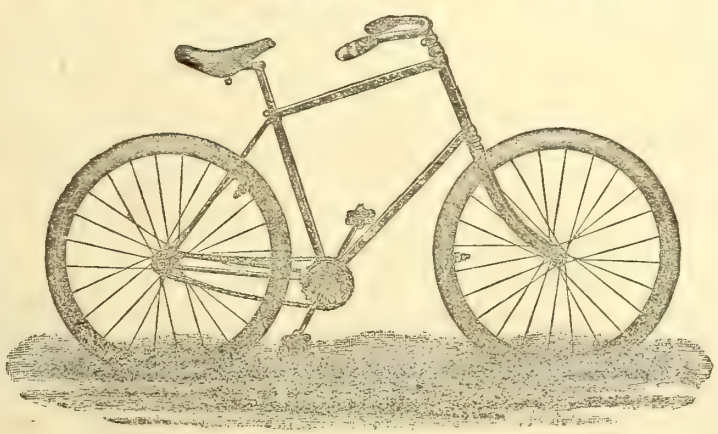

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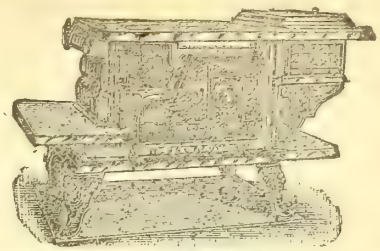

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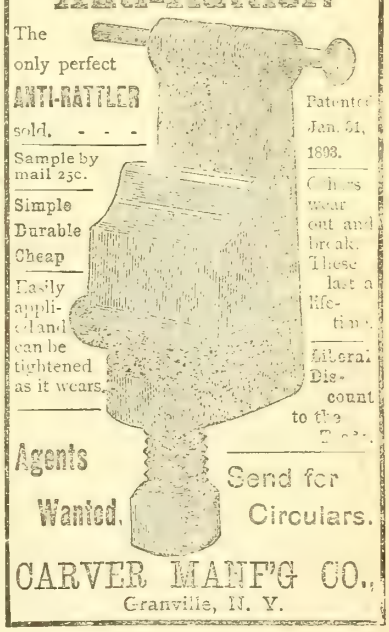

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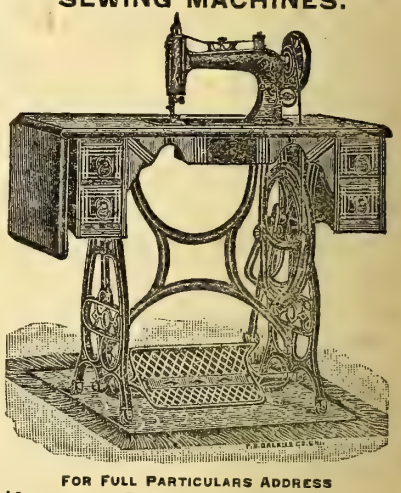

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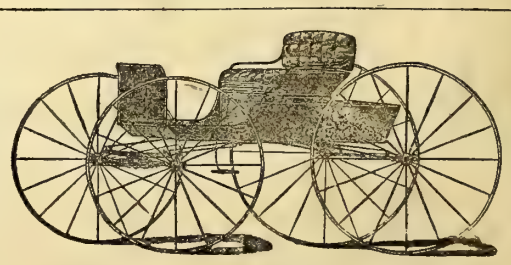

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Arrive Mt. Airy	5 00 "

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Leave Mt. Airy	10 25 a m
leave Rural Hall	1 55 "
Arrive N. & W. June.—Wal. Cove	12 25 "
Leave N. & W. June.—Wal. Cove	12 45 "
Leave Stokesdale	1 11 "
Arrive Greensboro	2 05 "
Leave Greensboro	2 15 "
Leave Climax	2 43 "
Leave Sanford	4 28 "
Arrive Fayetteville	6 00 "
Leave Fayetteville	6 20 "
Arrive Wilmington	9 25 "

NORTHBOUND	No. 4. daily ex Sunday.
Leave Pennettsville	6 20 a m
leave Maxton	7 " "
leave Red Springs	8 11 "
leave Hope Mills	9 05 "
Arrive Bennettsville	9 35 "

NORTHBOUND	No. 16. Mixed. daily ex Sunday
leave Rowland	6 25 a m
leave Climax	8 15 "
Arrive Greensboro	9 05 "
leave Greensboro	9 30 "
leave Stokesdale	10 05 "
Arrive Madison	11 25 "

SOUTHBOUND	No. 15. Mixed. daily ex Sunday
leave Madison	12 [illegible] m
leave Stokesdale	1 25 "
Arrive Greensboro	2 15 "
leave Climax	5 05 "
Arrive Rowland	5 45 "

Connections for Mt. Airy at Fayetteville with the Atlantic Coast Line from Charleston and points South, at Sanford with the Seaboard Air-Line from Norfolk and Portsmouth, at Greensboro with the Richmond & Danville R. R. from all points North and South. Close connections at Walnut Cove and Stokesdale with the Norfolk & Western R. R. to and from Roanoke and all points North and West.

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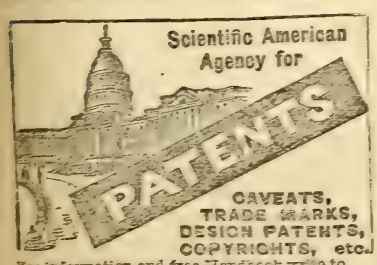

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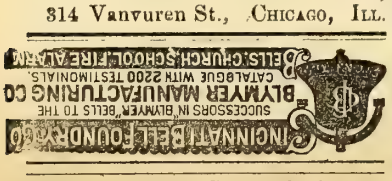
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CONDENSED SCHEDULE.

In Effect Nov. 27, 1892.

SOUTHBOUND	No. 9.	DAILY. No. 11	No. 37
Lv Richmond	12 45 pm		12 50 am
Burkeville	2 51		2 40
Keysville	3 35		3 18
Ar Danville	5 55	7 25 am	5 35
Greensboro	8 00	9 20	6 54
Lv Goldsboro	2 35 pm	†7 45 pm	
Ar Raleigh	155	11 10	
Lv Raleigh	4 40 pm	6 15 am	
Durham	5 37	7 15	
Ar Greensboro	4 30	9 15	
Lv Wins'n-S'l'm	†6 40 p m	*8 00 a m	
Lv Greensboro	8 10 pm	9 30 am	659 am
Ar Salisbury	9 50	11 04	812 am
Ar Statesville		12 03 pm	
Asheville		4 25	
Hot Springs		5 57	
Lv Salisbury	9 55 pm	11 14 am	8 17 am
Ar Charlotte	11 10	12 40	9 25
Sprt burg	1 56 am	3 36	11 37
Greenville	3 07	4 24	12 28
Atlanta	9 00	11 00	4 55
Lv Charlotte	11 30 pm		9 35 am
Ar Columbia	6 60 am		1 20 pm
Augusta	10 00		4 25

NORTHBOUND	No 10	DAILY. No 12.	No 38
Lv Augusta	6 00 pm		12 30 pm
Columbia	10 50		350
Ar Charlotte	6 00 am		7 30
Lv Atlanta	9 20 pm	8 05 am	12 45 pm
Ar Charlotte	6 40 am	7 00 pm	8 05
Lv Charlotte	6 55 a m	7 45 pm	8 15 pm
Ar Salisbury	8 17	9 15	9 24
Lv Hot Springs		12 39 pm	
Asheville		2 45	
Statesville		7 47	
Ar Salisbury		8 37	
Lv Salisbury	8 27 am	9 52 pm	9 29 pm
Ar Greensboro	10 10	11 20	10 42
Arwnsn S'l'm	*11 30 am	†1 00 a m	
Lv. Greensboro	10 20 am	11 35 pm	
Ar Durham	12 11 pm	3 35 am	
Raleigh	1 09	6 00	
Lv Raleigh	1 28 pm	†8 45 am	
Ar Goldsboro	3 05	12 05	
Lv Greensboro	10 20 am	11 35 pm	10 47 pm
Ar Danville	12 01 pm	1 15 am	12 01 am
Keysville	2 45	4 05	4 05
Burkeville	3 25	4 51	4 51
Richmond	5 30	7 00	7 00

† Daily except Sunday.

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p. m daily except Sunday; arrive West Point 5 00 and 6 00 p. m.

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 12 45 p m daily; leave Keysville 3 45 p m; arrive Oxford 6 00 p m, Henderson 9 10 a. m, Durham 7 20 p m Raleigh 6 00 p m. Selma 10.45 p. m. Returning leave Selma 12 55 p. m. Raleigh 4 40 p m daily, Durham 6 00 p m Henderson, 6 30 p m Oxford 8 15 p m; arrive Keysville 11 45 p m, Richmond 7 00 p m.

Mixed train leaves Keysville daily except Sunday 3 30 A. M.; arrives Durham 11 55 A M Leaves Durham 7.45 A. M. daily except Sunday; arrives Oxford 9 20 A M Keysville 3 00 P. M

Additional trains leave Oxford daily except Sunday 4 15 p m; and 12 20 p m, arrive Henderson 5 10 and 1 05 p m Returning leave Henderson 6 50 p m and 2 30 p m daily except Sunday; arrive Oxford 7 25 p m and 3 1 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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In Effect Sunday, Dec. 189

TRAINS MOVING NORTH.

	No. 34. Pass. Daily.	No 38. Pass. and Mail. Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Pl'ns	7 04	1 39
Macon.	7 22	1 40
Arrive Weldon,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 p. m
Macon,	1 13	7 06
Warren Pl'ns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a m. 2.00 p. m Arrive at Franklinton at 8 10 a. m, 2.52 p. m. Leave Franklinton at 12 30 p. m., 6 05 p. m Arrive at Lousburg at 1.05 p. m., 6.40 p. m. John C Winder, Gen'l Manager Wm. Smith, Superintendent.

Raleigh & Augusta Air Line R. R.,

In Effect 9:00 a. m. Dec. 7, 1890.

GOING SOUTH.

	No. 41 Pass. & Mail.	No. 45. Freight & Pass.
Leave Raleigh	4 00 p. m.	8 35
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 15	12 10
Sanford,	5 28	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	3 35
Arrive Hamlet,	7 20	8 10 p. m.
Leave "	7 40	
" Ohio	7 40	
Arrive Gibson,	8 15	

GOING NORTH

	No. 38. Pass. & Mail.	No. 40. Freight & Pass.
Leave Gibson,	7 00 a. m.	
" Ohio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron,	9 6	9 31
Sanford,	9 54	10 55
Moncure.	10 16	12 10 p. m.
Merry Oaks	10 26	12 50
Cary,	11 01	1 45
Arrive Raleigh,	11 20 a. m	2 20

Pittsborro Road.

Leave Pittsboro at 9.10 a m., 4.00 p. m arrive at Moncure at 9 55 a. m 4.45 p. m
Leave Moncure at 10 25 a. m, 5 10 p m arrive at Pittsboro at 11.10 a. m 5.55 pm

The Christian Sun

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VOLUME XLVI. RALEIGH, N. C., THURSDAY, AUGUST 10, 1893. NUMBER 30

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The Christian Sun.

The Organ of the General Convention of the Christian Church

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.

2. The name Christian, to the exclusion of all party or sectarian names.

3. The Holy Bible, or the Scriptures of the Old and New Testaments, sufficient rule of faith and practice.

4. Christian character, or vital piety, the only test of fellowship or membership.

5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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Wings.

BY JOSEPH A. TORREY.

I.

The happy bird that sits and sings
Upon the bough that sways and swings,
Fears not though bough should bend or break,
For she hath wings.

II.

O timid soul, that, fluttering, clings
To earth's frail unsubstantial things,
Take heart of grace, thy fears forsake;
The soul hath wings!

—*Golden Rule.*

From the Independent.

The following notice has been very much delayed: Married, June 21, 1893, at the residence of the bride's parents in Wake Co., N. C., by Rev. J. L. Foster, Miss Almira Johnson and Geo. M. McCullers. A large circle of friends of the happy couple wish them a young and useful life.

It is not to any important extent a contraction of money in the country which has caused the present scarcity of the circulating medium. The amount of money coined and issued in the country at present is $2,120,281,093; the circulation per capita being $23.86. A year ago the amount was $2,219,719,198, with $24,47 circulation per capita. Gold exports are the chief cause of the small decrease shown, the aggregate decrease in gold coin and gold certificates being over $53,000,000. The Treasury's holdings of coin and currency are $75,500,000 less than a year ago; but the silver bullion held as the result of the silver-purchase law is $41,500,000 greater.

Superintendent Draper, of the Cleveland public school system, who was formerly State Superintendent of Public Instruction of New York, has in operation in the Forest City a substitute for examinations for promotion. The teachers of the various grades are instructed to give each pupil his rank monthly, indicating it by the initial letters of the words "admirable," "excellent," "good," "fair," or "poor." This represents the teacher's best judgment as to the merits of the pupil. The system has been in operation a year, and Mr. Draper is confident that it has points of superiority over the old system. Over a thousand pupils were promoted last year according to this system, which, of course, puts increased responsibility upon the teacher.

The failures of banks recently resulting from apprehension excited by our silver dangers have been more numerous than is pleasant to contemplate. During June and July 99 National banks suspended, with an aggregate capital of $16,450,000. This amount is extraordinarily large, compared with all past experience; the number of failures in these two months alone being 53 per cent of all the failures of National bank since 1864 In the panic of 1873 only seven National Banks suspended in the entire country, and the figures above take no account of the suspensions of State and private banks and trust companies of which no record is at present available. What these banking troubles mean to commerce may be gathered from the fact that in July 1,733 trade failures occured. Only 14 of the banks that suspended have resumed business. The Comptroller of the Currency is showing a wise leniency with all the banks, as he finds that the difficulty is not so much actual insolvency as it is lack of ready cash for making payments.

Financial stringency has influenced materially lower prices on nearly all the commercial exchanges. In the case of provisions, the drop in mess pork from $18 to $15 and in lard from $9 75 to $8.15 is explained by the Cudahy and other failures at Chicago and the enforced liquidation of speculative engagements, which cannot be considered as other than a favorable development in the general situation. Wheat was slightly lower at 68 cents, compared with 71 09 cents, which was the average daily price during the month of July. A year ago the average daily price in July was 84.80 cents. Iron is unchanged, at $14.50 for No. 1 foundry, Pennsylvania, and $8 25 for Alabama gray forge. Copper, at 10 cents for lake ingot, is ¼ cent lower. Spot tin is 20 cents lower, and lead 5 cents lower. Cotton is 3-16c. lower for Midland uplands and coffee ⅜c. lower for No. 7 standard. Corn is ¼c. higher, but oats 1½c. lower. Dressed hogs declined from 8½c to 7¾c. and tallow from 5 to 4¾ cents.

The laurels for high attainment in exploration no longer rest only with men. The first European to enter Tibet proper is Miss Annie R. Taylor, of England. Several years ago, when still quite a young girl, she was seized with a desire to go to Tibet as a missionary, and communicated with the China Inland Mission. Delays, however, occurred, and being independent of pecuniary help, she went straight off to China, learned the language and went to a town on the Tibetan frontier, where no English person had lived before. From there she went to the city of Darjeeling on the Indian frontier, in order to learn the language as spoken on that side. She then returned to her first residence in order to slip into the country at the first opportunity This came when the wife of a man with whom she had made acquaintance, and who was a native of the capital, wanted to visit her home. By offering to pay the expenses of the company Miss Taylor was allowed to accompany the woman and her husband. The husband, however, robbed her, and more than once she would have been murdered but for the devotion of her Tibetan servant Pontso. To add to her trouble they fell in with brigands, her men died of lung diseases, her horses were nearly starved, and her own food cut short. On reaching the vicinity of the capital she was betrayed by the husband, was seized by soldiers and sent out of the country. On the journey she met the Golochs, the most ungovernable tribe of brigands. The Queen, however, hapened to take a fancy to Miss Taylor, and she secured her safety.

Neither precocity nor dullness is a certain index of the future of a boy. Only a wise man can tell the difference between the priggishness of conceit and the display of unusual talent, and it takes a superlatively wise man to devise right methods of exciting temperaments that are dull, or, on the other hand, to guide a genius. Abnormal brilliancy and abnormal slowness are usually the result of abnormal physical conditions, and physiologists are only just beginning to show to ordinary parents how these unusual conditions may be discovered and treated. When we see a man we cannot tell what sort of a boy he came from, and when we see a boy we cannot tell what sort of a man he will make.—*President D. C. Gilman.*

Christ Revealing The Father.

BY REV. JAMES MAPLE.

No man hath seen God at any time: the Only Begotten Son which is in the bosom of the Father, He hath declared Him. John 1:18.

Men in all ages and in all climes have been conscious of the existence of a Supreme Being. This conviction came from the intelligence and wisdom manifest in the material universe, and the inner consciousness of man. The thoughtful serious minded among the heathen saw clearly the evidence of creative wisdom, love, and power in all nature; and there was an abiding conviction in the inner consciousness of accountability to a power above man. This created an earnest desire to learn all that it is possible about this Supreme Being, and no question has awakened so much serious and earnest thought as this. The design that he had in creating man and placing him among his works, was that he should contemplate his works and wisdom, and thus come to a knowledge of his existence and character. Paul states this fact in clear and strong language in his sermon on Mars hill in Athens.

"And hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us."

God is a Spirit, infinite in his bearing, wisdom, power, holiness, justice, goodness, and truth. This God no man has ever seen, because he is a spirit, and you cannot see spirits with the natural eye. When Christ appeared to his disciples after his resurrection they could not believe their eyes, for they took him to be a spirit; but he replied, "A spirit hath not flesh and bones as ye see me have" Spiritual beings are real organizations with all the powers of mind and heart, but are not visible to the senses of seeing and feeling. This is why no man hath ever seen God, and it is this intangiblness and invisiblness that many give as a reason why they cannot believe him. But if men would only think far enough—and they don't have to think very far—they would learn that a spirit is more enduring and better calculated to establish a hope as a sure foundation than material things are, and since intangablness and invisibility are essential elements of a spirit, we must not reject spiritual things merely because we cannot see or touch them. There are many things that we prize that are invisible to the natural senses. Mother's love. I have seen its manifestation in words, deeds, and especially in looks. I have felt that love within my own heart. It has been a redeeming power in my life, and moved me wonderfully along lines of duty and affliction. Love is a spiritual part of my mother's nature; words, acts, smiles are the visible manifestations of her being. Now the word, the gentle caress, the expressive smile, would be meaningless without the love that is enthroned behind these visible manifestations in the citadal of her soul. God is to the material universe what a mother's spiritual nature is to the physical organism, *viz*: The unseen and intangible power that lies back of matter, and gives expression to matter. God is a spirit and as such no human eye has ever looked upon his divine countenance or beheld his celestial form. And yet man is expected to believe in this unseen God, to worship this intangible deity and obey his devine commands. There must, therefore, be some way of discovering this unseen God in order to know him or else this belief and worship and these commands are absurd and unreasonable.

Where and how are we to know God? This has been a question of deep interest to man since the commencement of time. Jophar, one of Job's friends, said to him: "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what can't thou do? deeper than hell, what can't thou know? The The measure thereof is longer than the earth, and broader than the sea." It is a simple, but sublime truth, that God is higher than the heavens, and greater than all nature; for he created all things. "He hath made every thing beautiful in his time."

Materialists claim that natural religion answers this question, that God has revealed the invisibility and intangability of his being in the material creation. That the laws and regulations of the solar and siderial systems of the universe, the revolutions of the earth on its axis and in its orbit, the germination, development and maturing of animal and vegetable life according to well defined laws and in a well established order give evidence of the divine intelligence. That these things are a declaration of God in the outward world of his spiritual nature. That God does manifest his spiritual existence in the world around us no intelligent person can deny. Go where we may among the nations of the earth we will find that they have all obtained some knowledge of God. In some cases it is creed, but always as a spirit, to be represented in some material shape, either a stone image, a carved block, a living animal, a fetich or a charm. Such conceptions are exceedingly imperfect and inadequate to express any high conceptions of duty. Nature worship has never reflected any high idea of divine holiness, much less has it succeed in lifting man's soul up to higher planes of duty and pointing him to perfection.

I love and enjoy the study of God's works in nature. I behold the greatness of his power, the infinity of his wisdom in the starry heavens, and the wild grandeur of the vast ranges of the mountains that belt the earth. I see his love in the dew drops that sparkle like diamonds on the flowers of summer, and read his wisdom in his handiwork in all creation; and yet it is not here that I obtain my highest conceptions of God. It was not mere star-gazing and delving into the secrets of nature with purely natural powers that led David to exclaim, "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." By a calm philosophical study of nature, and cold logical reasoning a man may learn something of God and his infinite attributes; but there is no warmth in it, and it kindles no glow of love in the heart. It is not nature that unfolds the beauty and wisdom of God's love to man. It comes in another, clearer and more certain manner, even by his Word, and Spirit, and Son, he opens our spiritual vision, and thus enables us better to see him in nature, and interpret his his divinity there. It is "the pure in heart" that "see God" in all his beauty, lovliness, and glory. It was the quickening of his spiritual vision that enabled David to behold all he did in nature.

There are those who tell us that they would rather study God in nature than in the Bible. These people have either inadequately understood the scope and purpose of the Bible or they shut their eyes to the unfathomable mysterious of nature, which are as deep if not deeper than the greatest mysteries of the Scriptures. There are profound mysteries in nature that we cannot solve, yet men reject the Bible and prefer the teachings of nature because there are unsolved questions connected with it. Is this consistent with sound reason?

Have those who search for God only in nature ever developed any noble and elevating ideas of his nature, attributes, and character? What is the testimony of history on this question? It shows us that the wisest of men have never been able to understand the nature and character of the living God from the light of nature alone. Simonides, a heathen poet, being asked by Heiro, king of Syracuse, what is God? desired a day to think upon. At its end, he desired two. Thus he continued to double the number of days before he could give an answer. The king asked what he meant by this conduct. The poet replied, "The more I think of God, he is still the more unknown to me." This is where the light of nature leaves a man, and those who have thus searched for God have represented him in all kinds of grotesque forms, as vengeful, wrathful, a power to be dreaded. In their very ceremonies practicing all kind of vice and crimes without compunction, in the belief that they were doing service to deity. To illustrate. When missionaries first landed on the Island of Tauna, in the South Pacific, they found the Taunese worshipers of idols even holding one day out of seven with special regard.

They had their fetiches, their superstitious rites and ceremonies. Still their conception of deity was vengefulness. Their worship was with the thought of warding off the wrath of their of their gods. Besides their own lives were immortal; crime was a constant practice. If a chief died his wives were strangled to death so that their chief might enjoy their companionship in the other world.

Among the three hundred millions of the gods of India, effecting the character of their worshipers, there is not one which represents virtue, not one which is not a monster of iniquity. Brahma is reckoned to bad too be worshiped; and the gods, by consent, determined that he should not. The prevailing characteristics of Shiva are revenge and malignity; the character of Krishna is notoriously that of a profligate; the god Juggernaut is represented by an idol without legs or arms, because the legs and arms of the god were cut off by a sentence of the gods for his incurable iniquity. Such are the gods given for our worship and trust by those philosophers who reject the Bible and are guided only by the light of nature. Paul says, "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things."

Did you ever see a genuine, noble true-minded, tender-hearted virtuous man become so by mere nature study?

"Did the Mosaic law or Puritanism ever exhibit such a hideous offspring of bigotry as is disclosed in the pure, unadulterated naturalism of barbarous races? You who love your homes, who believe in monogamy, that a single wife is more conducive to peace and virtue than a dozen. Did this conceptin of the martial vows come from the study of nature or is it the product of the noble virtue incul-

cated by Christianity? You who love political freedom and civil liberty. Did the student of nature proclaim this to man? Is it not rather the unfolding of those eternal truths of God through Christ and His word. Does such freedom find its largest exemplification and completest development where tribal chiefs rule with an iron hand among their clans and dwell in daily feuds with neighboring tribes? Friends, let us be honest here! Let us be willing to grant that as a blind man cannot see the beauty of the sky and hills and flowers till the film has been removed from before his eyes, so man cannot see the power, the majesty, the beauty the son of deity in nature, till the dark film of unbelief, ignorance, selfishness, and sin has been removed by gospel light through the power of the Divine Spirit.

Our text throws a flood of light on this entire question.

The Only Begotten Son, which is in the bosom of the Father He hath declared Him.' In these words is embodied the fundamental claim of Christianity, viz.: In Jesus Christ there is presented to the race completest and fullest manifestation of God. In nature unaided by spiritual truth man gets but crude ideas of God, thoughts calculated to inspire dread and fear, but in Jesus Christ we catch such visions of God's being as warms our love, and devotion to Him"

God's creative wisdom power and love are revealed to some extent in the material universe, but the clearest and fullest manifestion of him is in Christ. "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father.) full of grace and truth." "And no man knoweth the Son; but the Father neither knoweth any man the Father, save the Son and he to whomsoever the Son will reveal him." To his Son God made known his purposes and his tender regard for all his children, and commissioned him to make it known to them. "He hath declared him. "He hath communicated his character and purposes; for he made known what the Father instructed him to teach. He said, "my doctrine is not mine, but his that sent me." "The word which ye hear is not mine, but the Father's which sent me." He exemplified the purity, tenderness, and benevolence of God in his own life. His teaching, life, and actions toward men were a revelation of God's thoughts, feelings, and purposes. Hence he could say, "He that hath seen me hath seen the Father."

Christ was the incarnation of love: love is sacrifice,—to give rather than to receive, the blessedness of self-giving. The whole life of Christ was the sacrifice of self. "Ae gave him self for us an offering and a sacrifice to God. "In this he reveals the Father as sacrificing of self for his children. That which seeks to enjoy all instead of giving all is not love, and "God is love." The life of God is a flow of divine self giving charity. This is revealed in Christ.

Moral Law in the Secular World.

REV. W. F. TILLETT, D. D.

The business failures of the past few months have revealed in many instances a deplorable absence of moral law in the secular world. While many of these failures have been honest, some of them have been so thoroughly dishonest as to startle us with the utter depravity that may coexist with a reputation for integrity and a profession of piety.

The city of Nashville has been shocked during the last few months by a series of failures, mostly of banks nearly every one of which can be traced to the dishonesty of officers in whom implicit confidence was reposed. Generally these hypocrites have been members of some Christian Church. The public have come to feel that they do not know whom to trust. When the Methodist steward and the Presbyterian elder have defrauded those why trusted them—the one of half million and the other of a million dollars—we may well exclaim, Who then can be trusted? The man who stole a million of dollars was, of course arrested; but one would suppose from the ovation which he received that he had done something heroic. The ladies sent in flowers all day long (in part through sympaty for his wife, it is true), and gentlemen friends extended their sympathy to him in his "misfortune." He had no trouble in giving bond and going free. Many able and leading lawyers are retained to defend this "moneyless" man, and they will have the case postponed and postponed until the indignation of the public has subsided. In the meantime, he "answers no questions, by advice of counsel." He will then be tried, and if perchance sent to the penitentiary, he will, doubles, in due time be pardoned by petition. The poor negro who stole a few chickens or a ham or a pair of pants must go to the penitentiary and serve his term out, and not look for mercy or mitigation of his sentence. The penetentiary forsooth was made for such as he, not for "gentlemen" living in fine houses, well connected in the community, who have made a "respectable" steal of a half million, less or more.

But though these criminals seem to escape the quick and just condemnation which the enormity of their crime merits, it is not all sunshine within to them. Sin is its own punisher, and the wages of sin is death. One, finding out that his sin can no longer be concealed, and that he is hopelessly gone, commits suicide. Another dies of brain fever within five days after his theft is made public. A third, though his room is filled with flowers, twice endeavors to take morphine and end his miserable existence. A fourth, seeing what is coming, goes off to a distant sanitarium when the crash comes and "hides out" where he can watch and see what turn the storm of public indignation will take. The first failure precipitates another, and that another until four failures have followed in quick succession, with evidences of fraud and dishonesty at the bottom of all of them. A Methodist pastor had put the savings of years—a thousand dollars—in the stock of a National Bank considered thoroughly safe. He wakes up and reads in the morning paper that the cashier has stolen the money, and the bank is hopelessly gone. He not only loses his stock, but, by the law regulating National Banks, an equal additional amount which he with others, must raise to make good all deposits. A hard-working farmer had put all the slow earnings of years in the stock of the bank, and he, too, not only loses all his stock, but must sell his farm to make good the additional amount for which he is responsible. In like manner, a good Methodist lady who invested her little patrimony in the stock of that bank because she had implicit confidence in the cashier, has her house now advertised for sale to make good an amount equal to her stock. And thus it is that one man by his unholy desire to make a fortune for himself out of other people's money, brings poverty and want, it may be, toa hundred homes.

Most of these failures can be traced to the passion for speculation—the desire to make money more rapidly than can be done by ordinary methods, and to accumulate larger fortunes than can be made from the ordinary and honest profit of legitimate business. The speculation fever, when it takes possession of a man, seems to become a disease, a frenzy, a mania, a delirium—it seems to sweep a man away by an irresistible force—it blunts his moral sense as to right and wrong when it concerns his use of other people's money. Few defaulters ever start out with the deliberate intention of taking permanently that which is not their own; they mean simply to use for a short time and then restore it, arguing that they can thus make something for themselves, and do others no harm in the end, and perhaps never be discovered. But, having once started upon such a line of conduct, they are almost certain to continue. For if their first effort in speculation fails, they try it again – surely they cannot fail a second and a third time, they argue. If their first effort is crowned with success, they can surely count on success again. So they argue, and thus are they drawn on, until at length they are overwhelmed, and are beyond the possibility of redeeming their good name and fortune. The temptation to do this thing is temptation to sin. It is wrong—it is a sin—and the Christian religion is meant to deliver man from this temptation and sin just as much as from lying and drunkenness and profanity. Nor should the fact that many forms of legitimate business have elements of uncertianty and fluctuation in them lead us to obliterate the distinction between those lawful kinds of business that depend upon labor and reasonable increase for their profits, and others, such as gambling, dealing in futures and the like, which are illegitimate and immoral. The one class are lawful and right, the other are incapable of defense. But even a lawful business may be conducted in a manner utterly devoid of conscience and regardless of the obligations of the moral law. But these failures are not without their good effects. They purify the business world. They reveal fraud, it is true, but they also check fraud, bringing to light corruption that exits, and preventing further theft and dishonesty. They cause a closer scrutiny of all officers in positions of trust and responsibility, and secure fidelity and safety in business for the future. Hence periods of unusal fraud and failure in the business world are invariably followed by some years of prosperity, success and satisfaction.

One of the problems of Christianity in our day is to get men to guide their conduct as much by religion and conscience when their individuality is lost in corporate and collective bodies, as when they are acting as individuals and for themselves alone That "corporations have no conscience," is a proverb that gives expression to his truth. Many a man who act conscientiously and feels his moral responsibility when acting as an individual, seems to lose, in part, at least, the sense of moral responsibility when he becomes a Congressman or a member of the Legislature or of a City Council or a Director in a Railroad, or, forsooth, a Manager of the World's Fair at Chicago. Said that the New York Board of Trade would expel *instanter* individualany belonging to it who should act in his own business as dishonestly and shamefully as did the managers of the Chicago Exposition in receiving money from the Government with the distinct understanding and agreement that the gates of the Exposition should be closed on Sunday, and then as soon as they secured the money (or a large part of it, at least) go back on their contract, and order

the Exposition open on Sunday. And the heinousness of this sin, the shamefacedness of this dishonesty, is made all the worse by the fact that the Exposition would be closed before the courts could compel them to keep their contract and fulfill the conditions upon which they received the money. Perhaps, few, if any of the individuals composing this Board of Managers would have dared attempt any such dishonesty in conducting their own private business.

There, again, are the "Trust" and the "strike" combinations, in which the conscience of the individual seems lost in the aggregate of which he is a part. What is most needed in the great battle that is being waged between capital and labor, is to bring about a reign of moral law in those organizations of rich men known as "Trust" and those combinations of wage-earners and laboring people which sometimes enter into a "strike." There are many rich men who, as individuals, are full of consideration and sympathy for the working classes and burn with indignation at the tale of a rich Irish landlord oppressing the poor whom he has in his power, and yet these same rich men, entering into corporations and trusts, will often oppress the poor quite as unmercifully by combining to make themselves richer at the expense of those who are already poor. Here, for example, is a wealthy manufacturing corporation that supplies a commodity which is purchased almost exclusively by the poor and working classes, and is to them one of the necessities of life. By entering into a trust, it is suggested, they may increase their profits at the expense of the consumers. Shall they do so? What saith the moral law? Has their business proved a success, and is it yielding a fair and reasonable profit at present prices and with good prospects for safety and permanence as to the future? If these questions be answered affirmatively, then it would seem that the moral law, which must have consideration for the poor, would say the trust combination is wrong. I believe that the State and Government should use every legitimate means to suppress those combinations of wealth and capital which are designed not to give necessary protection to a useful industry, but to make the rich richer and the poor poorer. Nor should any more forbearance be exercised towards those organizations of working people, who, unwilling to work for the wages offered, enter upon a strike and resort to violence to keep other poor people from accepting these wages and doing the work when they desire to do so. Laboring people have the sympathy of the great majority of mankind when they are underpaid and are making an honest effort to secure reasonable and just compensation for their labor; but they lose this sympathy entirely when they resort to violence to secure what they consider their rights or try to prevent other poor people from working at the wages they will not accept themselves. What is needed is, that the moral law shall be supreme in these organizations whether of the rich or the poor. Thus alone can justice be secured to all.

If Christianity is ever to save the world, it must permeate society, and moral law must dominate the industrial and business world. The Christian man, who is an honor to the Church and a blessing to the world, is he who takes his religion into his business, and who votes as he prays, whether that vote be cast at the polls, or in Congress, the State Legislature, the City Council, the Board of Directors or the Stockholders' meeting. The rich man who, in endeavoring to increase his wealth, forgets not the moral rights of the poor, and the poor man who, in seeking just remuneration for his labor, forgets not the rights of the rich and of other poor not of his own order—these alone can truly claim to be guided by the principles of the Christian religion. Not professing Christians merely, not Church members merely, but Christian citizens, Christian men of business, Christian officers and representatives of the people, Christians who are guided by the high principles of the religion of Christ and who make the claims of the moral law supreme everywhere and in all things—these the Church needs, that they may shine as lights in the commercial world, and by their unswerving fidelity give solidity, permanence and confidence to the economical and civil institutions of our Christian civilization.- *Richmond Christian Advocate.*

Some Men's Wives.

It was a man of most astute intelligence who said, "As a rule it is safe to say every public man of prominence owes his position largely, perhaps chiefly, to his wife. There are exceptions, of course, which occur to every one, but this is the rule." And this man is generous enough to believe, and gallant enough to say, that Martha Washington is as worthy of a monument as the immortal George or his mother. Woman is beginning to realize that there is no gift or grace of mind or manner, no logic in the realm of philosophy, no language dead or living, no data known to the savants, which may not be of service to her in the fulfilment of her simple wifely duty to the man of her choice

To the influence, the wealth, and neverfailing interest of his wife, the great premier who made the Queen of England Empress of India acknowledged that his political success was largely due; and an impertinent questioner who asked him "What feeling could bind him to a wife older than himself?" was answered by Mr. Disraeli with, "A feeling unknown to your nature—that of gratitude." Very easily disturbed was this great man by any diverting incident occurring before he delivered a speech in the House, and it is said that his wife, who always accompanied him when he spoke, rode the entire distance from her home to the House of Parliament with her fingers caught beneath the carriage window, rather than put to flight his carefully prepared period by telling him of the crushed and aching members. Very pleasant it is to read Gladstone's tribute to the wife who is the closest friend, the best adviser, and the severest critic of the Grand Old Man, where he says, "No words that I could use would ever suffice to express the debt I owe her in relation to all the offices she has discharged on my behalf, and on the behalf of those who are nearest and dearest to to me; not only is she the dearest of companions, but the most devoted of helpmates, but for whose self-consecration to the service of her husband and her children my own public work must have been seriously fettered and hindered." Over all the domestic comfort of the household she exercises untiring watchfulness, feeling herself responsible to the nation, as well as to her own happiness, to preserve the health and prolong the life of the famous statesman. A bright, entertaining conversationalist, it is in her cheery companionship that he seeks rest and forgetfulness from cares of state. Whenever he makes a great speech she is present to share his triumph, and when the speech is over she it is who wraps him in warm garments and brings him hot tea, in loving, wifely ministration, which has never failed since the then beautiful Catherine Glynne, more than fifty years ago, joined hands with his at the alter.

And Mme. Carnot, wife of the French president, who acts as secretary to her husband, has the care of his private correspondence, and during his absence takes his place and transacts all current affairs with a perfect knowledge of business routine. In addition to this she depates to no one the care of overlooking the *menus* for her household, designating the apartments to be occupied by her guests, and the general supervision of all domestic details.

There is the patient and amiable Countess Tolstoi, who has acted as amanuensis to her erratic and gifted husband in all these years, copied and re-copied his manuscripts, brought up a large family of children, and lost neither her reason nor her good humor. She declares without contradiction in the presence of her husband that he changes his social views every two years, and that one of his disciples has made himself an idiot following Tolstoi's teachings.

It was Philip Gilbert Hamerton who wrote, in "The Intellectual Life," of his wife. "We have shared together many hours of study, and you have been willing, at the cost of much patient labor, to cheer the difficult paths of intellectual toil by the unfailing sweetness of your companionship The subtle influence of your finer taste and more delicate perception is ever like some penetrating perfume in the whole atmosphere around me."

And of Lowell's wife Edward Everett Hale has written, "He would have said himself that her enthusiasm for every social reform, including her alliance with the unpopular abolitionists and her sympathy with every form of human suffering, were at every step of his young life encouragement and stimulus to him in all he said and did."

And every good man who rejoices in the possession of a good wife, and isn't too conceited to acknowlege the truth, knows of a thousand ways in which his wife has been instrumental to his success, and one of the best investments he even made, ever if she has little ways of her own—if she makes him wait an half hour after he is all ready while she pins her veil and puts the last little dab of powder on her nose; even if she does get her dear feelings hurt over things she does not understand, and, when she gets over it, insists on forgiving him for something he knows he hasn't done; even if she does think that the Declaration of Independence puts her in possession of all the top drawers and more than half of the closest hooks, and the right to make him wheel the baby cart and carry knobby bundles that she has done up herself and fastened with a pin.—*New York Sun.*

Washington Letter.

Once a missionary always a missionary. I heard an aged minister who has devoted the greater portion of a long life to missionary work abroad use those words many years ago and they were recalled to mind by the announcement that Rev Theodore S. Wynkoop, who has been pastor of a Washington church for something like fifteen years, had resigned to accept the secretaryship of the North India Bible Society, with headquarters at Allahbad, India. Mr Wynkoop was a missionary

in India for several years before he came to Washington. Other cases have at various times come under my observation, of the return to missionary work by individuals after long intervals spent in other branches of Christian work, and sometimes in secular work, and I am about convinced that once a missionary always a missionary is almost, if not quite absolutely true. Add at heart and it becomes, I believe, an absolute truth.

The opponents of the liquor saloon, among our churches and temperance organizations, have adopted a new plan of battle which promises to produce better results than any of its numerous predecessors. Some time ago an anti-liquor league was organized, all opponents of the liquor traffic being invited to become members, and one of the principle objects of this league is to see that no liquor license shall be granted, except in compliance with the law, and in order to carry out that plan the league investigates through its own agents, one of whom is kept coustantly on duty in the office where applications for license, particularly as to the location of the saloon and the identity and genuineness of the signatures on the application of the residents on the square upon which it is located. The result has already been astonishing, having made it plain that fraud has been used to obtain licenses in numerous instances. It has been deemed best that the results of the work of the league shall be kept secret until the beginning of the new license year, November 1, next, when the new liquor law, enacted by the last Congress, will in accordance with the decision of the local court go into effect. There are excellent grounds for the belief that facts already in the possession of the league will be amply sufficient to prevent the renewal of the licenses of a large number of rumsellers now doing busines, even with the officials disposed to always give the liquor men the benefit of any doubt that may arise. The league proposes to point out to the officials every application upon which there is a violation of law, and to demand that it be rejected, no matter what influence may be behind the man who makes it.

The largest Sunday school in Washington has 35 Chinese among its scholars, and on Monday last they gave a complimentary excursion and picnic to their teachers. The party went to the shore of Chesapeake Bay and those who accompanied them say the amusements introduced by those Chinese for the enjoyment of their teachers were unique and that the teachers were greatly pleased with everything except the music on Chinese instruments; they could not appreciate that.

While there is the widest possible divergence of opinion among Congressmen as to what financial legislation ought to be adopted by Congress, it is regarded as a hopeful sign that nearly all of them express the belief that an agreement will certainly be reached that will be approved by a majority, and which will be satisfactory to the country at large. What that agreement will be can only be guessed at just now, but the opinion appears to be gaining ground here that it will provide for the use of both gold and silver as money, slightly increasing the present ratio of 16 to 1, and many expect that authority for an issue of bonds, in the discretion of the President, will also be provided for. But the last is, in the opinion of your correspondent, very doubtful, because of the general prejudice, outside of strictly financial circles, against an increase in the public debt. The attempt will be made to confine the legislation of the extra session to finance, but the impression here is that it will not succeed.

CORRESPONDENT.

Aug. 2, 1892.

Moody's Boys.

A few minutes after five in the gray dawn of a cloudy morning, the train left New London, on the Northern Road, the passenger-car half-full of patient travelers too early waked to be cheerful. No one was smiling, unless perhaps the heedless youths at the forward end. There were eight or ten of them who had come on in a body, probably from the steamboat. They turned over seats and settled themselves in a sociable boy fashion, stowing away their belongings overhead They might have been returning from an excursion, or just starting on one. There was a little noise and clatter among them, a little fun that might become too rough by and by. So one of the lady passengers thought as she whispered plaintively, "I hope they won't keep that up all the way. My head aches already."

"They've probably been down to New York to celebrate Labor Day, and now they have to get home early to work," suggested one.

But what was this? Were they going to sing—those restless boys? One of them stepped out in the aisle and raised his voice, and of all words, what were these that broke upon the silence of the car:

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word!
What more can He say than to you He has said—
You who to the Saviour for refuge have fled?"

The others joined in, but his voice led clear and strong, verse after verse, to the end.

At first there was a startled, troubled feeling on the part of some who heard it. They feared there might come an irreverent chorus, or a burst of laughter, or a change-off on some riotous song. But the boys sang the hymn straight through as if they enjoyed it.

"They know every word without any hymn-book," whispered the lady, whose head had stopped aching.

Another hymn followed, and another, and then the boys were laughing and joking again as only boys can; but there was not one jest that marred the effect of the hymn. Presently they sang two or three merry college songs.

"Now I know," said a passenger, "they are Amherst students. I've heard that they send out a good many clergymen from there."

One of the songs had a jocose chorus that rang on the word "sailor." Just as they came to that, one of the young men said hastily to the other:

"There might be one on board!"

And he turned and glanced down the car, to see if there were any evident sailor there whose feelings might be hurt.

"That was kind in him," thought some of the observant passengers

A little more laughter and raillery among them and then with bright, serious faces, they sang a hymn again.

It was interesting to see the effect on the passengers of these hymns. Nothing especial was said, but every face brightened; everybody was cheerful and accommodating; new passengers who came on from time to time cast off their strained, hurried looks; and it really seemed as if the conductor showed unusual kindness in explaining routes and changes

At last Amherst was passed, and the young men had not left the train there.

"Now, where can they be going?" asked the passengers of one another.

On went the train. Presently a look of eagerness came into the faces of the party They began to get down their gripsacks and umbrellas; they looked out of the windows; evidently they were nearing their destination.

"There's the new building!" exclaimed one.

A great, sweeping hill was in sight on the left, with green fields and trees, and among them a group of buildings.

"I know now," said a passenger softly. "We are almost at Northfield. They are some of Moody's boys."

They sang once more, and the chorus rang out among the weary, dusty travelers:

"This is my story, this is song,
Praising my Saviour all the day long."

And then they were off, bound for Northfield Farm. They were Moody's boys."—*Mary L. B. Branch. in the S. S. Times.*

Jones and Smith on Church Literature.

NUMBER 3.

How are you this morning, Bro. Jones? It is my pleasure to become a traveling agent for the CHRISTIAN SUN, and I thought I would come to you for imformation as to the best methods of working for the SUN, and learn how many copies are taken in your church.

Good morning, Bro. Smith, as to the information you want, I suppose I am as able to give as any one in the congregation. But I will tell you in the begining, if it is your business here to get subscribers to the SUN, my advice to you is to leave as soon as possible. We think we are able to run our own business, and as for agents we have the most possible contempt for them. They are thronging our land. They have become a pest to us. Book agents, paper agents, apple tree agents and in fact agents for almost everything. It is said that a dog not long since had such a hatred against agents that he killed himself barking at agents passing along the streets. As to the number of subscribers to the SUN. I really think that no part of your business; that is the business of the pastor, and I think it really presumption in you

Well, Bro. Jones, I meant no intrusion at all, but rather to aid you in the church work. I was under the impression that you were without a pastor, at least you so stated in a previous conversation. I am glad to know that you got him back. When did he return?

As to our pastor, he has not returned, but Deacon Patience acts as pastor for us. He is competent, and there is economy in it, as it does not cost any thing and he is mild and pleasant in all his work. Let any thing occur that will in the church, you would never hear it, as he would never say a word about it to anybody.

But my brother, you have not told the number of subscribers to the SUN. I want to get the SUN into every family in your church

I am under no obligations to tell you how many subscribers we have. I don't think it is the business of any body to be prying into the business of our local church. And as to getting it into every family in the church I will assure you, you will make a failure. That was one of the many faults we found in our pastor; at

every appointment he would say, he wanted everybody to take the SUN, and we generally know when we want any thing, and do not want to be forced into things. We claim the right of private judgment and liberty of conscience in such matters. Deacon Patience never tries to force anything on us that we don't want.

I fear you are ashamed to give the number of subscibers to the SUN, it is so small. I think the zeal shown by your pastor in trying to circulate the SUN is very commendable. It was his duty as pastor to hold up the enterprises of the church, circulate the SUN, and place every means of informatien possible in the reach of all his people. The Bible teaches two classes of sins, commission and omisson. I fear your seemingly good Deacon Patience is laying a bad example before you. He is commiting the sins of commission and omission It would have been well had the mantle of your zealous pastor fallen upon him or some one in your church.

It seems to me your are casting some reflections on our church. It seems that we differ in all our views on church work, and the general principle of religion, and the Bible says: "By this shall all men know that ye are my disciples, if ye have love one for another," and I do not think you have shown me any true brotherly love in all our conversations; but have shown a very rigid train of oppressive requirements. I love my brethren, and am not willing to expose them and if they should make a mistake, I don't think it is right to get upon the house top and sound a trumpet to all around in the community.

I did not intend to cast any reflections on all upon you. I have only been trying to hold up your duty as well as the duty of all the church. I believe in a high standard of religion. Higher than that of popularity. I am sure it is the truest evidence of brotherly love to help each other on in the way of righteousness, and as God does not look upon sin with any degree of allowance, I think it is Christlike to point out our mistakes in life; as, "Christ came not to call the righteous, but sinners to repentance." Christ said, "If ye love me keep my commandments." My authority for reasoning with you is from the Bible. "And as he reasoned of righteousness, temperance, and a judgment to come, Felix trembled and answered, go thy way for this time,and at a more convenient season I will call for thee." My dear brother this is not the first time the truth has been evaded and effort made to shake off the true obligations to God, as one would lay his garments by to rest. Felix of old objected to the Bible standard of religion, and I am not surprised to hear of others where religious piety is not very deep, to object to the same. I believe the truest evidence of love is to show us our danger. The truest evidence of God's love to the world is in the plan of salvation and in fully warning us of the danger of disobedience. "God chastens whom he loves." I think it is the Bible plan to expose our sins, so we will forsake them, as we cannot carry sin into heaven. Brother, as I represent the SUN please give me the number of subscibers.

(Concluded next week.)

Ivor, Va.

DEAR SUN:—I think I owe you an apology for not giving you an item more often from this section of our conference. The cause of the church is moving on nicely, this way, though perhaps not as rapidly as in some other sections. For the last number of years we have had only one minister in a territory that needed at least two. I think some of us make a mistake in our love for the cause, when we undertake more than one man's work. A small field, well cultivated is best. I would be glad if our young men would think along that line, as they enter the Master's vineyard.

Rev. W. J. Laine is at home on vacation and is instructing a class in vocal music at Burton's Grove and Barretts Neck He has preached two excellent sermons in my field. Bro. J. W. Rawls preached at the Ivor Christian church last Sunday and at Waverly at night. I heard only the morning discourse, which was excellent. Last Sunday murning Dr. Herndon preached for Rev. J. W. Barret, at Barretts church and at night he preached at the Ivor Christian church His sermon was good and well delivered. Rev. J. W. Barrett was present and took a part in the exercises. We expect to begin a revival meeting at Burton's Grove 5th Sunday, one at Waverly 1st Sunday and one at Spring Hill 2nd Sunday, which gives me three weeks, consecutively in revival work. The brethren in the ministry are cordially invited to assist in these meetings. Bro. C. M. Pond of Spring Hill church, who has been a great sufferer for many months, and several times at death's door was slightly better when I heard from him last. He is enjoying the presence of the Lord and possesses a sweet spirit of humble submission to the will of God. Let the prayers of the church be continued for him

Sister C. C. Richardson, one of Spring Hill's most devout lady workers is again confined to her room and is in very feeble health. She is greatly missed at her church. May the Lord bless the dear sick ones. Bro. R. T. West and family are greatly missed at Spring Hill since moving to Waverly, but are of much usefulness at the Waverly church. The churches at Ivor and Waverly have each held an entertainment recently with nice success.

Very truly yours,
July 26, 1893. M. W. BUTLER.

LATER:—We are now in the midst of our meeting at Burton's Grove. Bro. W. J. Laine is assisting us and is preaching some good sermons. This is his home church, and here he enjoys the confidence and high esteem of the community.

Yesterday afternoon we had a good service, eight professing conversion. Today the rain is coming in such copious shows as to keep us at home. Bro. C. M. Pond referred to above is able again to get out on crutches. Rev. R. Charnock of Berkley, Va., will assist me next week at Waverly and Rev. Dr. Barrett of Norfolk will assist me at Spring Hill the following week.

M. W. B.

Aug. 3, 1893.

Our meeting at Burton's Grove closed yesterday The Lord graciously blessed the church with the presence of His spirit. The church is greatly revived and strengthened spiritually. Fourteen professed faith in Christ and eleven united with the church; Next 3rd. Sunday I will administer the ordinance of baptism to there. I leave this p. m. for Waverly where I begin a revival meeting tomorrow. Rev. W. J. Laine who assisted me at Burton's Grove has retured to N. C. to conduct meetings in his own field, but will return soon to finish with his classes in vocal music.

Fraternally,
M W. BUTLER.

Aug. 6, 1893.

The Deep River S. S. Convention

The session of the Deep River Sunday school convention which was held at Antioch, Randolph Co., N.C., July 28-30, was not very largely attended but the whole convention was pleasant, lively and interesting.

Bro. L. E Brady was elected president, Rev. H. A. Albright still holds his office as secretary and was elected treasurer. Not more than half of the schools in the conference were represented, and the majority of those represented were schools that run all the year These as a rule are the primary supports of the convention while the schools that run only a part of the time are secondary in the support of the convention. Whenever you hear the report from an evergreen Sunday school you may count on the home mission money being paid by that school. And I will throw in a parenthesis right here to those schools that are delinquent in the payment of the home mission fund.

(*Resolved*: "That each school shall pay not less than 50c every year for the support of home missions.") This is a resolution passed by your convention a year ago at Patterson's Grove Are you going to ignore the action of the convention by wilfully neglecting to pay even so small a sum as 50 cts. for home missions? Some one may say; "I did not know our school was expected to pay 50 cents for home missions." To such, I would say, why didn't you have your delegates to tell the school when they returned what was done in the convention at Patterson's Grove?

Will you not raise the money at once and send it to Rev. H. A. Albright, treasurer, Moffitt's Mills, N. C? If you have stopped your school raise it among those who did attend while the school was running and send it with a full report of your school to the treasurer so that it may be included in the minutes of the convention. I am sure that no Sunday school worker that wants to see the convention prosper will pass this by without an effort to make amends for the carelessness of his school.

Nearly all the subjects in the program were well discussed. It seems that the convention has done its part pretty well. Now, the result of the good methods and suggestions of the convention is with the delegates. If they fail to carry them into their respective schools, the work of the convention will never be felt by the individual schools. Some delegates seem to think that all they have to do is to carry an envelope containing the report of their school up to the convention.

It appears that some of the ministers have too low an estimate of Sunday school work. They prefer going on a pleasure trip or devoting their time to some secular pursuit to attending the Sunday school convention. Does not indifference on the part of a minister in Sunday school work, which is the greatest auxiliary to his church work, weaken his influence in his church work?

The following brethren constitute the Executive committee; Revs. J. S. Lawrence, W. W. Hayworth, and Bro. C. H. Welch

It is believed that Bro. L. E. Brady will make an excellent President. He is a zealous Sunday school worker and has been identified with it for many years. The success of the convention depends largely upon the officers and we trust that no officer will fail to do his part during the year. W. P. LAWRENCE.

Is the University Worthy of the State.

ITS MORAL AND RELIGIOUS CONDITION.

The Committee of the Board of Trustees appointed by the Governor to inspect the University, made a full and detailed report at commencement. We print a few extracts which will inform the people of the condition and management of their chief institution of learning.

GENERAL CONDITION.

Your committee as a body, and individually, were very favorably impressed with the high moral and religious tone of the University, as it applies to both the faculty and the students We were informed that the students regularly attend some of the church services of the several Christian denominations having churches in Chapel Hill. The orderly decorum, the gentlemanly bearing, and the quiet of the students at the chapel service and prayers were very marked, and the members of the committee were highly pleased and gratified. The young men listened attentively to the reading of the scriptures, and engaged heartily in the service of song. The morning prayers we attended impressed us as solemnly as would a family worship before the duties of the day begin. It was a company of joyous, hopeful, happy young men. Your chairman, by invitation of the young men, attended the worship of the Young Men's Christian Association, and by their requst made a short talk after reading some selections from the Scriptures and prayers. He was encouraged and strengthened by the service, and went away grateful for the privilege, and with the prayer in his heart, "God bless the young men in this institution, and turn the feet of many through their influence to obedience to His statutes. And God bless the University, and multiply its power for good."

QUALITY OF INSTRUCTION

The quality of the instruction given is in keeping with the character and quality of the men in charge of the departments and their scholarship and ability. No one doudts this who knows the standard claimed for it by the management of the University. The standard of the work is best judged by the bright and aspiring young men of the high grade institution. These are the best measures of college class work. Such young men desire the advantages of the best work. When it fails to come up to the standard of the best, they are the first to find its defects and to demand its improvement. Such young men are not easily deceived; and woe betide the professor who fails to reach their standard of demand. From these, and their attitude towards the professors here, largely, your committee conclude that the work is well and efficiently done.

HEALTH.

We inquired about the health of students, and received the reply that not a member of the faculty nor of student body was sick during our visit; that no professor had been sick during the year, and only one student had been seriously sick, and that he came in September, having contracted sickness elsewhere. He returned to his home and died there in October. The testimony was that the village was unusually healthy.

RELATIONS OF OFFICERS AND TEACHERS.

After careful inquiry we concluded that the relations of the faculty to each other, and to the President, were most cordial and kindly. Not a jar, but peace and the kindness of friendship pervaded the entire faculty. All were working together harmoniously for the common purpose of serving together the best interests of higher education; and all were striving in generous rivalry to serve the University and the State to the very best ability of each. The faculty were unitedly following the leadership of our worthy President, and aiding him in every way possible in the administration of the affairs of the University. They united in testifying to his wisdom, prudence, firmness, zeal and high executive ability.

We found the very best state of feeling between students and the faculty, the faculty striving to be helpful to the students, and the students rendering much aid to the faculty in the general management of the University, and taking a great pride in making a good name for the institution. The faculty bore warm testimony to this, and expressed grateful appreciation therefore to the committee.

NON-POLITICAL AND NON-DENOMINATIONAL.

The management of the University, we fully believe, from our investigations, to be free from political and denominational bias We have seen no evidence of any such bias in either directions. The students are from families of every shade of politics and religion. We heard not a word of discord or unpleasantness on either score. We do not believe anything of the kind has any existence here. There is a bias for religion, the religion of our Bible, the Christian religion. Why should it not be so biased? Our civilization is a Christian civilization. Our school system is a Christian civilization. Our constitution, which is a religious constitution, declares that "religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." Does anyone suppose that any other religion than that of our own Bible, or that any morality except that of which our Bible is the best teacher, was in the minds of the the men who framed this constitution? Under this constitution, and by its command, we have our public school system; under this constitution, and by its command, this University was founded.

Let it be religious! It must be religious. There is a common ground for the common good, broad enough for us all to stand on as Christian men and citizens of a Christian State. Denominational bias should have no place here, either in the faculty or in the board of trustees. We believe it has no place. It becomes us to see to it that it has no place.

THE STATE NEEDS THE UNIVERSITY AND THE UNIVERSITY IS WORTHY OF THE STATE.

We believe that the University is worthy of our highest efforts to maintain it and to broaden its influence, and to send out its light to bless the State in blessing its young men and broadening them for service. The State needs the University. The University is worthy of the State. Let us keep it so. As our educational horizon expands with the advance of these wonderful times let us enlarge the center light that its rays may touch the remotest points and bring hope and joy to the men are to come after us

JOHN C. SCARBOROUGH, Chair'n.

Elon College Notes.

As the notes have been neglected awhile for some cause, I thought I would let old students and others interested know something of us left here yet. We often think of our associates and their pleasant intercourse with us and we feel glad to know the time is not far distant when the most of us will meet again.

I think it is the duty of each one of the old students to make themselves very active for the College; and it seems like it would be a small task for each one to bring a new student back.

We have several denominations among our students and they all seem equally interested.

It does seem that, if we love the cause we profess, we would not answer a question about Elon College by saying, "I know of a good school too." Certainly you know of many good schools besides Elon College; yet when we claim to be a friend and lover of our denomination and enterprizes, should we not patronize our own Elon College, since it is as good as the best and cheap as consistent.

Turn to last week and read Prof. Atkinson's piece in the SUN and week before to Dr. Long's, you all should read them—so full of sound logic.

Rev. M. L. Hurley is in town. He came to look after his building which will be one of the handsomest in Elon College. He preached at Shallow Ford Sunday.

Rev. W. J. Laine is again with us. He is protracting his meetings at Shallow Ford this week.

Prof. Holleman starts to the World's Fair next Tuesday (7th) morning. H. T. Simpson will likely go with him. We all wish for Prof. and Harrison a pleasant and profitable trip.

Profs. Newman and Atkinson are still in Eastern Va. in interest of Elon College and, we are gratified to hear, meeting with success.

Dr. Long is in and about Greensboro and along C. F. & Y. V. Railroad at work.

With such untiring workers how can the prospects for students be anything but bright?

Our charming young ladies gave an ice cream supper at the College last Friday evening. All were invited, old and young; and they all came I think. A few visitors were present, and till 11 o'clock everybody was in high social enjoyment and ate as much ice cream, cake, melons, grapes, etc., as they wanted—*free*. Never was such a charming lot of young ladies as we have at Elon College—vacation or not.

The writer was at Union at the Sunday school covention. People seem to like to go there, I suppose because they find such congenial society and are treated so well.

The post office is now in Mr. Boone's store and Mr. Boone is our congenial Postmaster.

H. C. SIMPSON.

Elon College, N. C., Aug. 7, 1893.

Greetings.

DEAR BROTHER EDITORS:—We beg to submit a few lines to our church organ. This is the first attempt we ever made to correspond with our brethren through this medium. Brother editor and brethren, pardon our mistakes Pray for our success in the future. Come to our relief brethren, we have enjoyed a glorious session in the District Meeting held at O'Kelly's Chapel We were made to realize that this is a branch of our conference work, and our determination strengthened to a more faithful discharge of duty in the future. As was stated in the SUN, the District meeting at O'Kelly's was called; and hence, but few ministers and delegates attended. It was the intention of the president, Rev. J A. Jones, to carry the meeting to O'Kelly's the fifth Sunday in October. The announcement will be made in due time.

A. P. BARBEE.

The Christian Sun.

THURSDAY, AUGUST 10, 1893.

REV. W. C. CLEMENTS, - - - EDITOR
D. J. HOOD, - - - OFFICE MANAGER

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THE CHRISTIAN SUN,
RALEIGH, N. C.

EDITORIAL NOTES

Elon College.

Elon College for the Christian.

The editor is in a meeting with Bro. Holt this week.

Elon College opens Thursday, August 30, 1893.

Send for an Elon College catalogue if you are thinking of attending some college

The United State has 10,390 female students now enrolled in co educational universities.

Bethlehem adds four new subscribers to the press fund. Let every church enter the roll.

The Summer School of Music will open in the college chapel Aug. 14, and be continued till Aug 26.

Moore Union has enjoyed a gracious revival under the ministration of Revs. S. B. Klapp and C. C. Williams

The total internal revenue collections for the past fiscal year were $161,002,000, an increase of $7,245,000 over the year previous. Of this increase nearly $5,000,000 was paid by Kentucky.

Any and all persons desiring to take advantage of our Great Book Offer must do so this week as our offer closed last week, but we will wait a few days before ordering that you might take advantage of this remarkable offer.

Rev. C. V. Strickland, author of Evangelist's Songs of Praise has moved from Argos, Ind., and those who are desirous of corresponding with him will address him at Huntington, Ind He and his wife have been faithful laborers with the Argos church for a number of years. It was under the preaching of Rev. Mrs Strickland that this writer was convicted and sought and found the Saviour of his soul. God does bless an ordained women's preaching.

The Humanitarian, 17 Hyde Park Gate, Lordon, S. W., is a monthly publication edited by Victoria Wood hull Martin, that is rapidly pushing its way to the front. The August number is one we would have read by all were we able.

The saloon is called "the poor club" Yes, it clubs him out of all his manhood; clubs him out of his money, his self-respect The frequenter of the saloon is the worst clubbed man, temporally and spiritually, known of.—*Pittsburgh Catholic.*

Mr. Wm. C. Todd, of New Hampshire, being fully convinced that the people of Boston should be educated, has set aside a fund of $2,000 a year to provide the Boston Public Library with newspapers. Mr. Todd is an observant and a level-headed gentleman.

Christian Thought, a bi-monthly of the highest Christian character, edited by Charles F. Deems, D.D., LL.D., $2 a year, to clergymen $1.50; published by Wilbur B. Ketcham, 2 Cooper Union, New York. The August number on our desk is fully up to the standard.

Brethren, we are painfully aware that times are not the best, and we have been very easy on you that are in arrears, but our creditors are pushing us, so we kindly ask all who are owing us on subscription to please remit at the very first opportunity you can make to do so.

The New York Independent, independent in all things, is among the very best of our religious exchanges and while it seemed to be as good as could be expected the enterprising editors are making it better as the weeks go by. Last week's issue was a fine one indeed. The subscription price is $3.00 per year.

Rev W. W. Staley, D. D., left for his home in Franklinton, N C., last Tuesday. Next week he will visit the World's Columbian Exposition, where he will spend some time viewing the many sights. The young ladies and little girls of his flock by their efforts raised a purse of $50 to defray his expenses at the Fair and the boys of his Sunday-school collected a sum sufficient to purchase his round-trip transportation. The appreciation of Dr. Staley's people is being evidenced at every turn, and never were pastor and people more closely knit together in the bonds of love.—*Suffolk Herald.*

The following from the *Baptist Standard* is commended to the notice of some of the writers to the SUN. We can guess at a great many words, but when it comes to a name—well, read and take the hint, and possibly you will have fewer occasions to criticise:

"Some of our correspondents still insist on forcing the *Standard* to guess at initials and proper names. A marriage notice which recently came to hand looked like this: "Mr. 8o$!£) †*ſ[—?to Miss‡¶Sk:☞y." Of course it is perfectly plain who these loving young people are. If we print the notice at all the names will be incorrect and the young folks will get mad and stop their paper. If we don't print it the brother who performed the ceremony and sent us the notice will get mad and stop his paper. Please do not leave us to guess at initials, names or dates. Write them plainly. We are a good guesser, but we never guessed a name correctly yet."

The world is making rapid strides, even though the progress may not be always according to our notions of what is desirable. Women are entering the fields which men have heretofore set aside for their own majesties; for the lords of creation have laid down the law for the weaker sex and have long kept them within the bounds prescribed by custom of their own making. But in these latter days, the women are rebelling. They are breaking down the customs. They are even invading the sacred precincts of the colleges and universities. Thus the Board of Trustees of the University of Alabama have resolved: "Young women of not less than eighteen years of age, of good character and antecedents, who are able to stand the necessary examinations, be admitted to the Sophomore class or any higher class of this University, provided that suitable homes and protection have been provided for them, under such rules and regulations as may be prescribed by the President in consultation with the faculty." And the University of Tennessee has taken substantially the same actions, granting towomen all the privileges heretofore enjoyed by the male students. The University of Virginia is likewise moving in that direction. A majority of the Faculty have recommended the change, and the Board of Visitors at a special meeting has requested the Faculty to present a suitable plan for the admission of women Indeed we have heard something of the same sort in connection with the University of North Carolina, but so far perhaps it is suggested rather than recommended Yet we can see the drift. Women are forging ahead. They are entering the pleasant grounds of the universities, and are going to take possession. If once they are freely admitted, the boys will find them worthy competitors for the highest honors. Whether it be woman's sphere or not to wrestle with Greek roots and higher mathemtics, they can do it, and they will lead the boys a dance While we do not approve of turning all women into learned professors, yet if any are disposed to lead that life, for the honor of the sex, we applaud. Give them a fair chance. We are always ready to say, make way for the ladies.—*Raleigh N.-O.-C.*

A Friendly Talk.

Dear readers, many of you have been reading these columns for months and years. Others have been paying for them, and reading them occasionally. Now, has the reading them been worth anything to you? When this question is read, many responses will naturally bubble out of the gladdened soul in the affirmative. Others, possibly, will find no special concern in it on either side but will move on in the way of indifference with no interest respecting the good or bad. A very few may answer in the negative.

Now, dear readers, as these friendly words may carry you back over your past life, important questions for you to ask are these, have I been faithful to my Christian duties? Why have I not? Will I do better in the future? How can I improve my Christian work? If you have not done your duty, and want to do so, try the following; Pray more than you have been doing, study your Bible with an earnest desire to learn more of God; pay your pastor better, pray and work for missions, assist the poor and look out in all directions, for some good thing to do.

Why are you Christians? Is it because you are afraid of future punishment? Or is it because it is fashionable? Many of you have higher motives of Christianity than these. Are you not Christians because you want to be better men and women, because you want to do the world good as you pass through it?

It is our great desire that you may all be Christians in word, thought and deed in all things We can want no greater joy than to know that you are walking godly in Christ Jesus. For then your lives will be pure and spotless, and the day will draw nigh when you will receive your crown.

But, if you merely have the name of Christians, without the cleansing touch of the Holy Ghost, your lives will be failures, and your future state a withering death of misery. Never rest until you have the heavenly fire burning in your soul. When you are full of the Holy Ghost, Christian duties will be light and pleasant. The reason you sometimes feel that you cannot attend to religion, is because you are not in touch with the good spirit The good spirit always gives a desire to attend the preaching, the Sunday school, the prayer meeting, and to give to the enterprises of the church in all directions. God's spirit always tells a Christian where the key to the money chest is, when good is to accomplised with the money.

Ask God to direct you in your duties. He will never tell you wrong. If you do not ask God, satan will volunteer his services, and he will be sure to tell you a falsehood respecting duty.

Influence.

Every one has some influence as all well know. It is either for good or for bad. And now stop and see what influence you are exerting. Is it for the cause of Christ or is it for the wicked one? Why is it that one's actions should always be guarded with so much care? It is because we never know when we are going to do some little act that will lead some weak person astray. Some little word may be spoken that will cause some one to take the downward path. If this is the case, is it not necessary that every word, thought, and action should be guarded? How do we know that one social game of cards is not going to lead some young man to be a professional gambler, or one glass of wine lead to a drunkard's grave?

Now, let's see if there is any harm in playing a game of cards just for amusement. First we will look into some bright cheerful parlor and what do we see there? We see seated around a table two young men and two young ladies, and in their hands we see cards. They are laughing and talking and having quite a a delightful time. Well, no harm done you say, just playing for amusement; why certainly. But just wait and let's see what happens later on. These young men come here evening after evening to play card with these ladies and seem to enjoy it very much. Of course after playing for some time in this manner, they get to be very good players, and after enjoying this quiet amusement as long as they desire, they wish for something more exciting. So it is only occasionally they call to have a game with the young ladies now and finally their calls are so far between, that the young ladies take notice of it and wonder what they have done to cause offense. But poor things, well they may wonder, for have they not lead these men to the gambling saloon? They begin to inquire into the matter, and they find that instead of coming to take a social game with them, they go every evening to some saloon and there drink, gamble, and engage in many things that are wicked.

Now, how do you suppose these young ladies feel when they find what their influence has done, and that influence so bad. Perhaps, if they had given good examples, they could have lead them to be as true and noble as they were wicked.

Could we not look into hundreds of other homes and see the same picture? Or it might be instead of the cards, we would see wine glasses, and later on the result would be just as bad.

Let your influence always be for good. Let your light shine, and by so doing, help others to see their path clear so that they may even climb upward. Always be willing to lend a helping hand or speak kind word, and no matter how small the act yet the influence will be good. How often a gentle touch of the hand may cause some dear soul to take new courage and at last reach home

How much better it would be if every one would stop and see if their influence was for good or bad. Do you know that every word you utter has its weight? If this is true, should we not then cease to speak the idle and carless words that so often fall from our lips?

You may think that you have but little influence either way, but please banish this thought, for you are mistaken. We will admit just for a moment that you have influence over just one person, and then see if that is not a great influence. Now, if you are the cause of this one person being lost, do you not think that was a great loss, for was not that soul every thing to that person, and when the soul is lost what is there to give in exchange? Now, on the other hand, suppose you were the cause of one soul being saved, would you not feel that you had done a noble deed, and would that not be one star in your crown? Always be careful, for you know not how many are following along in your foot-steps.

Calling a Halt on Romanism.

Is it at all surprising that the press of this country both secular and religious, criticise freely and a little severely the recent autograph letter of the President of the United States to the Pope of Rome congratulating him upon the golden jubilee of his Romish episcopacy—Mr. Harrison had been severely censured because he declined as President to take any notice of it. I have nothing to do with, or say of, either Mr. Cleveland or Gen. Harrison as private individuals; but as Presidents of this Republic, all have a right to criticise their conduct, especially toward foreign powers; but towards the Pope who is foreign, but has no temporal power, it looks decidedly queer for our President as such to give any sort of official recognition. The Pope once ruled Rome, and under the rule of the Popes, no one could hold any sort of religious service except in the houses of their Ministers and under their flags floating No American citizen would worship anywhere except at the house of the American minister and under the flag.

Believing as the American people do, in the eternal divorce of church and State; and also in the sight of every one to worship Almighty God according to the dictates of his own conscience, it is exceedingly offensive to the Evangelical Christians of this country for the President to send his congratulations to a dethroned and execrated Church dignitary, who represents the odious and abominable principles of Romanism, and would re-establish them in Rome to-morrow if restored to temporal power; and not only in Rome; but in these United States.

For maintaining civil and religious liberty, public schools, etc., the late Victor Immanuel was excommunicated from the church. The present King Herbert and royal family are in the same fix. The following clipping shows some of the absurdities of that Romanism that is so aggressive:

The greatest significance attaches to the announcement made by the Mayor of Montreal that he could not attend a reception to be tendered the admiral of the Italian war ship Etna by the people of Montreal. The reason given by the Mayor was that "the King, the Queen, royal family and government of Italy have been excommunicated, and as a good Catholic I cannot receive their representatives."

This attitude of the Mayor is simply a declaration that his allegiance to the Pope at Rome is paramount to that which he owes to the city over which he rules and the British Crown. This is dangerous ground for Catholics to get onto, although, to be consistent, there seems to be no other course for them to take. However, we should like to propound the query whether it was entirely honorable for the Mayor of Montreal to accept office with such scruples as he possesses, or, having accepted the office, to retain it while acknowledging a higher authority than that which he is sworn to support?

PHI CHI.

Prof. James T. Pugh.

A FINE EXAMPLE FOR YOUNG MEN.

Very often young men complain of a lack of opportunity for advancement in the world, and look with envy upon those more favored by birth. The world is full of opportunities, and few fail who put forth honest effort, and maintain their personal integrity.

Three and a half years ago our friend and brother, James T. Pugh of Morrisville, N. C, applied for admission at the University of North Carolina as a member of the freshman class He was the son of a plain merchant. At first the authorities refused to admit him on account of his insufficient preparation; but the father, knowing the true worth of the boy, asked that he be admitted on trial This request was ranted and brother Pugh graduated from that institution in one of the largest and most remarkable classes since the war

His record at the University is one unbroken example of faithful work, honorable conduct, and splendid achievements. His merits, both mind and heart, were early recognized by the Faculty and student body. He was a general favorite.

Immediately upon his graduation, he was appointed by the Trustees as Instructor in Latin, in the University of North Carolina, a position which he will no doubt fill with the same fidelity and success that have hitherto attended his career.

Let no boy, however poor he may be, despair of rising in the world. If he be faithful to duty, the possibilities for him cannot be calculated. His merits will be recognized if he rest them upon character, good habits, and amiable manners.

On the Wing.

Leaving Morrisville last Saturday morning, we started to Salem Chapel to attend a meeting. At Burlington Rev. J. W Holt, the beloved pastor of the church, came on the cars. At Elon College Rev. P. T. Klapp came on going to his appointment at Pleasant Grove, Va Soon Greensboro is reached. Here we have to remain for more than five hours During the time we visit the office of Dr. Whitsit, the Y. M. C. A. rooms, Bro. Rayborn and Bro. Holder, 1:30 p. m. we are on the cars for Walnut Cove. Here we are met, and carried to the church, and then to sister Marshalls where we are well cared for during the night. Sunday comes, a large congregation assembles at the church and the services are pleasant. Sunday night is spent with Bro. Samuel. He lives in full view of Sorrytown mountains. We are looking for a good meeting. May the Lord bless us

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THE CHILDREN'S CORNER.

My Dear Children:—After a long time I greet you again. I am very sorry that we have had no place for so long. But now will have to be the more faithful and try to make up for lost time

The office has been moved and in moving several nice letters were misplaced which I hope will turn up soon. Here are some that I have found and print.

May God bless you and may you strive to be faithful is my wish for all.

Love to all,

Uncle Tangle.

Providence, Va., Aug. 1, 1893.

Dear Uncle Tangle:—I expect you think my month has been very long this time, but it seems so much harder to write an interesting letter to the Corner than to a private friend that I am inclined to put it off. I have been to the convention at Antioch, since I last wrote, and had a splended time. I went with my pastor, Dr. Barrett, and staid at his brother's house, Mr Joseph Barrett. They were all so nice and treated me so kindly I could not help enjoying myself. I met with three of the cousins. Everything passed off nicely at the convention and all seemed to have a pleasant time. Enclosed find one dime for the Band. I will close with love to all.

Allie Gibson.

Allie, I don't see why you think it harder to write to the Corner than to a friend, anyhow your letters to the Corner are always nice.

Garner, N. C., July 16, 1893.

Dear Uncle Tangle:—I have not written in so long I am nearly ashamed to write for I am afraid you all have forgotten me I thought I would write sooner but somehow I kept neglecting it till now I will try to write oftener in the future. I have been to my grandfathers and staid a week. I came home yesterday and was very glad to get home although I had a nice time. I had a little sister to die last week but I hope I will meet her in heaven. I want you and all the cousins to pray that I may be a faithful little girl to the end. I will send five cents for the Band.

Your litfle niece,

Ollie Goodwin.

Ollie, I do hope the cousins will be more prompt in writing hereafter. I hope you will be such a good girl that you will always have a nice time.

Garner, N. C., July 15, 1893.

Dear Uncle Tangle:—I have waited so long that I am really ashamed to write. Mama has been very sick, but is well now. My little sister died last Friday. We all miss her so much but I want to meet her in heaven, and I want you and all the cousins to remember me in your prayers. Pray that I may be faithful until the end. I was very sorry to see so few letters in the Sun for the past month. Cousins we must work and let us write regularly so that the Corner may look bright. We really must wake up I guess you have heard of the death of Rev. R. R. Day a student of Wake Forest College. He was the faithful and beloved pastor of the Baptist church of this place. I certainly was surprised to hear that he was dead. He has preached a good many excellent sermons in Garner. I must as I am afraid it will be put into the waste basket I send five cent. Give my love to Aunt Maggie.

Your loving niece,

Nellie Goodwin.

Dear Nellie I think it is very sad to lose one's little sister, but since God knows what is best we must say "thy will not mine be done", and live so that we will meet them when God takes us away.

District Meeting.

District No. 4 met with the church at Bethleem Alamance Co., N. C. July 29th, 1893.

Called to order and devotional exercises by Rev. W. S. Long, D. D. Ministers and delegates enrolled: Revs. W. S. Long, D. D, P. H. Fleming, A. F. Iseley, Dr. W. T. Herndon and Bros. David Michael, S R. Ireland, C. M. Pritchett, G. T. Hurdle.

Rev. A. F. Iseley was elected President, and C. M. Pritchett Secretary Rev. W. G. Clements being present was invited to a seat as a deliberative member

1st. Subject, Pastor's duties to the church, by Revs W S. Long D. D, P. H. Fleming and W. T. Herndon.

2nd Subject, Missions and how to secure funds, by Rev. P. H. Fleming Drs. W. S. Long, W. T. Herndon and Rev. W. G. Clements. Adjourn for dinner.

Afternoon session.

3rd. Subject, Propriety of Pastorate system, by Drs. W. T. Herndon, W. S. Long, Revs. W. G. Clements and P. H. Fleming.

4th. Subject. Education, by Rev. P. H. Fleming and Dr. W. S. Long.

On motion a committee of three, Bros David Michael, H. V Simpson and C. M. Pritchett, were appointed on religious exercises

On motion it was made the duty of the chairman of each meeting to get up the program for the next.

On motion Rev. P. H. Fleming was elected standing secretary for the district committee on religious exercises, reported preaching at 8 p. m, by Rev. W. G. Clements, tomorrow at 11 a. m. by P. H Fleming at 2 p. m. by Rev. W G. Clements

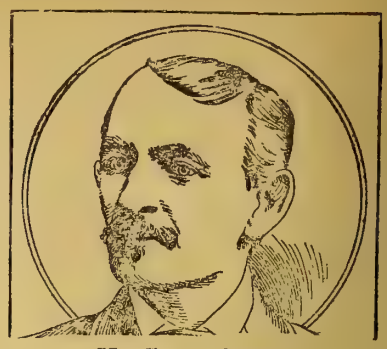
On motion Bethel church of Caswell Co., was chosen for the place of holding the next District meeting.

Adjourned to meet with the church at Bethel, Oct. 28, 1893.

A. F Iseley, Chair.
C. M. Pritchett, Sec.

Personal Responsibility.

There is no lesson that needs emphasizing more earnestly in our own time than that of personal responsibility. One of the fruits of our tendency to congregate in cities, and to do business in corporations, is the loss of the sense of personal, individual accountability to God. The director or trustee will do a deed of selfishness or cruelty in his corporate capacity which as a man and a neighbor would scorn. How many characters are ruined that way? But when God keeps accounts with us, it is not as firms or trusts, but as individuals. God does not regard us in the mass but as individuals God not only chisels out mountains, but he paints flowers and butterflies, and cheers the hearts of mountain squirrels, and tunes the voices to tiny warblers. We are not the creatures of circumstances over which we have no control There is never a sin we fall into that we could not have escaped. There is never a temptation into which we fall but that we see afterwards how we might have resisted it. It has been our own fault, and no plea of the power of circumstances will avail us with God who sees us as individuals We have a will given us, strong and indomitable, which, if sustained by prayer to God, will override the most adverse circumstances and make them stepping-stones in the heavenly race. No adult person is in any sense a creature of chance: we are rather, each of us, the sum total of causes we ourselves have set in motion. When a man against great obstacles forces his way to become an orator, or a great general, or a renowned financeer, we say he is a self made man; but it is just as true that the great drunkard, the great liar, the great libertine, the great fool, are all self made men. Let us deceive ourselves We, and not some one else, are responsible to Almighty God for our conduct, and we will have to give an account for it —*Dr L A. Banks, in "Common Folks' Religion"*



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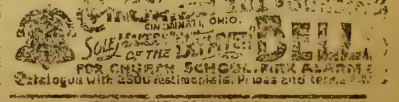

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Sixty Years of Greek Teaching.

BY WILLIAM S. TYLER, D D. LL. D.

I BEGAN to teach Greek in Amherst College more than sixty years ago as one of three or four tutors who taught Latin, Greek and Mathematics indiscriminately in more senses than one. And inasmuch as Latin, and Greek and Mathematics, or Greek, Latin and Mathematics, or Mathematics, Latin and Greek (for a change in the order of succession was about all the variety allowed,) were *required* during the first three years, we may be said to have taught almost all the studies that were pursued in the college. There was a great deal of tutoring done in those days in all the colleges The two lower classes were for the most part given over to the tender mercies of the tutors; and when we became professors we were little more than tutors, so little preparation had we for our work, and so numerous and miscellaneous were the duties of the office. We all professed a great deal too much. Professor (afterward President) Hitchcock, for example, was sole Professor of Chemistry, Mineralogy, Geology, Botany and Zoology: and in an exigency he taught Physics, or, as we then called it, Natural Philosophy, and Astronomy also. And I was appointed to teach "the Latin, Greek and Hebrew Languages and Literatures," without any special preparation for either of them. How great the change has been since that day I need not remark. Nor need I inquire whether the professor or the student derives the greater advantage from the division of labor and the special training. I may, however, be permitted to suggest that we were little in danger of being narrow in our profession or men of one idea.

When I entered upon my professorship, all the Greek which was required for admission to college was contained in the "*Græca Minora*" and the Greek Testament; and all the Greek that was studied in college was comprised in the two volumes, one of extracts from Greek Prose Authors and the other from Greek Poets, of the "*Græca Majora*"—an American edition of an English school book—a Greek reader on a large scale which comprehended all the legitimate helps to which the noble youth of Great Britain and America were supposed to have access in that generation; and the only Greek lexicon to which I had access in preparation for college was that of Schrevelius, in which the definitions were given in Latin!

Immediately upon taking charge of the department I introduced a more extended and connected study of Homer's Iliad; and feeling that no just idea of an oration of Demosthenes, for example, could be obtained from the study of excerpts, gems tho they might be, I soon introduced the study of separate and entire authors substantially as it has continued to the present day. The "*Græca Majora*" contained selections from some forty or fifty Greek authors, scarcely any of them mere fragments selected as specimens. Since that day "*Legendum est potius multum quam multa*"—"It is better to read much than many books"—has been the motto of our Greek department; and the *best* works of the *best* Greek authors reviewed and re-reviewed, read and re-read, repeated and re-repeated, till their thought and language and style and spirit were impressed upon the mind and character of the student—such has been our choice of text-books, such our ideal and method of teaching, such our *jus et norma loquendi et legendi et docendi;* and in all the changes of teachers and the times for more than half a century, in required and in optional studies in regular lessons and in reading at sight, by recitations and lectures, in the text-books which I have edited and the Socratic conversations, question and answer, which I have habitually held with my classes, my aim and end has been one and the same—not to teach words only, but words in their inseparable connection with things; and *thoughts*, I take it, are the greatest and best things, not to teach the lesson only, or the language only, or the literature only, or the life of the Greeks only; but the lesson *and* the language *and* the literature *and* the life, and that not of the Greeks only but of mankind as illustrated by the Greek—not only to make Grecians, but scholars and men; and not only men, but Christians; for "the Christian is the highest style of man." So may Greek always be taught in Amherst College! It was not without some good reason, founded in the nature of things, that Greek and mathematics were so long given so large a space in the curriculum of our colleges and universities. For mathematics is the foundation of all the physical sciences and the framework of the material universe. And Greek is the *fons et origo* of archeology, of art, of language as a study, of literature, of history, of philosophy, of ethics, of theology—of all political, moral and religious studies. In short, classical studies are, as they have always been called, "the humanities;" for as Cousin well said in his official Report to the French Government on Public Instruction in Prussia, "their tendency and object is the knowledge of human nature, which they consider under all its grandest aspects." Other studies can be pursued, *in their sources*, only in connection with classical studies, and classical studies should always be taught with more or less reference to all others studies. Indeed, they *can* be taught in their broadest aspects and their highest relations. They *can* be seen in their true light only with an eye to the knowledge of human nature, the service of mankind and the glory of God. Well then might the great French philosopher insist that "classical studies are, without any comparison, the most important of all," and that "to curtail or enfeeble such studies would be an act of barbarism, a crime against all true and high civilization, and in some sense an act of high treason against humanity."

I am afraid that Amherst can hardly plead entirely guiltless to this indictment; but I trust that she will not do so again, that she will never repeat the crime. And I hope she will *never* follow in the footsteps of Harvard and Williams by first admitting students to college without any study of Greek and then conferring the degree of Bachelor of Arts on those who have no knowledge of the language from which poetry, history, philosophy, all the arts and all the sciences derive their terminology and their very names.—*Independent.*

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From Shallowford S. S.

The fifth Sunday of July was the time set apart for Children's Day at Shallowford. The house was well filled with an attentive audience. When the hour for the exercises arrived we were all made to feel at home by a few very appropriate words of welcome in behalf of this Sabbath school. A well arranged program was then executed which consisted of the following recitations speeches, etc., interspersed with songs of praise: Battle hymn of the Republic, by Miss Eugenia Huffman; The weight of a word, by Miss Nellie Tickle; Your Mission, by Miss Florence Low; Do all that you can, by Miss Birdie Truitt; The Seasons Life, represented by four young ladies; Little Bees, represented by seven little girls; Little Workers, represented by seven little boys; Kindness. by Lester Crouse. All performed their parts remarkably well, which reflects credit on themselves and the school. After remaining in the house for nearly one hour and a half we retired to the grove where we found dinner in an abundance. After the expiration of an hour we returned to the house for the purpose of having another service which consisted of essays followed by talks on the subject of missions in Sabbath school, which were interspersed with appropriate pieces of music. The papers read by Misses Minnie Klapp and Lena Cobb were very good. The school owes a debt of gratitude to Miss Lillie Stroud and to Prof. Holleman for valuable assistance which they besowed on this occasion, and returns to them its sincere thanks. The day we trust was spent pleasantly and profitably, and hope that the words spoken were as seed sown in good ground that will bring forth much fruit in the day when he cometh to make up his jewels.

G. W. Tickle.

Elon College, July 31, '93.

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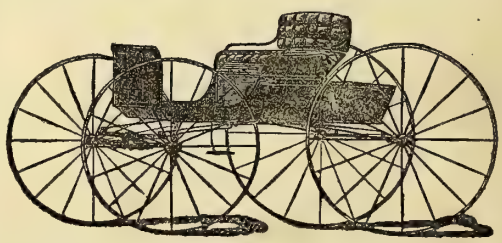

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ROSE TOBACCO CURE In all its Forms. For proof write the ROSE DRUG CO., Birmingham, Ala.

A quick, cheap, pleasant and absolute cure for the Tobacco Habit

How It Seems to a Minister from the North of Ireland.

I came from the North of Ireland twenty-two years ago, and have been laboring ever since, to the best of my ability, in the Presbyterian Church in this country in the Synod of Michigan.

I came out from the Irish Presbyterian Church, one of "the straitest sects of the Pharisees," disgusted with two things especially in Ireland—landlord tyranny on the one hand, and extreme conservatism in the Church on the other. Why, sir, it was an offence over there to have an organ in a church, to sing a hymn, or even, in many churches, a paraphrase so named, or to think a line in advance of old stereotyped ways and phrases. I longed for some little liberty, and came to the American Presbyterian Church, and thought I had reached the home of freedom, liberty of thought and of expression, without descending into error. I have been woefully mistaken.

Liberty of thought and of expression—yes, so long as you think and express according to the old views and interpretations. But don't go beyond this, or you will be pronounced a heretic.

If any of my brother ministers ever passed through such a conflict of doubt and trial as I did three months after my conversion, he would pause long before he would condemn a man for saying the "Reason" led some to Christ. But for "Reason" I should be an infidel most probably to-day. In my season of unbelief—for it was unbelief of the darkest dye—it was not the Word, with its promises and its comforts, that helped me. I *reasoned out* the existence of a God, the need of a Saviour, and all along the line, till I came to a complete surrender to my blessed Jesus, and I have never been troubled since. Why will men confine the Spirit of God to any hard and fast line, beyond which he cannot go, according to which he must work?

The Presbyterian Church has been in the past a synonym for learning, progress and liberty. Is it now to have for its watchword, "No progress, no scholarship, and no liberty!" It is not the old blue flag that has been put up, it is the white flag of death.

But while the flag of surrender of our former position is lifted up for the present, I am thankful it is not nailed to the mast. If I mistake not, a few years will see the old blue flag on the peak and at the masthead again, with liberty, progress, Biblical learning, and loyalty to Christ inscribed in unmistakable characters, and the old Confession will have given place to a simpler creed, and be laid away with the relics of the past. So may it be!—*Evangelist.*

Mr. Bennett is a bright and well-preserved old gentleman; but to his little granddaughter, Mabel, he seems very old indeed. She had been sitting on his knee and looking at him seriously for some moments one day, when she said: "Grandpa, were you in the ark?" "Why, no, my dear!" gasped her astonished grandparent. Mabel's eyes grew large and round with astonishment. "Then why weren't you drowned?" she asked.—*Youth's Companion.*

Riders of Victor Pneumatics carry an extra inner tube to be used in case of accident. By simply removing a punctured inner tube through a hole in the rim, repair is effected in five minutes by replacing with a new one.

If you are going to ride why not ride the best?

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J. A. SPENCE & BRO., Agents, Raleigh, N. C.

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Assets $56,236,089.12. Surplus $9,467,384.54.

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ALL POLICYHOLDERS UPON AN EQUAL FOOTING.

By able, conservative management, safe investments, big rate of interest, low death rate, the Northwestern has won the love and applause of its policyholders and the respect and admiration of all who are acquainted with it.

Mr. J. S. Carr, Durham, N. C., under date of Oct. 24, '92, says: "I am pleased to say that I have been insured in the Northwestern since 1887, and I am greatly pleased with my investment, so much so, in fact, that I have since taken out three additional policies making altogether $50,000, the full limit on a single life. I do not hesitate to commend the Northwestern to my friends."

Mr J.H.McAden, President Merchants' and Farmers' Bank, Charlotte, N.C, says: think the Northwestern, without exception, one of the soundest organizations and the best for the policyholder. I now hold three policies in this company. My dividends are much larger than in other companies in which I carry insurance. The affairs of the company are safely and conservatively managed; they pay promptly and are exceedingly fair and liberal in their dealings with their policy-holders."

Mr. R. B. Raney, Raleigh, N. C., under date of April 1, '93, says: "I have held a policy in the Northwestern for a number of years, and am satisfied it has no superior.".

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Mansion House,

No. 120 East Harget St.,

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Comfortable, Well-furnished Rooms,
Good Fare. Street Cars Pass the Door.

Terms Moderate.

MRS. ROBERT L. HEFLIN,
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Shipping Tags

A SPECIALTY.

ANY NUMBER! ANY SIZE!

WRITE FOR PRICES.

CLEMENTS & MOOD,

RALEIGH, N. C.

A Boy's Soda Water Trust.

The keenness in business of these boys is well illustrated by the story of the Soda-Water Trust. Whenever the boys went to the store in Holderness they generally bought soda-water This went on until some one suggested the apparatus could be bought and the soda-water made in the camp. Two firms —one of three boys and the other of two —each firm having a bank account large enough to purchase the apparatus and supplies, were formed at once. But the privileges or monopolies in the camp were always sold for the benefit of the Charity Fund, and it was promptly announced the soda-water franchise would be put up at auction. The two firms were rich, but they were not willing to enter a contest of this kind. The members got together and talked matters over at length, finally resolving to form a trust. When the time came the trust bid one cent for the franchise, and there being no other bid it was sold at this price. When their apparatus came the trust did a rushing business. —*McClure's Magazine for August.* This Magazine furnishes much good and instructive Reading for all.

Little Drinks.

If five drinks make a man drunk, how drunk is he when he takes one drink? One-fifth.

How drunk is he when he takes two drinks? Two fifths.

How drunk is he when he takes three drinks? Three fifths.

How drunk is he when he takes four drinks? Four-fifths

When he takes five drinks? Dead drunk!

If there were no Little Pigs, there would be no Big hogs.

If there were no l'ttle drinkers, there would be no big drunkards!

In this nation above one hundred thousand die every year from the effects of Intoxicating Liquors, and all began as moderate drinkers! —*Selected*

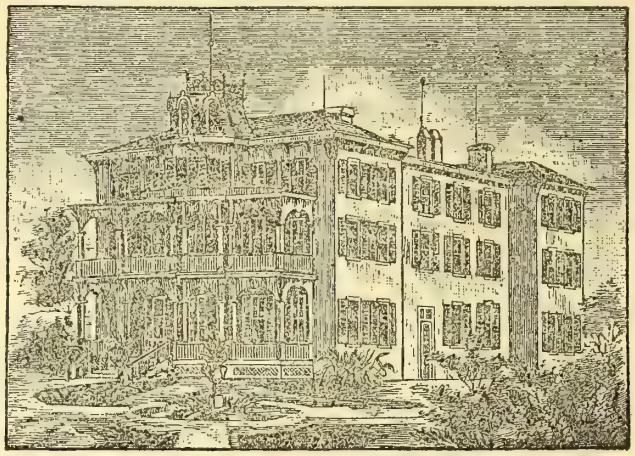
"We all do fade as a leaf." Some leaves in fading become more beautiful, and while tinged with hues of rarest loveliness, fall to the ground and carpet its green with gorgeous robe. Others, with the first touch of autumn's frosts, part with their rich green and become seared and withered. Crisp and shriveled they still cling to their branches until compelled to release their hold by the rough winds of winter.

So there are some Christians whose loveliness of character attains its full development, when they are in "the sere and yellow leaf." But others, like autumn leaves which have become brown and scraggy and yet refuse to fall to the earth, cling to life and cleave to earth, without either the beauty of youth or the yellow ripeness of old age. —*United Presbyterian.*

Suffolk Collegiate Institute!

With Military Department.

A school for boys and young men, fully equipped in each department.



Full complement of experienced teachers: Profs. Scholz, Coles and Daughtrey.

SESSION BEGINS SEPTEMBER 20 1893

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SUFFOLK VA.

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FARMERS, BUILDERS, WAGON MAKERS, MILL MEN AND SPORTSMEN'S SUPPLIES

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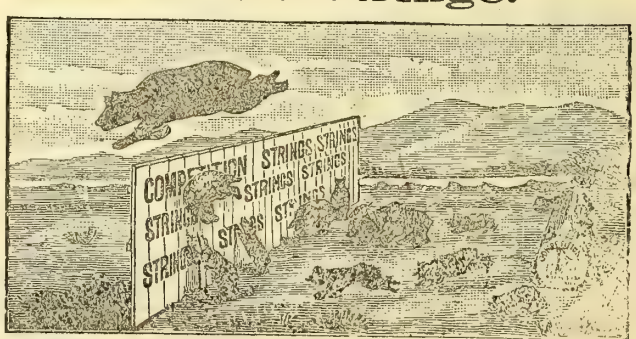
BELLOWS, VISES, ANVILS. BEST GOODS, LOW PRICES, SQUARE DEALING. SEE US BEFORE YOU BUY.

STRATTON'S "RUSSIAN GUT" Violin Strings.



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GENUINE AND THE ONLY GENUINE

"Russian Gut" Violin Strings

No Dealer or Musician need be bothered by poor Strings if he desires to buy GOOD ONES

JOHN F. STRATTON & SON, Importers and Proprietors, 43 & 45 WALKER STREET, N. Y.

Ask your Dealer for them and if you cannot get them report to us.

No Goods (Excepting Band Instruments,) Sold at Retail.

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AND A HOUSEHOLD NECESSITY IS ONE OF OUR NEW
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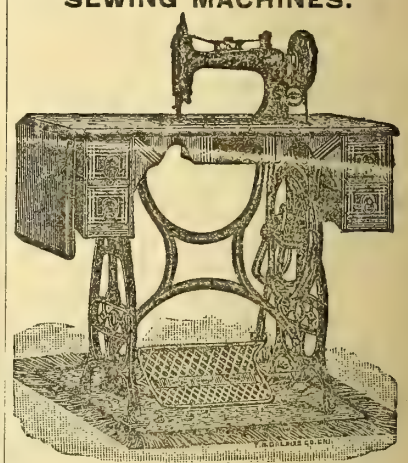
SEWING MACHINES.



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SUCCESSORS TO
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The **WATROUS**
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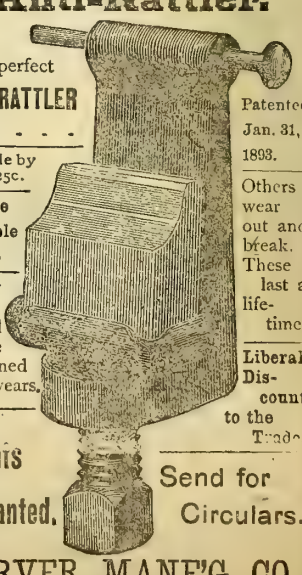
The only perfect ANTI-RATTLER sold. - - -

Sample by mail 25c.

Simple Durable Cheap

Easily applied and can be tightened as it wears.



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Others wear out and break. These last a lifetime.

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Send for Circulars.

CARVER MANF'G CO.,
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...mond & Danville R R.

...Huidekoper and Reuben Foster. Receivers.

...ONDENSED SCHEDULE.

In Effect Nov. 27, 1892.

...BOUND	No. 9.	DAILY. No. 11	No. 37
...ichmond	12 45 pm		12 50 am
...rkeville	2 51		2 40
...ysville	3 35		3 18
...anville	5 55	7 25 am	5 35
...reensboro	8 00	9 20	6 54
Goldsboro	2 35 pm	†7 45 pm	
...ver...n	1.00	11 10	
Raleigh	4 40 pm	6 15 am	
...urham	5 37	7 15	
...reensboro	4 30	9 15	
...ilm'n-S'l'm	†6 40 p m	*8 00 a m	
...reensboro	8 10 pm	9 30 am	659 am
Salisbury	9 50	11 04	812 am
Statesville		12 03 pm	
...sheville		4 25	
Hot Springs		5 57	
Salisbury	9 55 pm	11 14 am	8 17 am
Charlotte	1... 10	12 40	9 25
...rtanburg	1 56 am	3 36	11 37
...reenville	3 07	4 24	12 28
...tlanta	9 00	11 00	4 55
Charlotte	11 30 pm		9 35 am
Columbia	6 60 am		1 20 pm
Augusta	10 00		4 25

...ETHBOUND	No 10	DAILY. No 12.	No 38
...Augusta	6 00 pm		12 30 pm
Columbia	10 50		3 50
...Charlotte	6 00 am		7 30
...Atlanta	9 20 pm	8 05 am	12 45 pm
...Charlotte	6 40 am	7 00 pm	8 05
...Charlotte	6 55 a m	7 45 pm	8 15 pm
...Salisbury	8 17	9 15	9 24
...Hot Springs		12 59 pm	
...Asheville		2 45	
Statesville		7 47	
...r Salisbury		8 37	
...v Salisbury	8 27 am	9 52 pm	9 29 pm
...r Greensboro	10 10	11 20	10 42
...rwnsn S'l'm	*11 30 am	†1 00 a m	
...v Greensboro	10 20 am	11 35 pm	
...r Durham	12 21 pm	3 35 am	
Raleigh	1 09	6 00	
...v Raleigh	1 28 pm	†8 45 am	
...r Goldsboro	3 05	12 05	
...v Greensboro	10 20 am	11 35 pm	10 47 pm
...r Danville	12 01 pm	1 15 am	12 01 am
Keysville	2 45	4 05	4 05
...burkeville	3 25	4 51	4 51
Richmond	5 30	7 00	7 00

† Daily except Sunday.

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p. m daily except Sunday; arrive West Point 5 00 and 6 00 p. m.

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 12 45 p m daily; leave Keysville 3 45 p m; arrive Oxford 6 00 p m, Henderson 9 10 a. m, Durham 7 20 p m Raleigh 6 00 p m Selma 10.45 p. m. Returning leave Selma 12 55 p. m. Raleigh 4 40 p m. daily. Durham 6 00 p m Henderson, 6 30 p m Oxford 8 15 p m; arrive Keysville 11 45 p m, Richmond 7 00 p m.

Mixed train leaves Keysville daily except Sunday 3 30 A M.; arrives Durham 11 55 A M Leaves Durham 7.45 A M. daily except Sunday; arrives Oxford 9 20 A M, Keysville 3 00 P M

Additional trains leave Oxford daily except Sunday 4 15 p m; and 12 20 p m, arrive Henderson 5 10 and 1 05 p m Returning leave Hegderson 6 30 p m and 2 30 p m daily except Sunday; arrive Oxford 7 2 p m and 3 1 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; between Danville and Augusta.

On 37 and 38, Pullman Buffet Sleepers between Richmond and Danville, uniting at Danville with Washington and Southwestern Vestibule limited for Atlanta carrying Pullman Sleeper New York to New Orleans and Augusta, and dining car New York to Montgomery

Trains 11 and 12 Pullman Buffet Sleepers between New York, Washington and Hot Springs via Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth Va via Atlantic and Danville RR.

E. BERKLEY, Sup. GREENSBORO, N. C.
J. S. B. THOMPSON, Sup. RICHMOND, VA
H. H GREEN, Gen'l Mgr.
SOL. HAAS, Traffic Manager,
W. A. TURK, G P. A. WASHINGTON, D C,
S. H. HARDWICH, A. G. P. A. ATLANTA, GA.

RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 189

TRAINS MOVING NORTH.

	No. 34. Pass. Daily.	No 38. Pass. and Mail. Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Pl'ns	7 14	1 39
Macon,	7 22	1 46
Arrive Weldon,	8 30	2 45 p. m

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 p. m
Macon,	1 13	7 06
Warren Pl'ns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 59	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a. m. 2.00 p m Arrive at Franklinton at 8 10 a. m. 2.52 p. m. Leave Franklinton at 12 30 p m., 6.05 p. m Arrive at Lousburg at 1.05 p. m., 6 40 p. m. JOHN C WINDER, Gen'l Manager WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R R.,

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

	No. 41 Pass. & Mail.	No. 45. Freight & Pass
Leave Raleigh	4 00 p. m.	8 35
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	3 35
Arrive Hamlet,	7 20	8 10 p. m
Leave "	7 40	
" Ohio	7 49	
Arrive Gibson,	8 15	

GOING NORTH

	No. 38. Pass & Mail.	No. 40. Freight & Pass
Leave Gibson,	7 00 a. m.	
" Ohio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m
Cameron,	9 26	9 31
Sanford,	9 52	10 55
Moncure,	10 18	12 10 p m
Merry Oaks	10 46	12 50
Cary,	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsboro Road.

Leave Pittsboro at 9.10 a m. 4.00 p. m Arrive at Moncure at 9 55 a. m 4.45 p. m Leave Moncure at 10 25 a m, 5.00 p m arrive at Pittsboro at 11.10 a. m 5 55 pm

Cape Fear and Yadkin Valley Ry.

CONDENSED SCHEDULE.

In Effect June 25, 1893.

NORTHBOUND	No 2 daily ex Sunday
Leave Willmington	6 30 a m
Arrive Fayetteville	9 40
leave "	9 50
" Sanford	11 10
" Climax	1 01 p m
arrive Greensboro	1 30
leave "	1 38
leave Stokesdale	2 26
arrive N. & w. June.—Wal. Cove	2 52
leave N. & W. June.—Wal. Cove	3 10
levae Rual Hall	4 40
Arrive Mt. Airy	5 00

SOUTHBOUND	No. 1. daily ex Sunday
Leave Mt. Airy	10 35 a m
leave Rural Hall	1 55 "
Arrive N. & W. Jun.—Wal. Cove	12 25 "
Leave N. & W. Jun.—Wal. Cove	12 45 "
Leave Stokesdale	1 11 "
Arrive Greensboro	2 05 "
Leave Greensboro	2 15 "
Leave Climax	2 43 "
Leave Sanford	4 38 "
Arrive Fayetteville	6 00 "
Leave Fayetteville	6 10 "
Arrive Wilmington	9 25 "

NORTHBOUND	No. 4. daily ex Sunday.
leave Bennettsville	6 20 a m
leave Maxton	7 28 "
leave Red Springs	8 11 "
leave Hope Mills	9 06 "
Arrive Bennettsville	9 25 "

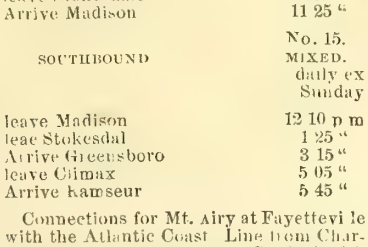
NORTHBOUND	No. 16. MIXED. daily ex Sunday
leave Ramseur	6 25 a m
leave Climax	8 15 "
Arrive Greensboro	9 08 "
leave Greensboro	9 20 "
leave Stokedale	10 32 "
Arrive Madison	11 25 "

SOUTHBOUND	No. 15. MIXED. daily ex Sunday
leave Madison	12 10 p m
leae Stokesdal	1 25 "
Arrive Greensboro	3 15 "
leave Climax	5 05 "
Arrive Ramseur	5 45 "

Connections for Mt. Airy at Fayetteville with the Atlantic Coast Line from Charleston and points South, at Sanford with the Seaboard Air-Line from Atlanta and intermediate points, at Greensboro with the Richmond & Danville R. R. from all points North and South. Close connection at Walnut Cove Junction with the Noofolk & Western R. R. to and from Roanoke and points North and West.

Ample time is given passengers for dinner at Walnut Cove.

J. W. FRY, Gen'l Manager. W. E. KYLE, G n'l Pass. Agent.



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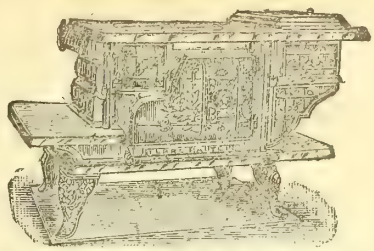

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First-class cook stove for coal, wood or natural gas.

It has nickel and tile ornamentation, oven shelf and kicker; tin lined oven doors, extra heavy, ventilated, sectional fire-back and front grate and large ash pan.

Size of oven 18 x 20 inches.

Weight 325 pounds.

Its baking qualities are unsurpassed.

It is durable and uses fuel economically. Ask your dealer or write to

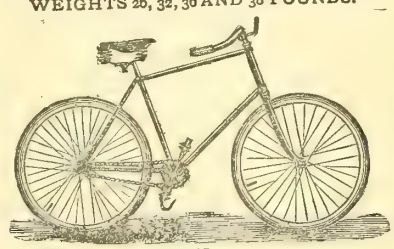
Townley Stove Co.,
TERRE HAUTE, IND.

Manufacturers and Dealers

Wood Mantels and Hearth Tiles, Furnaces, Hot-Water Heaters. Cornice Work and Gas Stones.

COVENTRY CROSS CYCLES

WEIGHTS 26, 32, 36 AND 38 POUNDS.



No. 15.

This Wheel Weighs Only 32 Pounds and is a Safe Roadster.

The Three C's.

C What you want.
C Where it is.
C That you get it.

COVENTRY CROSS CYCLES

Are leading and agents should hustle to secure agencies wherever not placed.

We hold a large stock at our Chicago stores of high grade machines.

Our new Season Catalogue is worth having. Post Free on application.

Warman & Hazlewood, Ltd., 191 LAKE ST Chicago, Ill.

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Prices given to Jobbers, Dealers, Agents.

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FOR YOUNG LADIES. Roanoke, Va.

Opens Sept. 14, 1893. A beautiful and attractive College home. New buildings, among the finest in the South. Modern improvements New Pianos and furniture. Campus ten acres, magnificent mountain scenery; in Valley of Va., famed for health. European and American teachers Full course. Advantages in Music and Art unexcelled. For Catalogue address the President.

W. A. HARRIS, D.D., Roanoke, Virginia.

Don't You Know.

That to have perfect health you must have pure blood, and the best way to have pure blood is to take Hood's Sarsaparilla, the best blood purifier and strength builder. It expels all taint of scrofula, salt rheum and all other humors, and at the same time builds up the whole system and gives nerve strength.

Hood's Pills may be had by mail 25c of C. I. Hood & Co., Lowell, Mass.

For Rent at Elon College, N.C.

A nice new four room cottage near Rev. C. A Boon's. Also two good rooms over the store of T. E. Porter & Co. Terms reasonable. Write or see J A.Trolinger, Haw River, N.C. 8-10 4t.

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To Provide for Yourself
In Old Age?
IF SO YOU WANT TO INSURE IN THE

THE MANHATTAN LIFE

INSURANCE COMPANY
OF NEW YORK

APPLY TO
JNO. W. THOMPSON,
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Active Agents Wanted.

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——THAT WILL——

Plesae The Young Readers.

THE CHRISTIAN SUN AND BABYLAND ONE YEAR $2.25

(Babyland is 50 cents a year, and the one magazine for children one to six years old. Baby's delight; mother's help.)

THE CHRISTIAN SUN AND OUR LITTLE MEN AND WOMEN ONE YEAR FOR $2.50

(A magazine for youngest readers, at home and in school; one dollar a year.

THE CHRISTIAN SUN AND PANSY ONE YEAR FOR $2.50

(The Pansy, $1 a year, contains 32 to 40 sparkling pages monthly, and s edited by "Pansy" herself. For Sunday and week-day reading.)

Do not procrastinate but take this up while you have the chance. Samples can be seen at this office.

CLEMENTS & MOOD,
RALEIGH, N. C.

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THE CHRISTIAN SUN

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"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH."

VOLUME XLVI. RALEIGH, N. C., THURSDAY, AUGUST 17, 1893. NUMBER 31

The Christian Sun.

The Organ of the General Convention of the Christian Church.

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.

2. The name Christian, to the exclusion of all party or sectarian names.

3. The Holy Bible, or the Scriptures of the Old and New Testaments, sufficient rule of faith and practice.

4. Christian character, or vital piety, the only test of fellowship or membership.

5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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From Berea Norfolk County.

DEAR SUN:—I will now proceed to verify my premise as appeared in your columns July 27th. Our series of meetings as stated began 5th Sunday ult. and continued through the following week, with two services a day, one in the afternoon and one at night. Rev. J. W. Wellons was present at the beginning, and remained until the close and did all of the preaching. We feel that Bro. Wellons did his whole duty during this meeting. His sermons were excellent, full of feeling, sympathy, love and gospel truths. He reasoned with all the pathos and earnestness of his soul, trying to convince sinners of their sins and trying to encourage and strengthen the brotherhood. But, notwithstanding all of the earnest untiring efforts of Bro. Wellons, our meeting was not as spiritual as we wished to see it. The weather was inclement most of the time and greatly conflicted with the services, but we feel the meeting was not in vain, I think we had about five conversions, four accessions to the church and two baptized by immersion, Bro. Wellons labored here in a meeting fourteen years ago this past April, during which time thirty-five souls were converted, most of whom joined the church at this place. Some of the leading members of our church today are those who came into the vineyard of the Lord at that time. It was during that meeting through the instrumentality and fascinating persuasion of Bro Wellons that the writer was convinced of his waywardness and turned to God, and to-day I feel that he is to me as a father in Israel, I love him and shall continue to love him through endless ages to come, May God's blessings accompany him all through this life and if we meet no more on the shores of time, I trust that we will meet around the dazzling throne of God

Our "Childrens Day" came off Wednesday 9th. It was a fine day for such an occasion and we had a very fine congregation and some very fine speaking and you may be sure some very fine speakers among whom were Hon. I N. Eason of the M E church and Prof. J. O. Atkinson of the Christian church. These brethren did much to endear themselves to the people. We as a church convened yesterday to elect a pastor, Rev. J. P. Barrett, D. D, was unanimously re-elected to serve us another year, but has not accepted the call yet, we love Bro. Barrett with a strong love and we would be very loath to see him leave, we hope he will remain.

M. W. HOLLOWELL.

Great Bridge, Va, July 13, 1893.

Paying Your Small Bills.

It would be impossible to so disturb credit and confidence as to bring on conditions of stagnation and panic if every man and woman owing small bills to the grocer, the doctor, the milliner, the baker, the butcher, the carpenter, and the hundreds of persons in other callings who minister to our daily wants, should make prompt payment. It the ten dollar debt owing to the grocer should be paid to him he could settle his debt with the doctor, and the doctor's wife could settle with the milliner, and the milliner the baker, and so on.

The ten dollars once started on its errand of liquidation might satisfy hundreds of dollars of indebtedness as fast as it could be passed from debtor to creditor. The man who thrusts it in his pocket and lets his creditor wait, contributes his share toward augmenting business distress. When thousands of men, actuated by fear or careless disregard of obvious duty, begin to hoard money, instead of paying their debts, distress must result. When millions lose confidence and only pay as they are forced to do it, further business is impossible. All the wealth of the millionaires thrust into the breach could not make good popular default.—*Philadelphia Record.*

Praying For More Faith.

"I hear men praying everywhere for more faith; but when I listen to them carefully and get at the real heart of their prayer, very often it is not more faith at all they are wanting, but a change from faith to sight.

"'What shall I do with this sorrow that God hath sent me?'

"'Take it up and bear it, and get strength and blessing out of it.'

"'Ah, if I only knew what blessing there was in it; if I saw how it would help me, then I bear could it.'

"What shall I do with this hard, hateful duty, which Christ has laid right in my way?"

"'Do it, and grow by doing it.'

"Ah, yes; if I could only see that it would make me grow."

"In both of those cases do you not see that what you are begging for is not more faith, although you think it is, but sight. You want to see for yourself the blessing in the sorrow, the strength in the hard and hateful task.

"Faith says not 'I see that it is good for me, and so God must have sent it,' but 'God sent it, and so it must be good for me.' Faith, walking in the dark with God, only prays Him to hold its hand more closely—does not even ask Him for the lighting of the darkness, so that the man may find the way himself."—*Philips Brooks.*

It is is about time that one argument for the Sunday opening of art galleries, Expositions, etc., was decently and finally buried. The "working classes" have posed, or have been posed before the public as suffering martyrs, oppressed and defrauded by the narrow and selfish demands of Sabbatarian bigots, as all those who favor Sunday rest are stigmatized In the name of these laboring classes doors have been thrown open, when, lo! almost without exception, wherever the bid to labor has been offered it is refused. The working classes, for some reason, decline to respond and play their part in the transparent farce. It is the testimony of those who watch and know that the throng of Sunday visitors to the Metropolitan Art Gallery in this city does not differ much in character from that of any other free day. And now the complaint comes that Sunday opening at Chicago calls out the same kind of people that comes any other day in the week, only not so many of them. Sunday opening thus far is a failure That is admitted by its friends. Would it not have been better to keep honor and respect the will of the people as declared by Congress? Would it not be better now to own up to defeat and gracefully back down? But for truth's sake let us hear no more of the working classes defrauded by intolerance and bigotry of their Sunday rights! *Advocate.*

State Library

God's Everlasting Love.

BY REV. JAMES MAPLE, D. D.

The Lord hath appeared of old unto me, saying, yea, I have loved thee with an everlastiug love: therefore with loving kindness have I drawn thee. Jeremiah 31:3.

It is the people of God who are speaking here of his infinite and unending love for them. They had been punished severely for their sinfulness by being taken and carried prisoners into a strange land; but God still loved them, and this chastizement was an evidence of his deep love for and interest in them. He was seeking their spiritual well being in all his dealings with them. "At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest." Many of the people had been slain by the sword of the Assyrians, and those who were spared felt that they were dwelling in a wilderness compared with their own land; yet God loved them, and they "found grace in the wilderness." When brought to repentence, and restored to their right mind, they realized that God had loved them with an everlasting love, and had drawn them to himself with loving kindness.

The precious truth in our text is, that though God's people had sinned he loved them still. They were dear to him, and desired their salvation." Is Ephraim my dear son? is he a pleasant child? for since I poke against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord." How beautiful and tender this language, and how near it brings God to us Ephraim represents the ten tribes, and they had rebelled against God; but though he punished them for their wickedness he loved them still as a tender parent loves an erring child. He did not approve of their conduct, but he wanted to save them from their sins. Thus God feels toward all men. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Under the conviction of sin, and the consciousness that we deserve the displeasure of God, it is difficult for us to realize that he loves us. Many are troubled at this point in their experience. Christ helps us out of this difficulty by teaching us to look up to God through a father's heart. "What man is there of you, whom if his son ask bread, will give him a stone? or if he ask fish, will give him a serpent? If ye then, bring evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" The intelligent loving father may see and feel that it is necessary to punish his disobedient child for its own good, but he loves it still; and its willfulness increases his loving anxiety for it, for he sees its danger. His heart goes out in tender sympathy after it, and his absorbing anxiety is to save it from its downward course. Such is the loving interest of God in his sinful children. "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust."

That God loves and earnestly desires the salvation of the sinner is clearly and strongly stated in his word. "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet preadventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us."

From this subject we learn that God's love for us is not dependent upon, nor does it change with, our moods of feeling. He loves us because it is his nature to love, and is interested in us because we are his children. His great heart yearns over us with the yearning love of a father. He said "my people are bent to backsliding from me," though they called them to the most High, none at all would exalt him. How shall I give thee up, Ephraim? How shall I deliver thee Israel? How shall I make thee as Admah? How shall I set thee, as Zeboim? Mine heart is turned within me, my repentings are kindled together." They deserved his displeasure, and felt it; but he was merciful, and gracious. He said, "I will not create the fierceness of mine anger. I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city. He would not enter there to punish them. This great fact meets a conscious want of our souls, for we are apt to feel that God's love for us changes with our moods of feeling; that when we feel cheerful he loves us, but when we are gloomy and despondent he is angry with us. This is a mistaken idea of God, for his love never fails. It is our conscious guilt that hides his face from us. The prophet says, "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." But he loved them still, and when they turned to him in humble penitence he heard and pardoned them. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above, so great is his mercy toward them that fear him."

The love of God is not only unchanging, but unfailing. He says to Ephraim, "I love thee with an everlasting love." Ephraim realized this, and said, "The Lord appeared of old unto me, saying, yea I have loved thee with an everlasting love," The Hebrew is, "from afar." He loved his people when they were in bondage in Egypt, and delivered them. He loved them while they were in the wilderness notwithstanding their frequent backslidings, and all through their history his loving care watched over them. It never failed. It is said of Christ. "Having loved his own which were in the world, he loved them unto the end." In this Christ is a revelation of his Father. In the unchanging and unfailing nature of God's love we find a safe refuge, what troubles us most is fear of the future. We can get along with the troubles and trials of today, but we are afraid of tomorrow. We do not know juts what awaits us in the future, and we fear its trials; but the same love and wisdom that watches over us today will take care of us tomorrow. This was the path of David, and in the calm composure of the hope it inspired he said: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters: He restoreth my soul: he leadeth me in paths of righteousness for his name's sake. Surely goodness and mercy shall follow me all the days of my life."

We dread to enter the "world to come" for we know so little about it. Darkness, to a certain extent, hangs over it; and there are many questions connected with it that we cannot answer. Our subject meets this want, and gives us peace of mind; for the love that provides and cares for us here will take care us over there. How sweetly Whittier sings:

"And so beside the Silent Sea,
I wait the muffled oar;
No harm from him can come to me
On ocean or on shore

I know not where His islands lift
There fronded palms in the air;
I only know I cannot drift
Beyond his love and care."

David was inspired with the same sublime hope, and sings as sweetly as the quaker poet: "though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me thy rod and they staff they comfort me." The Christian looks beyond the valley and shadow of death to the mansion of light, and praises with the poet.

"The golden palace of my God
Tow'ring above the cloud, I see,
Beyond the cherubs' bright abode
Higher than angels thought can be,
Conduct me thou Life giver, there,
Conduct me to thy glorious throne,
Lead me through sin's darksome night
And clothe me with thy robes of light,
My Savior and my God."

The unfailing and unchanging nature of God's love for his people is seen in the fact that he drew them to him from their backslidings "with loving kindness." Even his chastisements were exhibitons of his love, for these were necessary to awaken them to a consciousness of their sinfulness. God says, "I drew them with cords of a man, with bonds of love" How wonderful the forbearance and long suffering kindness of God toward the children of Israel, and we sometimes wonder how is it with men now? Are they not just as sinful, and hard hearted? God has given to us a greater manifestation of his love than he did to Israel He raised up Moses as a leader to lead them out of Egypt to the promised land, and sent his angels as ministering; but he so loved the world that he sent his beloved Son to die for its redemption.

Is n't there a timely hint for many societies in this,sent us by Mr C. W. Fullwood? "During the month of June the society of St Paul's M. E. Church, of Nyack-on Hudson, N. Y., had young lady leaders from the sister societies of the Presbyterian, Baptist, Reformed, and "Union" churches, to conduct the prayer meetings. This infused new life and interest into the meetings; and gave a practical denomstration of the beauty and value of Christian Endeavor interdenominational fellowship."—*Golden Rule.*

An agreement not to fight till the question in dispute has been referred to a body exercising the functions of court of law, is a step in the direction of that alliance between the United States and England which, we trust and believe, is the destiny of the two countries. If we begin by an acknowledgment that we are not in the position of foreign powers—*i.e.*, liable to war at any moment—we may soon rise to a definite race alliance, and, lastly, to that declaration of a common citizenship which would prevent any Englishman from being an alien in America, or any American from being an alien in England, and would heal the breach in the unity of the race cause by the folly of George III and his ministers.—*The Spectator* (London.)

It will be to the interest of all persons thinking of getting monuments or fine carved tablets, before purchasing elsewhere, to call on or write E. T. Marks & Co., Prop 's of the Capital Marble Works, Raleigh, N C. 810tf.

The Power of Love.

The following story is from a recent English work entitled "Blessed Be Drudgery," by Wm. C. Gannett:

"In a pottery factory here there is a workman who had one small invalid child at home. He wrought at his trade with exemplary fidelity, being always in the shop with the opening of the day. He managed, however, to bear each evening to the bedside of his 'wee lad,' as he called him, a flower, a bit of ribbon, or a fragment of crimson glass—indeed, anything that would lie out on the white counterpane and give color to the room. He was a quiet, unsentimental man, but never went home a night without something that would make the wan face light up with joy at his return. He never said to a living soul that he loved that boy so much. Still he went on patiently loving him, and by and by he moved that whole shop into positively real but unconscious fellowship with him. The workmen made curious little jars and cups, and painted diminutive pictures down their sides before they stuck them in the corners of the kiln at burning-time. One brought some fruit in the bulge of his apron, and another engravings in a rude scrap book. Not one of them whispered a word, but they put them in the old man's hat, where he found them; he understood all about it.

And, believe it or not, cynics, as you will, but it is a fact that the entire pottery full of men, of rather coarse fiber by nature, grew quiet as the months drifted, becoming gentle and kind; and some dropped swearing as the weary look on the patient fellow-worker's face told them beyond mistake that the inevitable shadow was drawing nearer. Every day some one did a piece of work for him and put it on a sanded bank to dry, so that he should come later and go earlier. So, when the bell tolled, and the little coffin came out of the lonely door, right around the corner out of sight there stood a hundred stalwart working men from the pottery, with their clean clothes on, most of whom gave half a day's time for the privilege of taking part in the simple procession, and following to the grave that small burden of a child whom probably not one had ever seen."

Be not Discouraged.

Many young people are apt to be easily discouraged. Failure takes the heart out of them. But they should be taught that the way to success is strewn with many a failure. Blessed is he who has learned to endure failure without being discouraged.

Easily discouraged people are as a general thing, those who too confidently expect success. The sanguine temperament is apt to take only one view of the prospect. The way is perfectly clear; the sky is full of roseate lines; one has only to move on, and the end is surely reached; he has only to reach forth and pluck the ripe fruit that hangs on drooping boughs. Little wonder that they who thus think and feel are but poorly prepared for disappointment and failure. They have made no preparation for failure either in material matters or in spiritual strengthening.

It may be sometimes wise to burn bridges behind us; but it is not generally wise to do so. When Grant was moving on to Richmond, at one time on the eve of an engagement, having made little provision for food for the men, he was asked about it, and replied, "If this army gets whipped it won't need any food." But who would quote an incident like this to indicate what should be the rule in the ordinary affairs of life? As a rule no one ought to engage in any undertaking without some provision, at least in mind and spirit, for possible failures. We must all meet failures, and who knows whether any present undertaking will prove successful?

Not until one has learned to meet failure with a cheerful spirit and with courage to try again has he put on the whole armor for conflict in life's arena. The world admires pluck and despises whimper, and in so doing the world is right. The Christian religion implies charity for the unfortunate and needy, but it also implies faith and action on the part of all. It is unjust to Christ to suppose that he was other than the manliest of men, or that his teachings tend to make men weaklings. A study of his life on earth, and of that of Paul, and of those of the best Christians every where, will show that Christianity means invincible courage as well as inextinguishable faith.—*Star.*

Empty Seats.

"Are you going to church this morning, Susie?" asked Dr. Clark, lying back in his easy chair with the morning paper. "A doctor who is out day and night can't be expected."

"No, I made jelly yesterday, and I'm tired. I'm faithful enough to stay at home this cloudy morning," and Mrs. Clark curled up on the couch with the Bible she had not opened for a week, but it soon dropped from her hand. She was aroused by a strange voice saying:

"Now, my good imps, what have you done to weaken the kingdom of God?"

The voice came from a suspicious-looking personage seated on a throne of human skulls. Around him was gathered a crowd of terrible beings, each with a crown of fire in which gleamed some name, such as "Malice," "Envy," "Pride," "Hatred," and kindred passions.

"We have been busy to-day making empty seats in churches," began one.

"Nothing could please me better," answered their king.

"I persuaded one man that he had a headache, and kept him from a sermon that might have changed his old life," said one.

"I induced one good man to slip down to his store and fix up his books," said another, with a horrid grin.

"Good!" said the king. "He'll soon give up Sunday altogether."

"I was able to get one devoted young man to visit old friends," said one imp.

"I worried a good sister about her old bonnet until she decided to stay at home until she got a new one," spoke up the imp labeled "Pride."

"And I made several poor women who were hungry for God's word stay at home to repine over their trials. I just said to them, 'Oh, those rich people don't care for you; you can't wear fine clothes, so I wouldn't go where I was looked down upon.'" He continued, "That way I keep many poor people at home whom the rich would have been glad to see."

"That is one of the best ways to cheat poor people out of heaven I know of," answered the king with approval.

"I induced a good many men and women to think that they were not strong enough to go out," said one called "Indifference." "Of course all these men will be at their business to-morrow, even if they feel worse. But they could not go to church, where they would have no special mental or physical strain. And the ladies would have been able to clean house or go calling, but I made them think they couldn't walk to church unless they were perfectly well."

"Very good," said the king, with a sulphurous grin. 'Sunday headaches might often be cured by getting out in the air, and backaches forgotten by thoughts drawn to higher things. But lying imps must see every weakness of the flesh to help make empty seats."

They all smiled, for in their kingdom "lying" was a great compliment.

"I have a way of keeping people home from church, and they feel perfectly innocent about it," said one.

"I induce people to have company or go visiting on Sunday. Of course this takes their minds off sacred things to begin with, and puts them on dressing and eating. Hired girls, mothers, and older sisters have to stay at home to get big dinners. Many of the guests lose church to be in time for dinner."

"Anything to make empty seats," approved the king. "Those people cannot be tempted by Sunday excursions, but they miss God's house just as easily in this way."

"To make ladies feel that their servants need no Sunday privileges is good," suggested one.

"Very true," said his superior. "As long as we can get Christian people to cause or allow men and women to work during their church hours we can keep many empty seats in church and men and women away from God."

"I am the weather imp,'—said one gloomy fellow. "I go around persuading people it is going to rain, or it is too cold, too damp, or too hot to venture out to church. It is enough to make even your gloomy majesty laugh to see these same people start out the next day in wind and weather. One would think it a sin to carry umbrellas and wear gum coats to church."

"Confidentially," answered the king, when I find a Christian who has no more concern about the weather Sunday than Monday—determined to make as much effort for spiritual gain as he would for worldly profit—I just give him up. It's no use to try to drag back the man or woman who goes to God's house in all kinds of weather."

"I'm able to do a good deal with some of the ladies of the congregation," spoke up the imp labeled "Fashion of This World." "I can make some stay at home because the new hat did not come, or because their clothes are out of style, or they have not got a new cloak."

"I have a better scheme than that," said another. "These people you keep away are indifferent—generally good-for-nothing folks who are hardly worth getting into the kingdom of his satanic majesty, but I have a plan that empties seats of the workers in the church."

"That's just what I want," said the king.

"I make these people overwork on Saturday. For instance, get some good man the preacher depends upon, or some devout Sunday-school teacher, to make Saturday the busiest day in the week. I just keep him rushed with neglected things till late at night, and then he oversleeps or is sick the next day and can't get out; or, if he goes in is too tired and sleepy to take part or even listen."

"Splendid plan!" cried Satan.

"Yes, it works well with delicate women. If they clean house or have Saturday-night company, they can be kept home without knowing that they have broken the Sabbath the

day before. A church party late Saturday night helps with empty seats."

"You are doing finely, my imps," his majesty said warmly—for his breath was a flame of fire. "Preachers may work and pray over their sermons all the week, but there will be no results in preaching to empty seats. One of the most important things we have to consider is how to keep people away from churches of Sunday. Your plans are excellent, but I might suggest another good point. All preachers have human imperfections—some fault of manner or speech. Get Christians to criticise their pastor, especially before their children. This keeps young people from wanting to be church-members. If you can stir up a spirit of fault-finding against the preacher or among the members it will help make empty seats. People who get mad at each other do not care to go to church together. If the seats are empty the minister may be a saint and preach like an angel to no purpose. See the result of your labor on —— street church to-day. Half of the seats empty. Not only did the the two hundred people who stayed at home lose a blessing, but each empty seat did its work against the Lord's kingdom. The preacher made unusual preparation, and went with his heart on fire, but the empty seats chilled him, and he did poorly. Several strangers had dropped in with letters, but they were disappointed at the small attendance, and took their letters home, and some will not take them to any place. There was a special collection, but the best givers were away, so it was a failure. It isn't a smart preacher, or a rich congregation, or a good location, or a paid choir that make a successful church. It is the church-members always being there that draws in the unconverted and makes an eloquent preacher. As soon as a Christian begins to stay at home, from one excuse or another, I know I have a mortgage on his soul, which, if he does not shake off, I will foreclose in the judgment day."

"You have none on mine!" cried Mrs. Clark, who had been listening with bated breath; "I'll go to church, if only to defeat you."

"What's the matter, dear?" asked the doctor. "Have you been dreaming?"

"Perhaps so, but I'm going to church if I get to my seat just in time for the benediction, I'll cheat Satan from this day out of one empty seat." And she has kept her word.—*Myra Goodwin Plantz.*

Save the Boys and Girls.

It has been in my mind for some time, Mr. Editor, to write a few words in regard to "light" and obscene literature, and if you will allow these feeble expressions to appear in the columns of the *Advocate* I will appreciate it. It may be well for me to say that what I say in this article is said with a desire to do good.

The *Ram's Horn*—which by-the-way is a very lively paper—has a cut on its last page (July 12th, 1893) which is an excellent one, speaking the truth. The devil is pouring a liquid from a bottle which consists of "scandal," "immorality," "infidelity" in literature, and as this fluid runs in a stream (of "literature") down an elevated rock it is caught in vessels and drank by boys and girls. This tells us the true state of affairs in the literary line among our young people. How eagerly they drink in the vile stuff which is being published by the American presses of to-day.

I desire to give two quotations from the above named paper, quoted by it from an address by Jesse B. Young, and the *Philadelphia Ledger*. Mr. Young says:

"Mr. Anthony Comstock and those who have co-operated with him in the work of suppressing illicit printed matter have done a remarkable task in the destruction of hundreds of infamous establishments devoted to the publication and sale of vile books. At one time it was thought that these persons had been driven out of employment and that their business had been broken up. Later investigations showed, however, that these persons had simply diverted their energies into a new line. Ceasing for a while to minister to the diseased imagination and the corrupted lives of adults, they have devoted themselves to the enterprise of alluring childhood and youth to read low, worse and vicious stories, and now for years the stream of corruption which used to find its way here and there through the land by underground channels has been openly flooding the country in the pages of boys' and girls' weeklies, and the journals of free lovers and spiritualists."

This is awful, but I fear too true; for are not the minds of the young people being blasted by these weeklies and journals?

Here is the other quotation:

"The inquiry which is wrought by pernicious and loathsome publications is incalculable, and it is impossible not to view with concern the pollution of the minds of the young by such insidious poisons. Director Butler is recently reported to have said that crime among the children of this city (Phila.) is on the increase. If that is true his words are a serious indictment of the laws, and our legislators dare not overlook them. It is safe to say that fully nine-tenths of the crimes against morality, with reports of which our newspapers teem daily, have their origin indirectly from reading foul books and from the exposure of indecent pictures."

Is it not true?

It is a great pity that our legislators do not do something to stop the sale of these vile and pernicious books, weeklies, etc., in our State. It is a shame to pass the windows of news stands (or stores) and see hanging in them indecent pictures exhibited from the pages of the sporting papers, the *Police News* and the *Police Gazette*. (In 1885 there was a law passed by our legislature prohibiting the sale of obscene literature in North Carolina, and to my mind that certainly included these dirty sheets.) But that is not all! We are having sold to the young people (boys and girls) of our cities books and papers too "light" and trashy for older people not to be contaminated by them. It does harm for such periodicals to be sold to the young, but what can be done when such papers as the *Fireside Companion, Family Story Paper Boys of New York, Saturday Night,* and many others as filthy, and such books as "Dead Wood Dick, Jr.,," "Broadway Billy," "Bob Brooks, Detective," "Old Sleuth" library and "Cap. Collier's" library are sold by members of our own dear church, and holding official positions in the church. How many times have I been in a certain book store (not 400 miles from Wilmington) and seen lying on its counters some of the papers and books which I have named, and this was not in Wilmington, but the store is kept by a Methodist. I have seen the evils of such reading, and any mothers and fathers who allow their sons or daughters to read these books and papers will be held responsible, but not as much so as the one who sells. This is an evil, a great evil, which is surrounding the young and they should be saved from it. Let the religious press cry out against it. Let the ministers cry out, denouncing it from the pulpit.

In closing I will say may the Lord look down in mercy upon those who sell these loathsome books, be they laymen, preachers or what not, and upon the readers of the same.—*E. K. in R. C. Advocate.*

Church Members and Saloons.

I have just read a communication from a member of the North Carolina Conference in the *Raleigh Advocate*. The brother goes on to say his town has 600 inhabitants and nine churches, which certianly shows a bountiful supply of church facilities. He says also that two weeks ago all the 600 inhabitants who have reached the years of accountability were found to be members of the church, except about 40. Since that time nine of the forty have joined the Methodist church. Then he adds the following remarkable statement: "Notwithstanding the fact that only 31 are left outside of the churches, among these 31 there are 5 bar-keepers." I say this is a remarkable statement. These 5 bar-keepers must have a bar-keeping business in the said town, or how could they, with propriety, be called bar-keepers? Then there must be at least one bar room, and may be 5, in the selfsame town of 600 inhabitants and nine churches. If there is only one bar room there it certainly does a thriving business to employ 5 bar-keepers. If there are 5 bar rooms it is only the greater evidence of the prosperity of the wicked business. Now, the remarkable part of this story is that there are only 26 persons in the whole town to patronize the business of these 5 bar-keepers, unless we be permitted to suppose that they get some patronage from church members. Or, it may be possible that there is a strong bar-patronizing element round about the town.

Now, all this is simply the strongest possible proof that the churches are responsible for the existence of the saloon. Not that the church procures it, but that so many of the members of the various churches patronize the saloon, and show it all the favor it wants from them that it easily gets its majority and hence exists by the help of church members.

We have just held an election on Local Option in our town. The dry ticket was the winner. But if no church member had worked or voted for the wet ticket *there would have been no compaign.* The town was dry before. Church members were very conspicuous in the election on the wet ticket. In a neighboring town it is thought that a large majority of the church members who are voters voted the wet ticket. Satan has no objection to such church members as that. They could not serve him more faithfully unless they stood behind the bar themselves What shall we do about these things? When will such churches convert the world to Christ? Church members should have at least some idea of the meaning of their church vows —*Raleigh Advocate.*

The worth of an approving conscience! The *Transcript* tells of a well-known lawyer of this city who discovered on returning from a bank one day that the teller, in cashing some rail-way bond coupons, had overpaid him $200 He sent back the money to the bank by his colored servant. One day, upon his speaking of the incident to a millionaire client, the latter exclaimed,

"You are a fool! What did you do that for? *I* wouldn't have done it The banks never rectify errors in their favor."

"I don't know about that," replied Mr P, "but I happen to labor under a disadvantage. I have to shave myself; and you see I wouldn't like to look in the glass every morning, *and see a scoundrel.*"

Virginia Valley.

The fourth Sunday of July I baptized a member of Linville, church by immersion at Edom.

Saturday before the fifth Sunday of July I took the train at Linville, and went to Weyer's Cave, where Bro. J. A. Andes met me and carried me to his home. It had been one year since I visited this family. It is a pleasure to visit such devoted Christians and spend a few days with them. Sunday at 11 a. m. I preached at the school house near A's, at 4 p. m. we went to the Shenandoah river where I baptized Bro. A 's eldest son Alfred by immersion. I preached again at 8 p. m. to an attentive congregation. It helps the preacher so much when he has the attention of the congregation. Good listeners make good preachers. I use to think is was the minister's fault if his hearers went to sleep while he was preaching but my mind has changed, I think it is more frequently the fault of the hearers, for there are some people who will go to sleep nearly every time they go to church, while there are others who never go to sleep at church. Now the most of those church sleepers will go to a dance and dance half the night and show no signs of sleep this shows their taste and what they are made up of. It makes me sad to see non-church members sleeping while I am trying to influence them to lead a better life and prepare to meet the Lord in peace; but it is more discouraging to see members sleeping for it looks like satan has come in and chloroformed them so they may not receive any benefit from the service. A person may sleep his way to hell, but we must pray our way to heaven.

We held our last quarterly conference at Concord last Saturday. The church is working well for a new organization, there are some good workers in this church who are determined not to give up because of opposition. If the churches had more of this kind of members who are willing to stand up for the Master at all times and not give way to discouragements we might expect great blessings to be poured out upon our efforts. "Work out your own salvation with fear and trembling: For it is God which worketh in you to will and to do of his own good pleasure." Phil. 2:12.

This Conference convenes Thursday the 31st of Aug. with Bethlehem church, and any one coming by R. R. will be met at Broadway by notifying Bro. J. D. Hilliard, May Land, Va. Let all who are on committees get ready for conference that we may have a profitable session.

E. T. Iseley.

Linville, Va., Aug. 9, 1893.

Washington Letter.

Few men have the gift of saying the right thing at the right time and of saying much in a few words to a more marked extent than the "Blind man eloquent," as Rev. Dr. Milburn, who has for a period of years been Chaplain of the House of Representatives and who is now Chaplain of the Senate, is commonly called. He made his last prayer in the House of Representatives at the opening session of that body, and his language was so well chosen and so well suited to the occasion and to the circumstances under which Congress assembled in extra session that no apology is necessary for quoting therefrom. It was an impressive scene and even the chattering crowds in the galleries were awed as the blind minister, his sightless orbs turned upward as though looking up to the Supreme ruler, and his hands extended supplicatingly, said: "In this critical moment of the Nation's life, endow Thy servants with supreme statesmanship and patriotism, inspire them with sound judgment and good counsel, that all their deliberations and decisions may be guided by thy good spirit to the welfare, honor, and prosperity of the people. Dispel all fright and panic, and grant that our country may soon return to its accustomed ways, crowned with prosperity and blessed with peace." It required no extra-vivid imagination to hear a universal amen to that prayer.

Rumsellers are impudent everywhere, but it does seem that those at the National Capital are more impudent than those elsewhere. They talk and act as though they absolutely controlled a majority in both branches of Congress and have only to give their orders concerning legislation to have them obeyed. Patriotism has no meaning to the rumsellers, and now, when a distressed country is looking to Congress for legislation that will bring financial relief, the Washington rumsellers are bringing their nefarious influence to bear upon Congress to secure the repeal of the liquor license law passed by the last congress, and which has not yet gone into effect, the courts having decided that it must start with the license year, which begins November 1st. The queer thing about this move on the part of the liquor dealers of Washington is that the law was originally drawn for them by one of their lawyers, and when it was introduced not long before the close of the last session of Congress they openly boasted that the temperance people would either have to accept that bill or get nothing. The temperance people accepted the situation, and by hard work succeeded in getting some amendments attached to the original bill which made it a big improvement upon existing laws. It is those amendments that the whiskey sellers object to, and knowing that it would be difficult, if not impossible, to get them struck out they are trying to get the whole law repealed.

The reading of President Cleveland's message was followed with the closest attention in both House and Senate, and the manner in which it dealt with financial question is commended even by those who do not agree with the conclusions drawn, and the wish is heard very frequently that Congress in dealing with this matter will keep in mind these words from the message: "This matter arises above the plane of party politices. It vitally concerns every business and calling, and enters every house-hold in the land."

Rev. S. W. Haddaway, the new Chaplain of the House of Representatives, opened yesterday's session with prayer. He is well known and much liked in Washington for his plain-spoken old-fashioned Methodism.

Aug. 9, 1893.

Correspondent.

Our Norfolk Letter.

The dedication of the remodeled house of worship at Antioch, Isle of Wight Co., Va., took place on the 5th Sunday in July. The weather was very warm, but the attendance was large. Rev. Dr. Staley of Suffolk preached the sermon, while Revs. Jno. T. Kitchen and J. W. Barrett and the pastor took part in the services. Deacon I. W. Duck of Mt. Carmel, who was for many years an active member of Antioch, before Mt. Carmel was organized, gave a historical sketch of the early days of Antioch, which proved to be interesting. Dr Staley was sick and yet he gave us a fine sermon. A quartet from the Suffolk Christian church gave us some fine music in addition to that furnished by Antioch's own choir. The improvements on the building cost about $700.00 and we now have a very comfortable, as well as neat, church house A few of the Antioch people, and some of their friends, have been liberal, but many held back preferring to see the work done by others. The prophet said "Woe to them that are at ease in Zion." That is the condition of many, if we judge from appearances, and if so, the woe must come as a consequence. Long may Antioch live and prosper to the glory of God in the salvation of souls.

The protracted meeting at Berea, Norfolk Co, Va., began on 5th Sunday in Aug. and continued till Friday of the following week. The inclement weather of the week retarded the work, but we had a good meeting with five conversions and four accessions to the church Rev. Jas. W. Wellons, pastor of the Christian church at Durham, N. C., did the preaching and he did a good work. The Berea people love him as a father in Israel. Fourteen years ago, while he was serving as an evangelist, he held a meeting with this church, which was greatly blessed. Today many of the active members delight to speak of that meeting as the beginning of a new life in Christ with them. On Sunday afternoon, Aug. 6, the pastor baptized two persons.

The Berea Sunday school held a picnic on Wednesday, Aug. 9th. A very pleasant day it was. The attendance was immense, the music and recitations were excellent, in many instances, while we had two able addresses by Mr. J. W. Eason and Rev. J. O. Atkinson. In the afternoon of the same day Prof. Atkinson spoke on education and gave a talk for Elon College at the same time. We hope to send three or four students from Berea to Elon. Let us make special efforts to give Elon College this year its largest attendance, and then we shall expect its biggest year's work. Let us thank God for Elon and its work, and do our best to enlarge it.

Rev. M. W. Butler has accepted the call of the Berkley church to become its pastor. He will enter upon his duties Nov. 1, 1893. Bro Butler is a worthy man, a Christian of ripe experience and a good preacher. We hope he may be greatly blessed in his labors with this church. Their new house of worship will soon be ready for use Rev. Roger Charnock is this week assisting Rev. M. W. Butler in a meeting at Waverly, Va.

Rev. Dr. Jones is away collecting money for his church in Norfolk Prof. Atkinson is supplying for him, and report says he is doing it well.

Dr. Staley of Suffolk, in company with some friends, is in Chicago, visiting the World's Fair.

Bro Clements, why is it you do not get our brethren generally to write more for the Sun? I found it hard to induce them to write much when I was editor, but I thought may be they would do better for you. Really we ought to have more "contributions" for the Sun, who will agree to furnish them free of charge, and do it well? I am willing to be one to do the best I can under surrounding circumstances.

How time flies! Just think of it! I feel like I am still a boy in accomplishments and service, and yet as I call to mind that this is August 10th, 1893, I recall the fact that August 10th, 1873, in the church at Union, Southamption Co., Va., I preached my first sermon now twenty years ago. Verily we are fast hastening to our journey's end. God grant us grace and wisdom and strength to do our work well while the days are going by.

J. Pressley Barrett.

Norfolk, Va., Aug. 10*th*, 1893.

The Christian Sun.

THURSDAY, AUGUST 17, 1893.

REV. W. G. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER

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THE CHRISTIAN SUN,
RALEIGH, N, C.

EDITORIAL NOTES.

September 28, 1893, New Harmony, time and place for the Ga. and Ala. Conference.

Rev. D. R. Yarboro. 700 North C St., Charlotte, N. C., will be the brother's address

The readers of the SUN would be glad for Rev. J. T. Kitchen to use his pen more frequently.

Conferences are approaching and it behooves you to make arrangements to meet all the assessments of conference.

Elon College is to be congratulated upon the election of Prof. J. M. Bandy to the chair of Pure and Applied Mathematics.

Rev. W. G. Clements is assisting Bro. H. H. Butler in protracted meeting this week. He expects to be in E. Va., for several weeks.

Bro H. J Holt renews his subscription, and thinks he cannot do without his church paper. May the Lord give us many more such brethren.

Salem Chapel gives one new subscriber to the press fund, and Ala. sends one for the same purpose Let every church strive to have an interest in the new press.

A good meeting is reported at Berea by Dr. Barrett in which there were five conversions and four accessions to the church. Rev. J W. Wellons assisted in the meeting.

Bro. Holland reports a grand meeting at Hollands. There were fifty conversions and twenty-nine accessions to the church and more to follow. The spirit was with them in great power.

Elon College presents courses of study, corps of instructors and general facilities equal to the best in many respects and far superior in a great many more. Give our own college your patronage.

Rev. M. W. Butler has been called to the Berkley church for the next conference year. Rev. Roger Charnock having resigned to take effect Nov. 1, 1893. Bro Butler will fill the pulpit acceptably.

From the Yellow Springs, O., *Oitizen* we learn that all vacancies in the Christian Educational Society and faculty of Antioch College have been filled and the college will open Sept. 13 under very favorable circumstances.

The Va. Valley Conference will convene at Bethlehem church Aug 31, 1893. By notifying J. D. Hilliard, May Land, Va., all persons going by railroad will be met at Broadway and conveyed to the chruch. Don't wait till the last minute before notifying Bro. Hilliard.

The highly gifted and widely known Rev. Chas. F. Deems, D. D., L. L. D, is lying at death's door in New York. He has never fully recovered from the stroke of paralysis he had some time ago. Latest news from his bedside is that he is a trifle better.

Rev. J. L. Foster returned to Raleigh last Friday and reported an excellent meeting in progress at Bethel. He had been assisting Bro. Strowd but had to leave before the close of the meeting so results cannot be given. There were several conversions before he left. Bro. Strowd will probably make a full report.

Rev. J. A. Webster says: "My field is one of infant churches—a missionary field. At Pleasant Union we have no building of our own as yet but expect to have one soon. Macedonia has a good 30x40 house started and will finish before long. Patterson's Grove Church is not finished but we hold services in it. We expect good meetings; pray for us."

J. S. Atkinson, the gentlemanly and highly respected General Secretary of the Raleigh Y. M. C. A., and Miss Nora King, a lady of high accomplishmet and pleasing address, were quietly married at the home of the bride's parents on New Bern Avenue Wednesday morning, Aug. 16, 1893, and took the 6.30 a. m. train for a northern trip. May God's richest blessing be their portion.

August and September are the grape months, and we hope that some one in every congregation will make some wine for sacramental purposes.

Select ripe grapes. Press the juice out of them. Strain the juice. Boil the juice thoroughly and skim it well Do not add either water or sugar; both are unnecessary, and sugar was not known in the age of Christ. Pour the juice while hot into bottles or preserving jars, and seal them. Lay the bottles on their side in a cool place. The wine will keep for years.—*Sel.*

The new Faculty of Antioch College, which is the best the College has had for a number of years, has been confirmed by the Board of Trustees. The outlook for the College is quite flattering. The new Educational board, the Trustees, the President of the College and the Faculty, are all on good terms and will work harmoniously together for the best interest of the College. Nearly all of the old students will be back together with a number of new ones.—*The Weekly Citizen.* (Yellow Springs, O.)

The following paragraph in the "Nortolk Letter" is of great weight and we are anxious to have every person with the gift of the pen to read and do as our dear Bro. proposes Here it is, read:

Bro. Clements, why is it you do not get our brethren generally to write more for the SUN? I found it hard to induce them to write much when I was editor, but I thought may be they would do better for you Really we ought to have more "contributions" for the SUN, who will agree to furnish them free of charge, and do it well? I am willing to be one to do the best I can under surrounding circumstances.

On account of the hard times many of our readers hold back their subscription money and thereby embarrass us to no small extent and cause Bro. Clements to be out in the field nearly all the time thus giving him very little time to devote to the reading matter; the work of the office thus falling very heavy indeed upon the shoulders of this writer; he finding himself very much in need of time, thus causing him to try to accomplish two hours' work in one. The result is, proof read poorly, selections not as carefully culled as he would wish for the SUN's readers, and any amount of criticism from irate brethren whose articles have been handled very poorly. Much of this overwork could be lifted from his shoulders if those who could would contribute more liberally. There are enough good writers in the Christian church to fill the paper full of articles every week. We beg of you, as you love the cause of Christ, write for the SUN. You can make it shine so that when our people are out canvassing for our enterprises thy will not be *ashamed to recommend our church paper* to the consideration of the people. Original articles are what make the paper interesting. We are compelled to give you something to read and if those who can do not write selected reading will be furnished.

Have Courage to Say No.

That is, in the proper place and time.

Seldom do we think of the importance of this one little word; yet, it is of great importance. There are times, when the happiness of a life time may depend upon this one word. Then, is it not necessary that we learn how to say no?

When you are tempted to go into something wicked, or your play-mate may be leading you into some wrong act, have the courage to give a firm and decided no; for it may be the cause of much happiness or the turning point of your life. Do you know that by doing one wrong act it is one step toward another? And do you not also know that if you never take one step towards a thing, it will never be done? Then, if when about to take the first step, you give no, instead, can't you see the second will never be taken! For the first act has always to be done, before the second.

Fortunate is the person who has back-bone enough to give a decided, no. Do you not wish to be that person? We know that it is a hard thing to say this one word, when we see and know it is better, for when we would say it, we see some of our friends standing near that we are afraid would laugh at us. But would it not be better to be laughed at now, than to yield and later on have our friends turn away with a look of scorn because we have gone so far in sin? If you will say no the first few times, soon your comrades will respect you, because they see that you are going to make a true man or woman. They may laugh and sneer, but always stick to the right and you will come out safe at last. Why should we care for a few sneers from the people of this world, when we know the reward of after life will be so much greater! Have you ever thought of the importance of refusing yourself one little sinful pleasure? It may be very small and so small, that, when you give it a slight thought, it may seem no sin at all; yet, this one little pleasure may be the cause of your ruin. You say you can't see why that is, nevertheless it is true. Just think over it a moment now, and see if it is not so. You engage in some little pleasure that is very charming, and you continue to engage in them until before you know it you enter some greater pleasure that is more sinful, and thus you go on step by step until almost before you know it, you are committing some of the gravest crimes. But we hear you saying that you would not do that way, that you would stop before you had gone so far; still, we say it is better to have courage to say no, and not run such risks. Humanity is weak, and always needs to be guarded.

If you are strong enough to resist the greater temptations, it may be by saying no, you help some weaker fellow being to say no. If by one lit-

act of yours, you could keep some other person out of sin, would not that be reward enough? When the tempter is near trying to persuade you to do some sinful act, and you feel that you are almost yielding, brace yourself, and proudly stand like a man and say, no!

The Halcyon days.

Seven days before and seven days after the winter solstice; is the time when the halcyon broods its off spring. The Solstice is regarded the most quiet season of the year, being at a time when the SUN is standing at its greatest point from the equator. Hence, these are regarded pleasant days. So there are pleasant periods in life's work that may be called halcyon days.

As the storms often come when the sun is midway between its two most divergent points, and as the burning rays pour their heat down when the center of the equator is reached, so there are times in life when the storms of passion rage, and the heat of ambition runs high. just as it is necessary to have shelter to protect one during the fury of the natural storm, so it is necessary to have a refuge in Christ during the storms of sin that may gather around in this life.

There are many kinds of work that are not easily done, while the storm cloud is flying by. They require the halcyon days. Nature has taught the halcyon the proper time for brooding its young.

There are no better times to read and meditate than when the mind is quiet and pleasant. Then is a good time to brood new thoughts of a higher Christian type. Many Christians have enjoyed these quiet pleasant seasons that give one an opportunity to lift the heart and mind toward the heavenly kingdom. "He is then ready to say."

"I love to steal awhile away
From every cumbering care,
And spend the hour of setting day
In humble grateful prayer."

Salem Chapel.

Our last lines to the dear old SUN left us with Brother Samuel near Salem Chapel. This is a fine neighborhood, and an excellent farming community. The people are kind and obliging.

The meeting moved off very well. Rev. W. T. Herndon reached the church Monday evening and greatly endeared himself to the people by his earnest efforts and efficient work. Bro. Holt, the pastor is much beloved by the church. He was called away by telegram on Wednesday, to preach the funeral sermon of Bro. Rudd the father-in-law of Rev. W. T. Walker. We hope Bro. Holt will give full particulars soon. We left Bro Herndon, with Revs. P. W. Allen and H. C. Fulton carrying on the meeting.

It was our great pleasure to spend a night with each of the following families; Sister Mat Marshall, Bro. Samuel, Dr. Fulp, John Marshall and Bro. Marshall. We will not forget soon the kindness of these families to us. We made pop visits to a number of other places. It was soul replenishing to meet so many friends at Salem Chapel again in the flesh. Dr. J. P. Barrett has a number of friends in the community, who kindly enquired after him.

We think the people around Salem Chapel are as fine, intelligent looking folks as we have seen in a long time, and we would be so glad to see a score of those fine looking young gentleman and young ladies from that neighborhood at Elon College this fall.

At Youngsville.

We were at Youngsville, N. C., last Saturday and Sunday. The business of the church was harmously transacted on Saturday, and the communion service, on Sunday, was pleasant.

Saturday night was spent in the excellent Christian home of Bro. James Timberlake. He is always ready for every good word and work. The home of Bro. C. H. Strickland was made sad during July. His wife passed through a severe period of fever, and their dear little boy, Beale Strickland, was called to the glory land. He was one year, three months and five days old. He was an intelligent, beautiful child. May God bless the parents and help them so to live that some day, they may dwell with him in the bright home above.

Sincerity in Prayer.

The test of our sincerity in prayer is not in what we *say*, but what we *do*. Prayer that does not mean *work*, and leads to work, is not prayer. It may consist of well arranged sentences or loud words, but it is not *prayer*. And hence it is that all earnest workers for any cause are persons who have strong anxiety for the success of that cause. Men do not act without impulse or motive power; and prayer is a powerful source of the inspiration and faith that lead to effort.

"Say what is prayer, when it is prayer indeed?
The mighty utterance of a migty need,
The man is praying who doth press with might
Out of his darkness into God's own light."

D. E. MILLARD.

Portland, Mich.

Prof. J. M. Bandy, A. M.

The Executive Committee of the Board of Trustees of Elon College have elected Prof. J. M. Bandy to the chair of Pure and Applied Mathematics in Elon College with leave of absence after October next that he may take a special course at Johns Hopkins. Prof. Bandy has been filling the chair of mathematics at Trinity college, N. C. for eight years. He came to Elon with ripe experience and rare scholarship.

W. S. LONG.

Aug. 15, 1893.

Durham, N. C.

DEAR BRO. CLEMENTS:—The 5th Sunday in July found me at Berea in Norfolk Co., Va., in readiness to assist Rev. J. P. Barrett in a meeting of days, but it rained day and night a good portion of the time I was there and disturbed our congregation very much every day. But we had a good congregation nearly all the time and a good meeting. Friday the last day I was there was so rainy we could not get a congregation and consequently the pastor didn't open the doors of the church to receive members and I didn't learn the number of converts. It was a great treat to visit this congregation where I held a meeting fourteen years since. I saw quite a number that were converted at that meeting while many others had crossed over the Jordan. Dr. Barrett has a fine work with the churches at Berea and Providence and is much beloved by his congregations. While at Norfolk I called on Rev. S. S. Barrett my kinsman who is gradually wearing away and repining for the grave and the better world.

The 1st, Sunday found me back again at my post of duty with my church at Durham, met a good congregation twice on Sunday, and in Sabbath school.

Monday morning I boarded the train for Four Oaks, N. C., to assist Rev. J. A. Jones in a meeting at Spilona, where I reached Tuesday morning in time for services. Here we had a good meeting and when I left there had been some 8 or 10 converts I suppose and the meeting going on. That was my first visit to that church and it was a very pleasant one. I also preached Thursday night at Four Oaks and we had a pleasant service. And I spent the time while here with my cousin Dr. Wellons and family that I was pleased to meet. I spent a few hours in Selma very pleasantly. With the kind family of Mr. Tuck Etheredge and friends of long standing.

Saturday morning found me at my work in Durham. And soon Sunday is passed and the days work done and numbered with things of the past.

I am expecting to assist Rev. K. D. Holmes a few days this week nine miles from our city.

J. W. WELLONS.

Holland Items.

We rejoice to say our meeting at Holland was a grand and glorious success. Over 50 were converted and 29 united with the church. The last day of the meeting (Friday) was the *great day of the feast*. Twenty-nine made a profession in about one hour. It was an occasion of great spiritual power. I never have witnessed a greater and deeper manifestion of divine grace. The entire congregation seemed under the influence of the Spirit, and there was a move from every direction towards the altar. One brother who had been struggling for days to be freed from sin and guilt, got so happy he was still rejoicing the day following when I met him. Bro. H. H. Butler was the chief laborer in the meeting; Bro. J. W. Rawls gave us two excellent sermons; Bro. Jos. H. Jones assisted by exhortation and prayer, and Bro. John Harrell was with us one day. Baptism will be administered next 4th Sunday evening at 3 o'clock when others will, most probably, unite with the church.

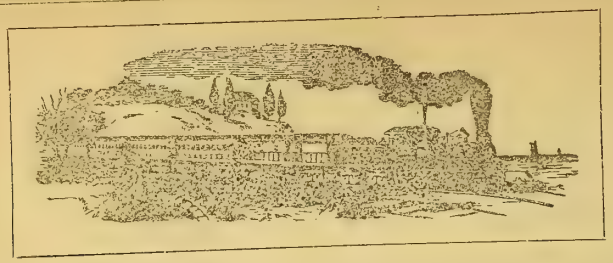
We are pleased to have Mrs. E. M. Porter and daughter Lilian, our daughter and grand daughter from Elon College, visiting us. They are in good health and are pleased with Elon and the people.

It was my pleasure to be with Bro. R. D. H. Demorest yesterday at Union, Southampton Co., in the commencement of his protracted meeting there. Will probably be with him again during the week.

R. H. HOLLAND.

When the Chepstow Baptist Church was without a pastor, the young people formed a Christian Endeavor society. For months only four or five members attended the meetings. No encouragement was received; still the young people met, prayed, sung, and did what they could. They held their first annual meeting on April 19, and reported twenty-five active and four associate members. Ninety friends afterwards partook of a coffee supper.—*Christian Endeavor* (England).

There are so many people who never do anything in the world and the church just because they never brace up their mind to a decison; everything in their mind is in a state of solution; you cannot get a precipitate. If you could label their minds you would have to write on them, "Decision in solution" There is only one thing they do decide, and that is not to decide. As Christian Endeavorers we say, "We do decide."—*Rev. J. Alford Davies, at the English Convention.*



THE CHILDREN'S CORNER.

MY DEAR CHIDREN:—Have you not been surprised of late at the large number of letters in the Corner. I have not; But have been at the very few that come. Perhaps when that train up there gets to Raleigh it will have some letters for the Corner. Any way I would suggest that it is time for several of you to send in. Elon College will open in a few weeks and we want to help some poor fellow to get an education, so we need your nickels and dimes, and the Corner needs your letters.

I am very sorry about those lost letters for I cannot find them any place at all. The money was not lost for I took that out and gave to Aunt Myrtle.

Be sure to write soon for I am anxious to hear from you. Love to all.

Cordially yours,

UNCLE TANGLE.

Loving Back.

Little Alice was playing with her doll while her mother was writing. When her mother had finished the writing she told Alice she could come and sit in her lap, and Alice said, "I'm so glad; I wanted to love you so much, mamma."

"Did you, darling?" And she clasped her tenderly. "I am very glad my Alice loves me so; but I fancy you were not very lonely while I wrote; you and dolly seemed to be having a happy time together."

"Yes we had, mamma; but I got tired after a while of loving her."

"And why?"

"Oh, because she never loves me back!"

"And that is why you love me?"

"That is one why, mamma; but not the first one, or the best."

"And what is the first and best?"

"Why, mamma, don't you guess?"—and the blue eyes grew very bright and earnest.

"It's because you loved me when I was too little to love you back; that's why I love you so."

Purity of Thought.

Boys and girls as they grow will learn the ins and outs of this wicked world. If their parents do not give them this knowledge, somebody else will, and the manner in which this information is given is, in all moral respects, vastly more important than the matter. The parent should instruct the child in everything it should know, satisfy its curiosity within proper limits, and thus preoccupy the ground that would otherwise be sown by chance cultivators and more with the tares of vice than with the wheat of knowledge.

It is simply astonishing how soon young children pick up slang words, vile words, profane words, and attach to them meaning. Objectionable words and phrases seem armed with hooked burrs and cling tenaciously to the mind they catch hold of. It is equally surprising how instinctively they conceal all this knowledge from their parents. It is not possible for the mother to cultivate too great intimacy with her child. She should have the juvenile heart spread out before her as a mirror, reflecting every thought, every feeling, every passion of the child. Thus she will be able judiciously to administer antidotes to vice and build up safeguards to virtue. When there is a perfect understanding between parents and children; when the daughter feels that she can carry every thought and desire to her mother, and the son is in full sympathy and counsel with his father, there is little danger that the happiness of Christian parents will be wrecked by profligacy of their children, little danger that the children will wander far from approved lines of conduct.—*Christian Advocate.*

Nervous Prostration

Mrs. Emma Huss

Years of Suffering Ended

"I broke down in health, lost my appetite, had a bad cough, and suffered from **nervous prostration.** I read of Hood's Sarsaparilla and sent for a bottle of the medicine. After using it three days **my nerves became quieted and I regained an appetite.** In a short time I was able to walk, and before taking two bottles was attending to my household duties. I am now in better health than for years." MRS. EMMA HUSS, Reepsville, N. C. Get HOOD'S

Hood's Sarsaparilla Cures

Hood's Pills act easily, yet promptly and efficiently, on the liver and bowels. 25c.

Richmond and Danville R. R. Notes.

CONFEDERATE VETERANS RE-UNION, WAYNESVILLE.

For above occasion, the Richmond & Danville Railroad will sell greatly reduced rate tickets to Waynesville and return, from Salisbury, Charlotte, Tryon, Murphy and Paint Rock and intermediate points, August 21st to 24th, inclusive, limited returning August 29, 1893, inclusive.

ELDERS AND DEACONS INSTITUTE.

For above occasion, the Richmond & Danville Railroad will sell greatly reduced rate tickets to Gastonia, N. C., and return, from Asheville, Salisbury, N. C., Spartanburg and Chester, S. C., and intermediate points, August 22nd, 23rd and 24th, limited returning August 31, 1893.

BAPTIST SUNDAY SCHOOL CHATAUQUA, MOUNT VERNON SPRINGS, N. C

For above occasion, the Richmond & Danville Railroad will sell greatly reduced rate tickets to Greensboro, N. C., and return from points on its line within the State, east of Charlotte and Wilkesboro, August 20th to 23rd, inclusive, limited returning August 30, 1893, inclusive.

NORTH CAROLINA HORSE BREEDERS ASSOCIATION.

For above occasion, the Richmond & Danville Railroad will sell reduced rate tickets to Raleigh, N. C., and return, from points on its lines within the State, August 21st to 24th, inclusive, limited returning to August 26, 1893, inclusive. The following rates for round trip will govern from points named. Rate from intermediate points in same proportion. From: Charlotte, $5 90; Lincolnton, 6.85; Asheville, 8.95; Marion, 7.50; Winston-Salem, 4.10; Greensboro, 3.30; Durham, 1.20; Selma, 1.20; Goldsboro, 2.00.

CENTENIAL CELEBRATION, FAYETTEVILLE.

For the above occasion the Richmond & Danville Railroad will sell greatly reduced rate tickets to Selma or Greensboro and return from points on its lines in North Carolina, east of and incuding Winston-Salem and Charlotte, August 21st, 22nd, and 23rd, limited returning August 25, 1893. The following through rates to Fayetteville and return will apply from points named: Durham, $5.25; Henderson, 6.25; Winston-Salem, 6.15; Charlotte, 6.65; Raleigh, 4.00; Goldsboro, 3.45.

STATE SUNDAY SCHOOL CONVENTION.

For above occasion, the Richmond & Danville Railroad will sell greatly reduced rate ticket from points on its line within the State to Greensboro and return, August 21st, 22nd and 23rd, limited returning August 26th. Following round trip rates will govern from points named. Rates from intermediate points in same proportion:

Charlotte,	$4 45
Marion,	6 50
Asheville,	7 90
Winston-Salem,	1 50
Henderson,	4 85
Durham,	2 75
Raleigh,	4 05
Goldsboro,	5 85
Lincolnton,	6 05.

ENCAMPMENT 3RD AND 4TH REGIMENTS, N. C. STATE GUARD.

For above occasion, the Richmond & Danville Railroad will sell reduced rate tickets to Charlotte, N. C., and return, from points on its lines in North Carolina, August 14th to 19th, inclusive. Following rates for round trip will govern from points named; from intermediate points in same proportion. From: Goldsboro, $9.00; Selma, $8.20; Raleigh, $7.30; Durham, $6.50; Henderson, $7 90 Greensboro, $4 45; Winston-Salem, $5.45; Marion, $5.00 Lincolnton, $1 65.

Military companies, in uniform, will be sold round trip tickets at following points named: Winston-Salem, $2 45; Greensboro, $1.85; Henderson, $3.90; Durham, $2.95; Oxford, $3.65; Burlington, $2 30; Reidsville, $2 35; Newton, 1 35; Statesville, 90 Waynesville, $3.75; Asheville, $3.20 Concord, 45; Gastonia, 45.

Tickets on sale August 13 h and 14th, limited returning until August 23, 1893, inclusive.

TO THE WORLD'S FAIR— — —ONLY ONE NIGHT OUT.

The Richmond & Danville Railroad, in connection with the Chesapeake & Ohio Railway, will operate a personally Conducted Special, Electric Lighted, Vestibuled, Through Train to Chicago, on Tuesday, August 22nd, leaving Salisbury 7:35 A. M., Greensboro 9:30 A. M., Danville 11:30 A. M., arriving in Chicago next day 5:25 P. M.

This magnificent train will run through to Chicago without change. Round trip rate from Salisbury, $23.70; Raleigh, $21 90; Durham, $21 05; Greensboro, Winston Salem and Danville, $20 60; limited for return passage any time within fifteen days.

Arrangements will be made with hotels in Chicago for this special Party at rates of $1 00 and $1 50 per day. Mr. R. L. Vernon, Agent of the Richmond & Danville Railroad, will accompany the party through to to Chicago, looking personally after every detail of the trip.

As only limited number can be accommodated, all who desire to join the party should give their names at once to R. L. Vernon, Agent, Greensboro, N. C, or to Chas. L. Hopkins, Traveling Passenger Agent, Charlotte, N. C.

Summer Weakness.

And that tired feeling, loss of appetite and nervous prostration are driven away by Hood's Sarsaparilla, like mist before the morning sun. To realize the benefit of this great medicine, give it a trial and you will join the army of enthusiastic admirers of Hood's Sarsaparilla.

Sure efficient, easy—Hood's Pills. They should be in every traveller's grip and every family medicine chest. 25c. a box.

One evening when the Floating society of Oakland, Cal., was down at the long wharf holding a meeting, the saloon keeper on the wharf came to the door and railed at them for coming down there and making a disturbance. He said, "You will ruin my business if you keep on coming down here," and since then the S. P. Company have offered that building where the saloon is to the Floating Society for about one-half the rent that the saloon pays to open a reading-room for the benefit of the sailors.—*The Pacific Endeavorer.*

ORGANIZED 1858. THE MILWAUKEE, WIS.

Northwestern Mutual Life

"POLICY-HOLDERS"

Assets $56,236,089.12. Surplus $9,467,384.54.

INSURANCE COMPANY.

—o—

IF YOU WANT

"THE CHEAPEST INSURANCE."
"THE BIGGEST DIVIDENDS."
"THE SAFEST INSURANCE."
"THE LARGEST RETURNS."

BUY FROM THE

NORTHWESTERN MUTUAL.

ALL POLICYHOLDERS UPON AN EQUAL FOOTING.

By able, conservative management, safe investments, big rate of interest, low death rate, the Northwestern has won the love and applause of its policyholders and the respect and admiration of all who are acquainted with it.

Mr. J. S. Carr, Durham, N. C., under date of Oct. 24, '92, says: "I am pleased to say that I have been insured in the Northwestern since 1887, and I am greatly pleased with my investment, so much so, in fact, that I have since taken out three additional policies making altogether $50,000, the full limit on a single life. I do not hesitate to commend the Northwestern to my friends."

Mr J.H.McAden, President Merchants' and Farmers' Bank, Charlotte, N.C, says: think the Northwestern, without exception, one of the soundest organizations and the best for the policyholder. I now hold three policies in this company. My dividends are much larger than in other companies in which I carry insurance. The affairs of the company are safely and conservatively managed; they pay promptly and are exceedingly fair and liberal in their dealings with their policy-holders."

Mr. R. B. Raney, Raleigh, N. C., under date of April 1, '93, says: "I have held a policy in the Northwestern for a number of years, and am satisfied it has no superior."

C. J. PARKER, AGENT, RALEIGH, N. C.

Mansion House,

No. 120 East Harget St.,

RALEIGH, N. C.

Comfortable, Well-furnished Rooms,
Good Fare. Street Cars Pass the Door.

Terms Moderate.

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PROPRIETORESS.

1845 THE 1893

Mutual Benefit

Life Insurance Company,

Newark, N. J.

AMZI DODD, President.

ASSETS, Market Value, $51,395,903.59
SURPLUS, Mass. standard 4 per ct., $3,662,250.01

EXAMINE THE PERFECTED POLICY.

CLEAR-BRIEF-JUST-LIBERAL

After Second Year
No Forfeiture in Case of Lapse.
INCONTESTABLE.

Cash loans made up to one-half of reserve on assignable policies.

ANNUAL DIVIDENDS.
No Stockholders—All Profits go to the Policyholders.

BEST CONTRACT EVER OFFERED.

Active Agents Wanted.
J. C. DREWRY, RALEIGH, N. C.
State Agent for North Carolina.
Mar. '94.

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NEW YORK CASH STORE

Durham, N. C.

Is the acknowledged headquarters for Genuine Bargains in
SHOES, HATS,
DRY GOODS, NOTIONS, TINWARE, &c.

When you come to Durham do not fail to visit the Old Reliable NEW YORK CASH STORE.

EXTRAORDINARY BARGAINS AT

E. T. JORDAN,

JEWELRY STORE.

I have just purchased a line of ladies and Gents'

WATCHES AND JEWERY

that I can afford to sell at prices less than WHOLESALE COST and while they are going I will sell anything else in my large stock of

WATCHES, CLOCKS, JEWELRY, AND SILVER WARE

at correspondingly low prices. Remember when these goods are gone I cannot purchase any more at the prices I offer them now.

E. T. JORDAN,
Practical Watchmaker and Jeweler, Washington Square, Suffolk, Va.

JOHN F. STRATTON & SON,
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Importers and Wholesale Dealers in all kinds of
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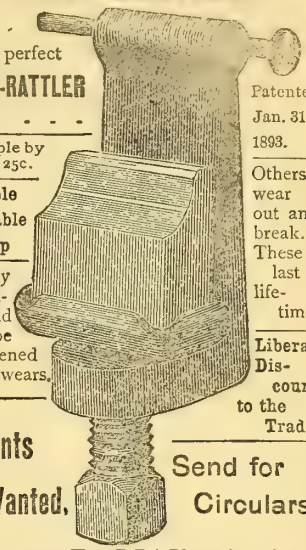
Violins, Guitars, Banjos, Accordeons, Harmonicas, &c., all kinds of Strings, etc., etc.

The WATROUS
Anti-Rattler.



The only perfect ANTI-RATTLER sold. - - -

Sample by mail 25c.

Simple
Durable
Cheap

Easily applied and can be tightened as it wears.

Patented Jan. 31, 1893.

Others wear out and break. These last a lifetime.

Liberal Discount to the Trade.

Agents Wanted.

Send for Circulars.

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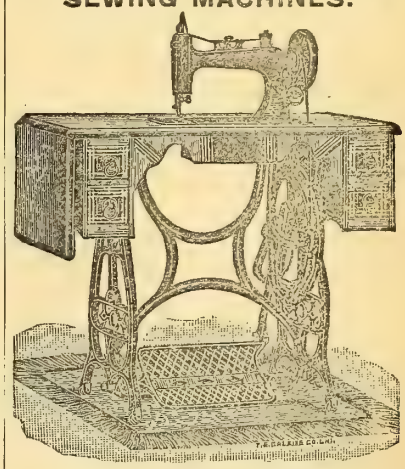
. . . IS A . . .
HOUSEHOLD NECESSITY
AND A HOUSEHOLD NECESSITY IS
ONE OF OUR NEW

SEAMSTRESS

SEWING MACHINES.



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The Slaughter of Railway Employees.

Mr. Henry C. Adams, statistician of the Interstate Commerce Commission, presents in *The Forum* the following startling showing of deaths and accidents to railroad employees:

Total number of railway employees (all kinds).....749,301
Number killed in one year.....2.451
Number injured in one year...22,396

This means one death for every 306 and one injury for every thirty men employed. Confining the statement to those employees engaged directly in the handling of trains, that is to say, engineers, firemen, conductors, and other trainmen, the results are beyond the experience in any other business or trade.

Total number of trainmen only..... 153,235
Number killed in one year.. 1,459
Number injured in one year 13,172

This means one death for every 105 and one injury for every twelve men engaged in handling trains. In no other employment, not even in mining, which is a most dangerous occupation, can such results be shown.

As to the chief causes of deaths and injuries, the total number killed in coupling and uncoupling cars was 369, and the number injured was 7,842; while the total number killed in falling from trains and engines was 561, and the total number injured was 2,363. That is to say, 37.94 per cent of the total number of deaths and 45.57 per cent of the total number of injuries sustained by railway employees resulted while coupling cars or setting brakes.

Out of a total of 1,105,042 cars used in freight service, there are but 87,390 fitted with automatic couplers and but 100,990 equipped with train brakes.—We can well understand, in the light of such figures, when taken in connection with the fact that there are forty-four different kinds of couplers and nine kinds of train brakes in actual use that so-called safety appliances, as at present used, increase the danger of railway employment.

Mr. Adams advocates the adoption by the Government of uniform appliances for coupling, and the requirement that all roads shall use them.—*Selected.*

THE UNIVERSITY OF NORTH CAROLINA.

EQUIPMENT:—Faculty of 25 teachers, 11 buildings 7 scientific laboratories, library of 30,000 volumes, 316 students.

INSTRUCTION:—5 general courses; 6 brief courses; professional courses in law, medicine, engineering and chemistry; optional courses.

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A school for boys and young men, fully equipped in each department.

Full complement of experienced teachers: Profs. Scholz, Coles and Daughtrey.

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WRITE FOR CATALOGUE.

P. J. KERNODLE, A. M., Principal,
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OVERMAN WHEEL CO.

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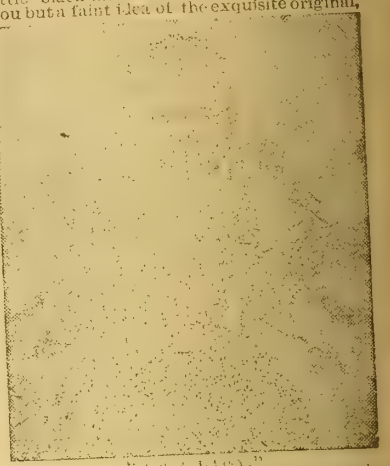
HAIR, PLASTER, LIME, CEMENT,
NAILS, SASH, DOORS, BLINDS.
RALEIGH, N. C.
BELLOWS, VISES, ANVILS, BEST GOODS,
LOW PRICES, SQUARE DEALING.
SEE US BEFORE YOU BUY

DO YOU WANT TO ADOPT A BABY?

Maybe you think this is a new business, sending out babies on application: it has been done before, however, but never have those furnished been so near the original sample as this one. Every one will exclaim, "Well! that's the sweetest baby I ever saw!" This little black-and-white engraving can give you but a faint idea of the exquisite original,



"THE BABY."

which we propose to send to you, transportation paid. The little cherub rests against a pillow, and is in the act of drawing off its pink sock, the halo of which has been pulled off and tossed aside with a triumphant coo. The full shining eyes perfect, and the eyes follow you, no matter where you stand. The exquisite reproduction of this greatest painting of Ida Waugh the most celebrated of modern painters of baby life, are to be given to those who subscribe to Demorest's Family Magazine for 1893. The reproductions cannot be told from the original, which cost $400, and are the same size (17x22 inches). The baby is life size, and absolutely lifelike. We have also in preparation, to present to our subscribers during 1893, other great pictures by such artists as Percy Moran, Maud Humphrey, Louis Deschamps, and others of world-wide renown. Take only two examples of what we did during the past year, "A Yard of Pansies," and "A White House Orchid" by the wife of President Harrison, and you will see what our promises mean.

Those who subscribe for Demorest's Family Magazine for 1893 will possess a gallery of exquisite works of art of great value, besides a Magazine that cannot be equaled by any in the world for its beautiful illustrations and subject matter, that will keep everyone posted on all the topics of the day, and all the fads and different items of interest about the household, besides furnishing interesting reading matter, both grave and gay, for the whole family; and while Demorest's is not a fashion Magazine, its fashion pages are perfect, and we give you, *free of cost*, all the patterns you wish to use during the year, and in any size you choose. Send in your subscription at once, only $2, and you will really get over $25 in value. Address the publisher, W. Jennings Demorest, 15 East 14th St., New York. If you are unacquainted with the Magazine, send 10 cents for a specimen copy.

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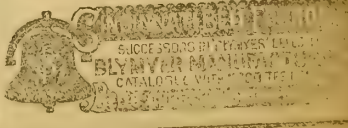
55th Year. State Military. Scientific and Technical School. Thorough Courses in general and applied Chemistry, and in Engineering. Confers degree of graduate in Academic Course, also degrees of Bachelor of Science and Civil Engineer in Technical Courses. All expenses, including clothing and incidentals, provided at rate of $36.50 per month, as an *average* for the four years' course. Size of outfit. New Cadets report Sept. 1st.

GEN. SCOTT SHIPP, Superintendent.



OPIUM

Cape Fear and Yadkin Valley Ry.

CONDENSED SCHEDULE.

In Effect June 25, 1893.

NORTHBOUND	No 2 daily ex Sunday
Leave Wilmington	6 30 a m
Arrive Fayetteville	9 40
leave "	9 50
" Sanford	11 10
" Climax	1 01 p m
arrive Greensboro	1 30
leave "	1 38
leave Stokesdale	2 26
arrive N. & w. Junc.—Wal. Cove	2 52
leave N. & W. Junc.—Wal. Cove	3 10
levae Rural Hall	4 40
Arrive Mt. Airy	5 00

SOUTHBOUND	No. 1. daily ex Sunday
Leave Mt. Airy	10 35 a m
leave Rural Hall	1 55 "
Arrive N. & W. Jun.—Wal. Cove	12 25 "
Leave N. & W. Jun.—Wal. Cove	12 45 "
Leave Stokesdale	1 11 "
Arrive Greensboro	2 05 "
Leave Greensboro	2 15 "
Leave Climax	2 43 "
Leave Sanford	4 38 "
Arrive Fayetteville	6 00 "
Leave Fayetteville	6 10 "
Arrive Wilmington	9 25 "

NORTHBOUND	No. 4. daily ex Sunday.
leave Bennettsville	6 20 a m
leave Maxton	7 28 "
leave Red Springs	8 11 "
leave Hope Mills	9 06 "
Arrive Bennettsville	9 25 "

NORTHBOUND	No. 16. MIXED. daily ex Sunday
leave Ramseur	6 25 a m
leave Climax	8 15 "
Arrive Greensboro	9 08 "
leave Greensboro	9 20 "
leave Stokesdale	10 32 "
Arrive Madison	11 25 "

SOUTHBOUND	No. 15. MIXED. daily ex Sunday
leave Madison	12 10 p m
leae Stokesdal	1 25 "
Arrive Greensboro	3 15 "
leave Climax	5 05 "
Arrive Ramseur	5 45 "

Connections for Mt. Airy at Fayetteville with the Atlantic Coast Line from Charleston and points South, at Sanford with the Seaboard Air-Line from Atlanta and intermediate points, at Greensboro with the Richmond & Danville R. R. from all points North and South. Close connection at Walnut Cove Junction with the Noofolk & Western R. R. to and from Roanoke and points North and West.

Ample time is given passengers for dinner at Walnut Cove.

J. W. FRY, Gen'l Manager. W. E. KYLE, G'n'l Pass. Agent.

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Richmond & Danville R.R.

F. W. Huidekoper and Reuben Foster. Receivers.

CONDENSED SCHEDULE.

In Effect Nov. 27, 1892.

SOUTHBOUND	No. 9.	DAILY. No. 11	No. 37
Lv Richmond	12 45 pm		12 50 am
Burkeville	2 51		2 40
Keysville	3 35		3 18
Ar Danville	5 55	7 25 am	5 35
Greensboro	8 00	9 20	6 54

Lv Goldsboro	2 35 pm	†7 45 pm	
Ar Raleigh	155	11 10	
Lv Raleigh	4 40 pm	6 15 am	
Durham	5 37	7 15	
Ar Greensboro	4 30	9 15	
Lv Wins'n-S'l'm	†6 40 p m	*8 00 a m	
Lv Greensboro	8 10 pm	9 30 am	659 am
Ar Salisbury	9 50	11 04	812 am
Ar Statesville		12 03 pm	
Asheville		4 25	
Hot Springs		5 57	
Lv Salisbury	9 55 pm	11 14 am	8 17 am
Ar Charlotte	11 10	12 40	9 25
Spartanburg	1 56 am	3 36	11 37
Greenville	3 07	4 24	12 28
Atlanta	9 00	11 00	4 55
Lv Charlotte	11 30 pm		9 35 am
Ar Columbia	6 60 am		1 20 pm
Augusta	10 00		4 25

NORTHBOUND	No 10	DAILY. No 12.	No 38
Lv Augusta	6 00 pm		12 30 pm
Columbia	10 50		3 50
Ar Charlotte	6 00 am		7 30
Lv Atlanta	9 20 pm	8 05 am	12 45 pm
Ar Charlotte	6 40 am	7 00 pm	8 05
Lv Charlotte	6 55 a m	7 45 pm	8 15 pm
Ar Salisbury	8 17	9 10	9 24
Lv Hot Springs		12 09 pm	
Asheville		2 45	
Statesville		7 47	
Ar Salisbury		8 37	
Lv Salisbury	8 27 am	9 52 pm	9 29 pm
Ar Greensboro	10 10	11 20	10 42
Arwnsn S'l'm	*11 30 am	†1 00 a m	
Lv. Greensboro	10 20 am	11 35 pm	
Ar Durham	12 11 pm	3 35 am	
Raleigh	1 09	6 00	
Lv Raleigh	1 28 pm	†8 45 am	
Ar Goldsboro	3 05	12 05	
Lv Greensboro	10 20 am	11 35 pm	10 47 pm
Ar Danville	12 01 pm	1 15 am	12 01 am
Keysville	2 45	4 05	4 05
Burkeville	3 25	4 51	4 51
Richmond	5 30	7 00	7 00

† Daily except Sunday.

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p m daily except Sunday; arrive West Point 5 00 and 6 00 p m.

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 12 45 p m daily; leave Keysville 3 45 p m; arrive Oxford 6 00 p m, Henderson 9 10 p. m, Durham 7 20 p m Raleigh 6 10 p m. Selma 10.45 p. m. Returning leave Selma 12 55 p m. Raleigh 4 40 p m. daily. Durham 6 00 p m Henderson, 6 30 p m Oxford 8 15 p m; arrive Keysville 11 45 p m, Richmond 7 00 p m.

Mixed train leaves Keysville daily except Sunday 3 30 A. M; arrives Durham 11 55 A M Leaves Durham 7 45 A M. daily except Sunday; arrives Oxford 9 20 A M, Keysville 3 00 P. M

Additional trains leave Oxford daily except Sunday 4 15 p m; and 12 20 p m, arrive Henderson 5 10 and 1 05 p m Returning leave Henderson 6 30 p m and 2 30 p m daily except Sunday; arrive Oxford 7 2 p m and 3 15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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On 37 and 38, Pullman Buffet Sleepers between Richmond and Danville, uniting at Danville with Washington and Southwestern Vestibule limited for Atlanta carrying Pullman Sleeper New York to New Orleans and Augusta, and dining car New York to Montgomery

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RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 189

TRAINS MOVING NORTH.

	No. 34. Pass. Daily.	No 38. Pass. and Mail. Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell.	6 19	12 44
Henderson,	6 36	1 00
Warren Pl'ns	7 14	1 39
Macon.	7 22	1 40
Arrive We'don,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m
Macon,	1 13	7 06
Warren Pl'ns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a. m., 2.00 p. m Arrive at Franklinton at 8 10 a. m, 2.52 p. m. Leave Franklinton at 12 30 p. m., 6 05 p. m Arrive at Lousburg at 1.05 p. m., 6 40 p. m. JOHN C WINDER, Gen'l Manager WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R. R.,

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

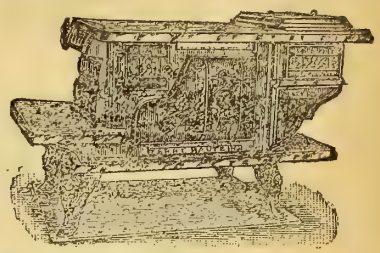
	No. 41 Pass. & Mail.	No. 45. Freight & Pass.
Leave Raleigh	4 00 p. m.	8 35
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	5 35
Arrive Hamlet,	7 20	8 10 p. m.
Leave "	7 40	
" Ohio	7 40	
Arrive Gibson,	8 15	

GOING NORTH.

	No. 38. Pass & Mail.	No. 40. Freight & Pass
Leave Gibson,	7 00 a. m.	
" Ohio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 38	7 40 a. m.
Cameron.	9 06	9 31
Sanford.	9 52	10 55
Moncure.	10 16	12 10 p.m.
Merry Oaks	10 36	12 50
Cary.	11 01	2 45
Arrive Raleigh.	11 20 a. m	3 20

Pittsboro Road.

Leave Pittsboro at 9.10 a m, 4 00 p m arrive at Moncure at 9 35 a. m, 4.45 p. m Leave Moncure at 10 25 a m, 5 10 p m arrive at Pittsboro at 11.10 a. m 5 55 pm



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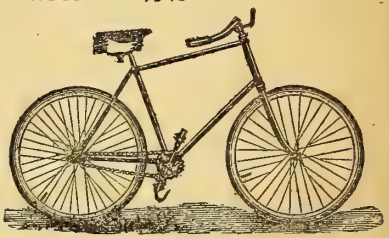

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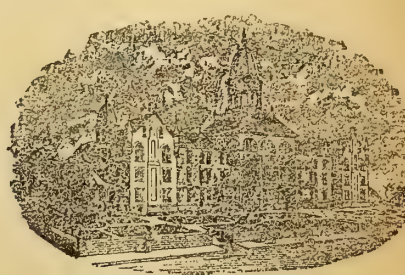

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I have read with pleasure and profit "Thirty North Carolina Sermons" edited and published by Rev. Levi Branson, D. D., of Raleigh Dr. Branson deserves credit for trying to rescue some of the sermon literature of the North Carolina pulpit from utter perishing. The book represents in its sermons nearly all the Evangelical Churches. It is good reading—every line and syllable—especially to general readers; but as a book of sermons, it is open to serious criticism. Too many of the sermons so-called, are not sermons at all; but mere outlines. No such sermons were ever preached; a condensed resume is published but it is not a sermon, The sermon should be printed as it fell from the lips of the preacher—then we know him as he is, as well as is possible from the printed page. There are some excellent sermons in the book, decidedly good. The two sermons over which thoughtful minds will think most and linger longest are "The Lost Legacy" by Rev. P. H. Fleming of the Christian church at Graham, and "Heavenly Recognition" by Rev. H. T. Darnall of the Presbyterian church at Durham. There are many ways of spending a half-dollar very many of them are worse than buying this book.

Y. W. R.

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F. M. Carlton $2 00, Aug. 20, '94.
J. M. McLennan $.50, Oct '93.
A. Davis $1.65, Aug 20, 1893.
Mrs. C Hazlip $2.00, Aug. '94.
Mrs M P Marshall $2.00, Aug. '93.
Mrs. Dr. Fulp $2.00, Aug. '93.
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H C Valentine $.50, Nov. 15, '93.
Miss Mary J Fulton $1.00, Feb. 15th, '93.
H J Holt $2 00, July '94.
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"Looking unto Jesus the Author and Finisher of our faith."

VOLUME XLVI. RALEIGH, N. C., THURSDAY, AUGUST 24, 1893. NUMBER 32

State Library

The Christian Sun.

The Organ of the General Convention of the Christian Church.

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.

2. The name Christian, to the exclusion of all party or sectarian names.

3. The Holy Bible, or the Scriptures of the Old and New Testaments, sufficient rule of faith and practice.

4. Christian character, or vital piety, the only test of fellowship or membership.

5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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Strewing the Golden Grain.

BY KATHARINE LEE BATES.

Strewing the golden grain,
Sowing for sun or rain,
Shall this suffice that our souls may eat?
There is whiter bread than is made from wheat.

Ah, for the irksome deed
Time plucks up as a weed!
But myrtle and lily and balsam leaf,
How came these in our harvest sheaf?

'Tis our angels softly go
After us down the row,
And the broken hope and the hidden need
Sow in our furrows for beauty seed.

— *Selected.*

From Airfield, Va.

We left this point on Friday, Aug. 4th, and reached Elon College, N. C., about one o'clock Saturday a. m. Saturday afternoon we began a protracted meeting at Shallow Ford, N. C. Rev. M L Hurley was with us on Sunday, and after preaching an excellent sermon, he administered the Lord's Supper for us. We are very sorry to find Bro. Hurley so feeble yet. He was with us again on Monday, but did not feel able to preach. Rev. C. C. Peel was with us after Monday, and did all the preaching until the close of the meeting. Bro. Peel's sermons were fine and to the point. We had a good meeting. The church was almost thoroughly revived, sixteen professed faith in Christ, ten united themselves with the church, and Bro. Peel administered the ordinance of baptism to seven. Others will join the church at my next appointment. May the Lord greatly bless those who are just beginning a new life in Christ.

Thursday night, at the close of the meeting, we returned to the College, where we spent a very pleasant time with friends and schoolmates, until Saturday a. m., when we left for Mt. Zion. We found our Mt Zion people very sad. On Aug. 1st, in spite of all the efforts that could be put forth by loving friends and skilled physicians, the death officer approached the home of Bro. J. B. Richmond and took from him his loving companion. Sister Richmond was a member of Mt. Zion Christian Church, and was a devoted Christian lady. In the death of Sister Richmond, Mt. Zion looses one of its strongest Christian workers; but while we fully realize our loss, it is her gain, because we believe that death to her was "Swallowed up in victory" May the blessing of God be upon the bereaved husband and children, and may they realize that "those that sleep in Jesus, God will bring forth with him." Her funeral was preached by Rev. Mr. Blanchard of the Baptist church

On the night of Aug. 11th the same officer invaded the home of Bro. John Christefer, and took from the loving mother and father, their only child, which was only nine months old. May the blessings of the Father, be upon the bereaved parents, and may they be able to say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." The funeral was conducted by the writer, from Mt. Zion Church, Aug 12th.

At four o'clock, on the above named day, the regular quarterly conference of the church met. The business was all pleasant and transacted in a spirit of kindness and brotherly love. Sunday a. m. we meet a small congregation to whom we tried to preach the word. After the sermon, the emblems of the Saviour's broken body and spilt blood, were administered by Rev R G. Tinnin Bro. Tinnin is very old and feeble, but strong and robust spiritually.

Monday a. m. at two o'clock we boarded the train at Mebane for E. Va., reaching my father's home that afternoon, nearly sick for want of sleep and rest. Three days this week have been spent in teaching singing school. Yesterday I was called on to preach the funeral of Sister Victoria H. Kitchen. Sister Kitchen had been sick for several weeks, and Friday she fell asleep in Jesus. She was a member of Barrett's Church, and longed to go home to be with the Lord. She leaves a husband and five children to mourn their loss. One of her sons, a young man about twenty-two, has been an invalid from rheumatism, for several years. He is anxious for the Lord to take him home with his mother But don't grieve Sammie, the Lord always takes care of his children, even though they be afflicted. May all the family find sweet consolation, in this sad hour of affliction in the precious promises of God's Word. Sister Kitchen was a first cousin of Revs. W. B. Wellons, D. D, and J. W. Wellons.

At this time the dear mother and oldest sister of the writer are very ill. May I not ask all of God's people to join me in prayer, that they may soon be restored to health and soundness of body again.

To day the Lord is blessing us with gentle showers of rain upon the thirsty earth. Already the vegetation seems to stand stronger and look refreshed If our lives were such that we might continually receive showers of grace, how much stronger and robust would we be spiritualiy.

WILLIE J. LAINE.

Complimentary.

The high grade of Elon College and the proficiency of her professors are coming to be more and more known and admitted as time goes on. It is with a degree of pleasure the SUN reprints the following from the *News-Observer-Chronicle*:

"We have read with grateful pride the mention in your columns of several of our North Carolina boys who have taken the highest honors at the leading Northern Universities. The recent graduates of Harvard University, in post graduate department, escaped the notice of your correspondent, Profs. J O. Atkinson and E. L. Moffitt, of Elon College. These young men graduated with first honors. In a private letter the Dean says that no such record has been made at Harvard for years as that of Atkinson who led all his classes

Flattering inducements were offered them to accept professorships North; but love for the old North State, love for the educational development of their native State, love for the college which is fast taking its place among the first institutions of the State, led them to return to Elon College. As she welcomes them to her recitation rooms, her elegant and richly furnished halls, her handsome and newly seated chapel, her improved facilities in the chemical and physical departments, and looks with pride on her increasing patronage and enviable reputation, she will say to them, 'You stood guardians at my cradle, share the joys and honors of my youth."'

Opening of the University.

The next session of the University will open Thursday, Sept. 7th. Tuesday and Wednesday, Sept. 5th and 6th, will be devoted to registration and the allotment of rooms Lectures will begin Thursday. President Winston has had over 1,000 letters during the summer, and the prospects are fine for a large attendance.

True Manliness.

BY REV. JAMES MAPLE, D. D.

Be strong. 1 Cor. 16:33.

Every man bas his ideal. This is true in every department of life. Men conceive of things beyond and above their present attainments. The humblest artisan who uses tools has conceived more useful ones than has ever been made. No architect has ever erected such a building as that of which he has thought. The sculptor and painter have each an idea of beautiful works of art, such as never have been produced in marble or on canvass. The artist is never satisfied with his work. He sees where he could improve it. A distinguished painter once said: "When I paint a picture that I am satisfied with I shall quit, for then I know that I have reached the limit of my work."

As there are ideals in all departments of life, so there are ideal men. There are ideal warriors, statesman, poets, bankers, and philosophers. Every young man has an ideal character before his mind that he desires to attain. This is natural to man and it is a wise and benevolent arrangement of God; for without this there would never be any advancement in the individual nor in society. Unless above himself he can erect himself, how poor a thing is man. Men have different ideal characters in their intellectual and moral development; for man never rises above his ideal. He may reach it, but he never transcends it. Different nations and different ages have their ideal men. In the lower forms of civilization and culture the ideal man is one of force, strength, brutal power. It is impossible for such nations to conceive of the ideal man without physical strength. The most celebrated hero of the mythological age of Greece was Hercules the god of strength.

Physical strength is not to be ignored, nor undervalued. The body is the home of the soul while in this life, and through it the work of life is to be accomplished; therefore the young man should seek to develop his muscular system, and attain the highest possible measure of physical strength. This will increase his power for good in the world. The magnificent physical manhood of Daniel Webster was one of the elements of his greatness. When on a visit in England he attended a court ball given in his honor. When he entered the magnificient hall one of the first ladies of the court noticed him, and deeply impressed with his personal presence, asked in an excited manner, "Who is that stranger who has just entered the hall?" The reply was, "Daniel Webster of America," With bated breath she exclaimed: "He looks like a god."

It is true that some of the greatest intellects in the history of man were clothed in feeble bodies, and though they accomplished much they could have done a far greater and better work if they had been physically strong. Dr. W. E. Channing was a man of a great mind, but of feeble physical strength. His whole life was a struggle for existence, and after writing and preaching one of his great sermons he would be confined to his bed for days from sheer exhaustion. How much more he could have accomplished in his work had he possessed the physical strength of Daniel Webster, and how much better the work he did do might have been.

But young men should remember that the perfection of physical training is only the perfection of animalism, and that a man so trained is merely fit for the circus or the ampitheator. Man possesses a higher nature than his physical being, and he should make the animal subservient to the intellectual. The fore head, and not the hind head should govern. Some men have never emigrated out of their animal nature. Their inspiration comes from their animal impulses, and they find their happiness in the indulgence of their carnal passions. They come within Plato's definition of man, for he defined man to be a two-legged animal without feathers. Diogenes plucked the feathers from a cock and said: "Behold Plato's man!"

It is only by the strict observrnce of the laws of health that the young man can attain, and retain, physical health. There is no other possible way for him to "be strong." Intemperance in eating, drinking, and in the indulgence of the carnal passions is ruinious to the health. It destroys the physical man. How many wrecks of noble physical manhood we meet in all the walks of life.

It is our duty to "be strong." Physical weakness may, and sometimes does, come from causes over which we have no control; but usually it is the result of the violation of the laws of health. Horace Mann once said to me that when was sick he was always ashamed, for he felt that he had sinned against the laws of health, and that this was shamful.

When Paul said, "Be strong," did he mean merely intellectual strength? This is superior, to physical strength, and enables man to do things and accomplish ends entirely beyond the reach of physical strength. Through his intellect man has mastered the mighty forces of nature, and made them his servants. He has laid his hand upon the sweeping wind, and harnessed it to his machinery; has called down the lightning from the clouds and made it carry the messages of love and business on the wings of thought; turned the waters of the river aside from their channel and compelled them to do his work. I have seen one man, through the aid of machinery, doing the work of two hundred men. A few years ago it took from twelve to fourteen men to make a pin, each performed seperatly a different part of the work. The lowest cost was 12½ cents for a paper of 120 to 144, with the points rough and blunt. Now a single machine turns out a stream of 200 pins a minute, all ready to be finished, and a paper containing 240 or 238 is sold at 3 to 5 cents. A boy old and strong enough to drive a team of horses will with a self-binder cut more grain, and do the work better, than twenty men could fifty years ago. In England there are today 15,000 steam engines driven by means of coal, with power equal to 2,000,000 of men. A knowledge of chemistry has put in operation machinery equaling the unaided power of 300,000,000, or 400,000,000 of men. The power of machinery in England, it mills alone, is equal to 600,000,000 of men, and one man can now do as much by the aid of steam, as it required 250 men to accomplish 50 years ago. Man's power and knowledge advance with equal pace.

Through his intellect a man may, and sometimes does, rise superior to his fellow men, and sway the multitude, like a Webster, a Calhoun, and a Corusin; but his influence may be anything but beneficial to mankind. He may be a keen politician, and yet prove merely an Aaron Burr, known by the slimy track he leaves, or an Ingersoll going through the world with a sneer at sacred things, undermining the faith of young men in God, and sending them adrift upon the wild surges of the sea of infidelity, or a Voltaire, a Hume, a Gibbon, a Pain, a Bradlaugh, cursing the world with his infidelity. Physical strength need to be guided by enlightened reason to save the man from animalism, and intellecual strength must be governed by right ideas of God and duty or the man is an educated devil. No college should ever graduate a student who in immoral.

In the truly strong man there is a blending of the human and divine. Paul recognized this in his own experience. He said, "I am crucified with Christ: nevertheless I live yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by faith of the Son of God." It was the union of the divine and human in the life of Moses that made him the strong man that he was. "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible." God was a conscious presence with him, and the inspiration of his life. The thought of God, of his holiness, justice, power and presence was a part of his very being; and armed him against every foe. He was strong in his faith in God. Young man, you may have the same strength. "Be strong"

Paul was familiar with the intellectuality of the Greek Schools, and he did not despise them; but he thought of a higher strength, viz.: that derived from a religious life—spiritual strength. This is the highest form of strength, and just what every man needs to meet the emergences of life. Young men, there are conflicts in life that nothing can prepare you to meet successfully but the moral strength that comes from the religion of Jesus Christ. Life is a warfare. A skirmish is kept up with the enemy almost all the time, but there are pitched battles to be fought with satan, when the question is to be settled who will rule, God or the devil. One such battle is fought in every life. Christ "was in all points tempted like as we are" all through his life, but he had one great pitched battle to fight with satan on the mount of temptation in the wilderness. This is true of all men. Martin Luther fought such a battle with satan. He says, "Once upon a time the devil came to me, and said, 'Martin Luther you are a great sinner, and you will be damned.'—'Stop, stop!' said I, 'one thing at time. I am a great sinner: that is true, though you have no right to tell me if I confess it. What next? — Therefore you will be damned.' 'That is not good reasoning. It is true I am a great sinner; but it is written, 'Jesus Christ came to save sinners: therefore I shall be saved.' So I cut the devil off with his own sword; and he went away mourning, becaue he could not cast me down by calling me a sinner."

Young men have this battle to fight with satan. The junior class of a southern college had assembled in a student's room to spend the night in riot and debauch. Amid the crowd was one who had never recited a bad lesson since his matriculation. In his studies he was head and shoulders above the class. That day he had failed. A shade of the deepest gloom came over him and he was melancholy. But wine and jest passed around while he felt like Lucifer in Eden, where all was joy and gladness around him. Said a classmate: "come Bob, quaff this bumper, and it will make you feel bright as a hermit's lamp." The tempter whispered in his ear, "Drink once and forget the past." A powerful struggle took place in his soul for a moment; but conscience triumphed, and he silently

shook his head. He retired to his room, gave vent to a flood of tears and the victory was won. That boy never drank—not even once. He took the valedictory, and is now president of a college. An able and experienced thinker has justly said: As no man knows when the hour of his opportunity will come, so no man knows when the storm of his temptation will suddenly burst upon him. There is no science which can predict the tempest to which every human life is exposed; there is no map on which the storm-centers of the future are indicated; there is no code of signals warning of approaching perils. The strain upon character comes often like a tropical storm, which rises without warning over a cloudless horizon or bursts without the possibility of escape from a radiant sky. There is only one way in which a man can prepare for these sudden and critical strains which are to test the very tissue of his character, and that is the flawless building in truth and righteousness. The oak survives the tempest by virtue of the daily accretions of strength which have entered into it year by year; the man survives the swift and tumultuous advance of temptation by virtue of the moral power which, almost unconsciously, he has slowly accumulated from day to day. It is true that sometimes the strong man who breaks is a man in whom the signs of disintegration were already evident. The tree which falls in the silence of a summer's day was rotten within, and, as a rule, the man who suddenly collapses morally, yields to a process of decay which has long been going on within him. He who is faithful to himself hour by hour is all the while preparing for the storm that may some time burst upon him. The storm is certain to come. No human life is so sheltered that it escapes those great temptations, which, unresisted, play havoc with a man's career. He who lives without the thought of this possibility is as criminally unwise as the captain would be who should give up all care of his ship because, at the moment, waters were smooth and skies were fair. To prepare for peril ought to be the constant solicitude of every man, and this preparation is nothing more than the daily rectitude which becomes first a habit and then a permanent and imperishable character.

Man is innately religious, not necessarily Christian, but religious. This is obvious from the following considerations: 1. No nation has ever been found without a temple, however rude or simple. They have had some system of religion, and some form of worship. They have had some idea of distinction between good and evil. This is seen in their laws, and their punishment of wrong doing. 2. Another evidence of the religiousness of man is the fact that infidels whenever they get into deep anguish or trouble turn to God in prayer. Thus it was with Voltaire, Paine, and the earl of Rochester; and Volney when in danger of shipwreck threw himself on deck crying, "O, my God! my God!—what shall I do—what shall I do!"

These facts prove that man is a religious being, and experience shows that he cannot trample with impunity upon his moral nature. Hence the necessity for the development of his religious nature as well as his intellectual. Paul's ideal man is one fully developed physically, intellectualy and spiritualy. His ideal man was Christ, and when he directs man into the path to perfection, he says as the starting point. "Let this mind be in you which was also in Christ Jesus." Christ is the highest ideal of man ever seen in this world. He is perfect. Men have never been able to conceive of anything in the true manhood above and beyond him, nor can infidels pick any flaws in his character. Once, at mid-day, Diogines went through the streets of his city with a lighted lantern in his hand, as if searching for something. A citizen asked him what he was seeking; and he replied, "A *man*!" He said he had found children in Sparta, and women in Athens; but a man he had never seen. The perfect man had not yet appeared among men. He existed only in ideal

The character of men is like the view of distant mountains, which look beautiful; but prove to be covered with brambles, divided by ravines, the home of snakes and wild beast Thus there are men whose characters when viewed by the world superficially, seem to be perfect, but on closer investigation we find the imperfections common to humanity. The character of Christ alone stands the most rigid scrutiny. He is the ideal man. The testimony of all experience and history is, "Behold the man!"

Paul's ideal man was not the perfection of the physical and intellectual alone, but the divine blending with the human, strength blended with love, intellectual culture with the graces of the Holy Spirit. Paul was a man in whom love and power were commingled. He could write the tenderest letters to the churches in which he exhorts them "with tears." to remain steadfast in the faith, while at the same time he was strong enough to meet and triumph over the most powerful opposition Thus it was with Christ. He feared not the face of man, but when he denounced the Jews for their sins, he manifested his love in his tears over their heartlessness.

Man must have strength to *stand and withstand*. Living under God's word and providense; guided by conscience, it is man's duty to withstand evil, and stand up for righteousness. All wrong is to be withstood The King of France ordered the Prince De Conde his choice of three things, first to go to mass; second to die; or third, to be imprisoned for life. The answer, "with regard to the first I am fully determined never to go to mass; as to the other two, I am so perfectly indifferent, that I leave the choice of your majesty." He was a strong man.

The young man needs strength that will make him independent, self-reliant, as a worker, who deserves all he gets Too many young men depend on outside help, and here is where many parents make a mistake. They labor hard and live sparingly to give their children a start in the world, as it is called. Lifting a young man afloat in the world with money left him by relatives, is like tying bladders under the arms of one who cannot swim; ten chances to one he will lose the bladders and go to the bottom. Teach him to swim, and he will never need the bladders. Give your child a sound education, intellectual and moral, and you have done enough for him, See to it that his mind is cultivated, his morals pure, and his whole nature subservient to the laws of God; and you have given him that which is more valuable to him than the wealth of the Indies.

Young man, you should not be the creature of circumstances; but the architect of circumstances. It is character which builds existence out of circumstances. Our strength is measured by our plastic power. From the same materials one man builds palaces, another hovels; one warehouses, another villas. Bricks and mortar are bricks and mortar till the architect makes them something else. Washington and Aaron Burn were young men of equal ability, and surroundings; but one became the father of his country, and the admiration of the civilized world. The other became a blighting curse the incarnation of social impurity. The molding power in the mind and heart of these two young men was widely different.

The true life must be worked out in obedience to the law of God, for he is the ruler of the universe, and no man can trample with impunity upon his law. It holds us to strict account. When the force of the current had carried away the bridge Heretes had caused to be thrown over the Hellespont, on his grand expedition into Greece, he was so enraged, that he not only ordered the heads of the work men to be cut off, but, like a mad man, inflicted lashes upon the sea to punish it for its insolence; and he, moreover, affected to hold it in future control by throwing fetters into it. We smile at this man's folly in assuming control over the restless waves of the sea, but he was just as wise as the young man who disregards the moral law of God and seeks to work out success and secure happiness in his own way. What a sad illustration of this truth we have in the life of Burns, nature's poet. He was the victim of the social evils of his day, and his history is a solemn warning to all young men against the fascination of the wine cup.

Man was created in the image of God, but it has been defaced by sin; and the work of Christ is to restore man to the divine image. A researcher after art in Italy learned from a book that fell into his hands that there was a portrait of Dante painted by Giotto, and was led to suspect where it had been traced. There was an apartment used as an outhouse for storing of wood, hay, and the like. Obtaining privilege he cleaned away the rubbish, and experimented upon the whitewashed wall. He soon discovered signs of the long hidden portrait. Little by little, with loving skill, he opened up the sad, thoughtful, stern face of the grand old Tuscan poet. Sin has done for man what wash did for the painting. It has covered the likeness of God upon the soul, but Christ comes with loving skill through his truth and spirit to cleanse the soul and bring out the divine image again. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

This fact opens to us a glorious future in which we shall be transformed into the image of Christ. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." This likeness of Christ is brought about by the regeneration and development of man's moral and intellectual nature through the purifying and elevating influence of the truth and Spirit of God. There is a legend that tells us that when Christ was a boy playing with his comrads one Sabbath day, he made birds of clay. As they were standing on the ground, an old Sadducee came along and disgusted with the boy's sport broke the birds to pieces; but Jesus waved his hand above the broken birds, and

they took flight, and went singing heavenward. This is only a legend, but it symbolizes a great fact, for when man is brought under the loving influence of Christ he is freed from the bondage of sin, and goes singing towards heaven. "The path of the just is as the shining light, that shineth more and more unto the perfect day." "The ransomed of the Lord shall return, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Man was created for an immortal destiny, and is copable of endless growth in wisdom, knowledge, goodness, usefulness and happiness. You may answer, "man is a reed, the feeblest thing in nature"—true, but he is a reed that thinks. It needs not that the universe should arm itself to crush him. An exhalation, a drop of water may destroy him; but if the material universe were to crush him, he is yet nobler than the universe, and shall outlive it.

"Know'st thou the importance of a soul immortal?
Behold this midnight glory—worlds on worlds!
Amazing pomp! Redouble this amaze;
Ten thousand add and twice ten thousand more;
Then weigh the whole! One soul outweighs them all,
And calls the astonishing magnificence
Of unintelligent creation poor."

Man is always greater than his surroundings, and his ideal grows with his growth. The traveler in the Alps sometimes beholds painted on the clouds at a distance, in wondrous colors, his own walking figure, in large glowing outlines. Thus every one sees an enlarged image of himself forward of and above him, softened and etherealized. This world cannot make good for us this ideal of moral and spiritual character. We can never reach it here This fact teaches us that we were created for immortality, and that there is a purer and nobler state of being than this where we shall realize our highest ideal. This enabled David to exclaim in triumph, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness."

This sublime hope inspires the soul of the believer with the spirit of heroism, that enables the young man to meet and triumph over all opposition. It enabled the young man Moses in the court of Egypt to dash the sparkling cup of pleasure from his lips, to turn his back upon the pride and glory of empire, and identify himself with the despised people of God; "esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward."

Young men, be true to truth and to God, and success is yours; but remember that this calls for self-denial.

The historian Anquentil of France one of the small members of literary men in France who refused to bow to the Napoleonic yoke, and as a result he sank into the greatest poverty, living on bread and milk, and limiting his expenses to three sous a day. He said, "I have still two sous a day for the conquer of Marengo and Austerlitz. "But if you fall sick," said his friend to him, "you will need the help of a pension. Why not do as others do? Pay out to the Emperor—you have need of him to live." "I do not need him to die," was the heroic answer of the noble man. He was strong in moral convictions, in his will power. This is the strength that conquers self. and triumphs over all outer enemies Young men, "Watch ye, stand fast in the faith, quit you like men, be strong."

In the museum of the capitol of Rome there stands the marble image of a child, holding in her arms a dove and shrinking from a serpent which is at her feet. It is a symbol of the human soul becoming conscious of the difference between holiness and sin. It is an embodiment of the truth that good is always good and evil always evil even when both are expressed in the form of beauty. It is a sermon in stone that the world will always need.

Christ "gave himself for us, that he might redeem us from all iniquity, and, purify unto himself a peculiar people, zealous of good works." His aim is to produce a sanctified and noble manhood, prepartory to angelhood in a higher world.

Jones and Smith Continued.

If I must answer you according to my honest convictions. I would say we have at least two more than we really need, unless the paper was better than it is; but there are three copies that come into the church, Deacon Patience takes it since our pastor left, and there is old Bro Willing, one of the poorest in the community, he is afflicted, with a family, and he says he had rather do without a part of his daily bread than do without the Sun. And there is old Sister Leader who takes it, who is not able to take care of herself; but she takes the Sun and reads about all in it and she goes all through the community and gives the news without our taking it. Now as to myself, I don't know that I will ever take it, unless there are some changes in it; and besides this, I am taking the *New Observer-Chronicle*, The *N. Y. World, Atlanta Constitution, Progressive Farmer, House and Home, Evening Visitor*. True and Co's Publications, Stinsons Publications, and other papers that don't cost me more than from 50 to $1 00 per year, and also I have just got me a full set of the latest fashionable novels, and I think I have as much as I need without the Sun, as, well, I can't say any thing much about it.

Well, well! well!! Bro. Jones, I am surprised at you, the idea of only three copies of the Sun in your church of 150 well-to-do members, and those taken by the poorest members in your church. Bro. Willing is a true example of an examplary Christian. He is poor, yet he is self-sacrificing for the gospel's sake. Old Sister Leader is one of the best examples I know. She does without the comforts of life yet takes the Sun, reads it and then goes through the community to do what you brethren ought to do is more than could be expected of her. God bless her. Now as to yourself. I am not surprised at you as you are taking so many secular, political, and trashy papers. I know some of them to be the trashiest, filthiest, the most impure and corrupt literature in the world, not fit to be found in the home of Christian people. I am not surprised at you not taking any interest in your church, when your heart and mind are filled with the dirtiest trash in the world. I fear there is not much room for the love of God in your heart. I am sure novels and the love of God do not hitch at the same rack. Have you a Bible in your house? and do you read it? Why do you object to the Sun?

For you to ask me if I had a Bible in my house is to intrude upon civilization and intelligence, when we take the Bible as our rule of faith and practice. Yes I have a good Bible in my house and it is kept as neat as you ever saw one We have had that Bible for about 50 years I reckon and it is not soiled yet, I was looking at it a few months ago when a brother minister came in and asked for the Bible to have family prayers and I looked into the bottom of the old blue chest for it and I found it wrapped up in a sheep skin. Yes I have read the Bible some, I used to read it when I was young; but since I have become old I have so much else to read I have not the time to read the Bible now. My real objection to the Sun is, it is too high, $1. is enough for it. These are a great many other papers just as good as it is that only cost $1.00 per year. It seems to me the whole thing is a money trap any how, in my opinion; some times it is a week old when Deacon Patience gets it, and some times it don't come at all. Now when I pay for anything I want it at the time it is due. Another reason is, the editor has proposed several times, that if we would make a great effort and get so many new subscribers he would make some improvements in the paper, and I have not seen the improvements yet, though Sister Leader says it is the best paper she ever saw and that is in the best condition she ever knew it. And in a few more months the editor comes out asking for another rally all along the lines, that he is bound to have help or the Sun will go down. Another objection is the editor will keep a communication on hand till it almost sours before it is published and then when it comes out he some times cuts out or boils it down till the author himself would hardly know his own production, that is what they say about the Sun.

Well! well!! well!!!! My Dear Bro. Jones, I wonder if you treat your money and goods as you treat your Bible, I do not believe you treat anything else as you treat your Bible and your church (religion). I do not believe that a true Christian will look up his Bible in this intelligent gospel land for six years and never read it. How can you expect to go to heaven by neglecting your Christian duty? It is a great blessing you have no children to inherit your evil influence, I think you have exhausted your objections against the Sun and I must say you are mistaken and your objections are without a foundation, I am really surprised that you are a member of the church. I think you need a missionary at your church, for I believe there are some in the far off land, among the breathen nations, who lay a better example than you. I pity your church, I pity your home and your poor soul. From the objection you have to the Bible. I am not surprised at your objections to the Sun nor anything else that has good in view. You think the Sun ought not to be over $1.00 per year. I know it cannot be published at that price. I will say this, that according to the expenses of the office and the number of subscriptions to the Sun it ought to be worth about $3.00 per year. As to be the advertisements that is not objectional from the fact that there is more reading matter in it than is read by its readers and they help to pay the expenses of the paper. If we all would give the Sun a better support the editor could have more time to devote to the work. The editor should be commended for pushing the work of the paper and getting all the subscriptions possible, for it is by continual work that every thing is kept in motion. The changing of editors is some times a necessity; some times he works himself down and has to retire from the great burden to recruit his health. Some times he is forced to give it up because he has spent about all he has and has to go to something else to make a living. I am sure editors,

preachers and doctors have very ungraceful positions, and have to bear unkind criticisms. And his repeated calls are certainly necessary because there are so many people just like you. I do pity you from the bottom of my heart. And I say God bless the poor editor.

Attend Your Own Church.

You are not a member of all the churches in the community, but you do belong to one specific church. When you joined that church, you promised before God and man that you would "attend upon its ordinances." That meant you would be a regular attendant upon the services of that particular church on Sunday and in the week. And yet, perhaps, you have drifted into the habit of attending some other place of worship, even when your own church is open for service. It may be that you "visit around" among the churches, "sampling" each of them in turn, and going wherever there seems to be promise of the liveliest time. Now, this is a very objectionable and hurtful practice.

Perhaps you say: "I live so far away from my own church that I cannot attend it often; so I go to churches nearer home." This being the case, you ought to transfer your membership to the church that you propose to attend. To be a member of one church and regularly attend another, is wrong in principle and injurious in practice. There is no warrant for it either in Scripture or in sound reason.

One says: "I get tired of hearing one man preach all the time." Possibly you do, because you hear in order to be entertained. If your hearing were directed to spiritual profit, you would not get tired so soon. Besides, if your sole object in going to church is to hear what the preacher has to say for your entertainment, your motive is more pagan than Christian. The great object in church-going ought to be, to worship God and do His will. The sermon is important, but subsidiary. You ought to be able to worship God amid the familiar surroundings of your own church better than anywhere else. The question as to who preaches the sermon is much less important than the other question as to your own spiritual attitude toward God and the truth.

Don't be a gadabout. Go regularly to the church to which you belong. It discourages your pastor to know that you care so little for his ministrations. It grieves you fellow-Christians to see that you do not prize their fellowship. It works injury to your own soul to be on the tramp from church to church. Spiritual starvation lies along that line. Before you know it, you will lose what religion you now have.

Be fair and square about this matter. If you do not like the church to which you belong, or if you like some other church so much better that you have made up your mind to attend it and neglect your own, by all means ask for your certificate and join the church that you prefer. But if you wish to retain membership in the church where your name is now recorded, be a regular attendant upon its services.

The only time when you should feel free to attend other churches is when your own church is closed.

—*Norfolk District Methodist.*

Statements to Cause Terror.

The Rev. Thomas Dixon, Baptist, of New York, said lately:

The poverty of the city is an open door to the deepest hell, and through it daily crowd countless thousands, because poverty in the city means loss of a home. There is no home life among the poor of the great city. The word home is stricken from the language of man. The poor live in a den. They exist in a tenement, and the tenement life with its attendent horrors is constantly on the increase in our great cities. In New York city it has swallowed up all the other life practically. The tenement has, like a huge monster, devoured the home. One million three hundred thousand people in this city exist in second and third class tenements. To every so called house in the city of New York there is an average of 19 dwellers. London averages seven. In what is known as the tenement house district there are no fewer than 276,000 families packed together.

Father Thomas J. Ducey, Roman Catholic, New York, took for his subject these words: "No murderer shall enter the kingdom of heaven." He compared capitalist who force their employees to work for small wages to murderers and said that the contribution of their blood money for charitable purposes could not compensate for the wickedness of grinding down the poor. Continuing he said:

There is no place in heaven for those millionaires who have no compassion for their fellow men in starvation. The vanity of women and the thirst of men for wealth have created the conditions of the present age, and a revolution is eminent. Justice cannot be much longer delayed. The human race is dying out to day on account of the vanity of women and the pride of men. They fear to see their families grow too large lest they might thereby lose some of their power and prestige, and the greatest of social sins is daily growing to be more common. What can be more foul than this, and I declare to you that no murderers shall enter into the kingdom of heaven. We cannot serve God, no matter to what religious denomination we belong, if we do not have justice, and there can be no justice where grasping, grinding capital takes advantage of distress and poverty to make the labor of millions contribute still more to the piling up of wealth in the hands of a few. It is murder! The wealthy man who disregards the distress of his brother commits more than the individual murderer. He commits a crime against society. Such a man may be a true husband and faithful father, but he cannot hope to enter into heaven.—*Ex.*

Election and Reprobation, vs. Acts.

Election from eternity as an act is an absurdity. An act, from "*ago*," "*actus*," implies something done, and in order that a thing may have been done implies a specific date in time or eternity when said act was performed.

But, to say that an act was done "from all eternity" is to say that it never was done; for eternity never had a beginning. So to speak of Election and Reprobation as *acts* done upon individual moral beings "from eternity" is sheer nonsense.

And to affirm that the act of Election or of Reprobation upon certain persons is so definite as to number that "one cannot be added, or one diminished," does not relieve the subject of its absurdity; for it still implies an act done before eternity began, upon, ideal beings some of whom God intended for eternal life, and others that He intended to create for eternal death, *knowingly*.

What then shall we say there is no Election taught in the Bible? By no means. There are elections taught in the Bible, and some of these are *unconditional* and have been "from all eternity;" but they are not *acts* in reference to *persons*. They are requitions of God's eternal nature, laid upon moral character, in accordance with the eternal law of fitness in things, requiring such a morally developed state of character in men and angels as shall fit them to live with God in His Kingdom *forever*. This eternal requisition is not an act. It is God's moral nature, demanding in the very philosophy of moral being such a state of spiritual development as shall make it possible and pleasant for that being to dwell in the holy presence of the Infinite Creator, upon the great law of fitness in things.

This eternal nature extends from eternity to eternity, when the moral character of men or angels conflict with the same the possessor of such a character is *reprobated*, not by any special act, but by the very nature of deity himself. On the other hand when the character of a man or an angel fits this straight-edge of God's holy nature that man or that angel is elected to eternal life; and it is no violation of true philosophy to say, *it is from eternity*, because God has existed from all eternity.

These thoughts are not written to excite controversy, but simply to give what the writer conceives to be the true philosophy of this once vexed subject.—*R. L. A, in R. C. Advocate.*

Married.

At Mr. D. W. Henderson's Nansemond Co., Va., July 20th, 1893 by Rev. H. H. Butler, Mr. W. E. Duke and Miss Mary Parker. May their lives be long and happy.

H. H. B.

At Cypress Chapel, Nansemond Co., Va., July 30th, 1893, by Rev. H. H. Butler, Mr. John R. Jones and Miss Willie M. Briggs. May their lives be happy.

H. H. B.

Died.

At his home near Brown's Summit, N. C., in the 69th year of his age Bro. Hezekiah Rudd passed to the spirit land on the morning of Aug. 8th, 1893. Bro Rudd had been a devoted member of the church at Concord in Caswell county, N C. For 31 years A wife and seven children are left to mourn the loss of a husband and father. His funeral was attended by a large concourse of friends We laid his body to rest in the grave yard at Hines Chapel to await the resurrection. May God comfort the bereaved ones.

JEREMIAH W. HOLT.

In the absence of the pastor, Rev. W. J. Laine, the writer conducted the burial services of Mrs. Annie E. Richmond, wife of Mr. J. B. Richmond in Mt. Zion Christian church, Aug. 2, 1893 She had been a member of this church for nearly four years but we could not ascertain how long she had had a hope in Christ. Her death was triumphant. From the beginning of her sickness she thought she would die and was fully resigned to go—sometimes rejoicing in her prospects of heaven. She leaves a husband and four children to mourn her departure besides a mother and sister and many friends. "Blessed are the dead who die in the Lord." C. W. BLANCHARD.

Charles Wesley, the son of Mr. Charlie Marshal, aged four years, four months and four days. Little Charlie, was a very bright and interesting child, every body loved him, who knew him. It was very hard to give him up, but we know that he is with him who loved little children, therefore we sorrow not, even as others who have no hope. His funeral sermon was preached at Oakland Christian church by the writer, where his little body was placed away, near loved ones, to await the resurrection morn, God bless and comfort the much bereaved parents.

H. H B.

Near Bethlehem Christian church, Nansemond Co., Va. July 17th 1893, Alphouso Beale Pruden, son of Bro. Mills Pruden, aged nineteen years, one month and twenty-six days. Alphonso was a good young man. He was a member of Bethlehem Christian church, a member of the Sunday school and also a member of the choir. He was a bright and promising young man. He was greatly beloved and will be missed at the church, in the community and at home, where he was so much loved, and where he so much loved to be Alphouso is now at home, with Jesus in heaven. God bless and comfort the bereaved ones

H. H. B.

Departed this life July 7th, 1893 after a short illness, near Ivor, Va. Miss Maggie E. Kello, the beautiful and accomplished daughter of the late Dr. S. B. Kello. She spent last session at the Suffolk Female College, graduating in some branches. She returned home at the close of the session to spend her vacation with parents and friends, but was never able to leave home again until called to go to the spirit land. The writer was not intimately acquainted with her, but has been informed by reliable friends that she possessed rare qualities of character.

She was a communicant of the Episcopal church and in her life were beautifully blended those graces and virtues which constitute and adorn Christian character and crown life's purposes. The mother, who has had so many shadows cast on her pathway, enjoys the presence of the Lord and bows meekly to His decrees Her remains were placed by the side of her fathers in the family burying ground July 8th, 1893. Funeral services by the writer. May the Lord bless and comfort the distressed and troubled ones, and gather all at last to Himself in the home above.

M. W. B.

The Ivor Christian Sunday School has again been called to weep. July 1st. 1893, sister Mason Darden wife of Mr. W. T. Darden, and one of the most devout and active ladies of the Sunday school at Ivor, peacefully passed to the land beyond. She was sick for only a short time When quite a small child she professed faith in Christ and united with the church at Spring Hill. Her life has been a most consistent one and in her death the church and cause of Christ lose a useful advocate. Sister Darden seemed to be an humble inoffensive woman. Her funeral took place from the Ivor Christian church attended by one of the largest congregations I ever saw at that church on such occasions. She was about 35 years old and had been married since April 21, 1881. She leaves a young husband, mother, two sisters and circle of friends. Funeral services conducted by the writer, July 2nd, 1893. I extend to the family a pastor's sympathy.

M. W. Butler.

Ivor Va. July 20, 1893.

One of the most useful of all arts is the art of utilizing. In nothing has science, during the last quarter-century, shown itself more worthy of admiration, than in the immense progress which it has made in the utilizing of waste, refuse, and all seemingly worthless products, of art and nature. Manufacturers now eagerly pay a good price for those things which used to be classed as an encumbrance to civilization. It were well if men could keep pace with science in its discoveries of the arts of utilizing, by learning how to utilize themselves and each other in the propagation of truth, and in the accomplishment of God's work. There is not a person in any church who has not some usable quality, some positiveness of character which is adaptable to the church's needs in one place or another. Instead of worrying ourselves by wondering how a seemingly useless man can be got out of the way, let us find out his strong point, and make use of it. Utilizing that which has been deemed mere rubbish in the church-membership, may not only cancel it as rubbish, but render it a means of enlarged revenue and efficiency to the church as a whole.—*S. S. Times.*

How often have the world's troubles and confusions grown out of the very largeness of God's giving! He has given us silver too plentifully, and so the commercial world can no longer use it satisfactorily for the one leading purpose for which we have employed it. Its use in a thousand other directions probably will be enlarged, and new processes in the arts will be made possible through this very cheapness. But the world had agreed upon a use for it which depended on its relative scarcity, and now is in trouble because it has not remained scarce enough. So of many a chapter in the world's spiritual history. Trouble and confusion have followed the proclamation that what had been thought the privilege of a few was the rightful birthright of the many Paul lived and walked among perils manifold, because he proclaimed that God himself was not the monopoly of the Jews, but "the Savour of all men, especially of them that believe." And in later times also men have valued the gifts which they had from God largely because they believed these to be the privilege of a few. To those who do so, God is apt to bring disappointment. Nothing in his kingdom takes its value merely from its scarcity.—*S. S. Times.*

Good News.

Dear Bro. Clements: -We held our meeting at Mt. Auburn from the fourth Sunday in July. Our congregations were very good. Rev. T. W. Strowd assisted me in the meeting, he preached good sermons and made good impressions on the minds of this congregations, and he will please excuse me for expressing my own feelings so fully, I was delighted with him as a co-laborer in this meeting. The result of the meeting was, between 15 and 20 professed faith in Christ, 17 accessions, and the church was greatly revived. Our next meeting took place at Damascus from the fifth Sunday in July, and it was a glorious season of rejoicing. Tuesday and Wednesday of this meeting are days long to be remembered for the out pouring of God's Holy Spirit, and as a time of rejoicing. Our dear brother Strowd was with me in this meeting also. Damascus is brother S.'s home church and he greatly enjoyed the meeting with his father, mother family relatives and neighbors. The congregations were very good. The result of the meeting was, some 18 or 20 professed faith in Christ, 11 accessions, and the church was greatly revived. I felt that it was good to be there. Our next meeting took place at Pleasant Grove, Va , from the first Sunday in Aug. Uncle Sol Apple came over and spent the week with us in the meeting, and preached one sermon every day from Sunday till the close, his sermons were good and enjoyed much by his friends, I was indeed glad to have this venerable father in the ministry with us. I have never seen such large congregations at any country church: The house is one of largest in the Conference and there was only one day that the house would hold anything like the entire congregation The meeting was a glorious one, the result was about 40 professions, 26 accessions, and I think the church wonderfully built up. There will be several others to join here at my next appointment. On Saturday morning at the close of the meeting I baptised 24. And now for all these good meetings, we give God the glory, honor and praise. My church at Ingram, Va., on second Sunday was filled to over flowing.

P. T. Klapp.

Elon College, N. C., Aug. 18, 1893.

Washington Letter.

The decision of the Behring Sea tribunal of arbitration which was received in Washington yesterday afternoon, while not in accordance with the expectations of either this government or that of Great Britain, was well received by Senators and Representative and members of the administration. It is in the nature of a compromise between the contentions of the two governments, and is a far more satisfactory settlement of the long dispute than ever seemed likely to be arrived at by diplomacy, and there is not the slightest doubt about its being accepted as a final and permanent settlement by both governments of a question which has at several different times come dangerously near to causing war. A gentleman who has been conversant with the negotiations between our government and that of Great Britain for the last ten years, speaking of the decision said: "I think as a whole it gives the United States as much as either Secretary Bayard or Secretary Blaine ever expected to get, and I have the best reasons for the belief that if Great Britain had offered at any time during the negotiations to have conceded what the arbitration has given us the offer would have been accepted by this government." But away above and beyond the questions at issue in the dispute is the benefit to the world at large of the precedent set by two of the most powerful nations of the earth in settling so serious a dispute by peaceful arbitration, in accordance with the teachings of modern Christianity, instead of by force of arms. Verily, the age of international arbitration is upon us, and as was said by an eminent Detroit minister in a recent sermon preached in Washington, we are rapidly approaching the time when there shall be no more war. Godspeed the time when the energies and wealth of governments, which in the past have been devoted to making war upon each other, shall be devoted to the advance of moral reform and the consequent welfare of mankind.

The administration, through Secretary Carlisle, has unqualifiedly endorsed the bill which was favorably reported to the Senate from its Finance committee yesterday, providing that National banks may issue currency to the full face value of the bonds they have deposited with the

U. S. Treasury to secure their currency. The bill appears to be generally regarded as a step in the right direction; it will, if taken advantage of by the banks, and of that there is little doubt, result in an immediate addition of $19,000,000 to the money at present in circulation, and probably a great deal more, as it is believed that the National banks would make large purchases of bonds now held by trust companies and savings banks, in order to deposit them wirh the Treasury for additional currency. It is stated that Treasury officials are so confident that this bill will become a law that they are already making preparations to meet the expected large demand for currency from the banks.

The debate in the house of representatives, under the agreement giving fourteen days for discussion of the bill for the unconditional repeal of the purchasing clause of the present silver law and the several proposed amendments thereto; for the free coinage of silver at the present and increased ratios, and for the restoration of the Bland law, is going on daily, but it has up to this time brought out little that was new.

Our people have regarded the South Carolina State barrooms as something radically wrong but a long ways off and consequently of minor interest to them, but it has been freshly and rather strikingly brought to their attention by the proceedings before the Patent Office in connection with the official application of the state of South Carolina, through its govenor, for the sanction of the use of the popular soubriquet of the State, "Palmetto," as a trademark for the whiskey to be sold by the state barrooms. The application was denied by an Examiner in the Patent Office, on the ground that the law only provides for the registration of trade marks owned by persons, firms or corporations, and that a state of the American Union is neither a person, firm nor a corporation. The State, through its Washington attorneys, appealed from the Examiner's decision and the question is now before the commissioner of Patents. It is a matter of small moment whether the copy right shall finally be allowed or not. The important thing is that a great state thus publicly advertises itself as having entered the lowest and most degrading of all business callings—that of selling intoxicating liquor, a business that is responsible for more law breaking than arises from all other causes combined. The popular idea of the principle duty of a state government is maintenance of good order and enforcement of law, but here is a state government engaged in aiding the breaking of its own laws.

CORRESPONDENT.

Aug. 16, 1893.

New England Matters.

MR. EDITOR:—The Craigville camp meeting, was a grand success, and it is believed that it will be so shown, in the final day. The preaching was of an high order, i.e., it was thoroughly gospel preaching. Jesus Christ was not left out of a sermon by any minister on the encampment. There were several denominations present; but the most of the sermons were preached by our ministers. All the sermons were commended by the hearers, and believed to be profitable The religious interest increased to the last hour, and there were some conversions on the spot, and others rose for prayers, and left the ground under deep conviction, and it is hoped that they will all find peace and rest in Christ. Craigville is a beautiful spot for a camp-meeting. There are now 62 cottages—some of them are quite large. There are three hotels to accommodate those who have no cottages. They were all full. The Tabernacle a wooden structure with tower and bell, with a seating capacity for nearly or quite 1,000 people.

The singing was said by those who were capable of judging to be very fine. At the beginning, it was led by the leader of the meeting Rev. C. L. Jackson. For two days or more i was led by a first class singer from New York City—Bro. Sweat. The last two days, by a trained singer from Boston.

The singers in the congregation seemed to "sing with the spirit," as well as "with the understanding."

The prayer meetings were well sustained. The prayers were short but very fervent, and the exhortations were brief and to the point—as a rule.

Some of the owners of cottages will remain on the ground till September. They have a good postoffice, and a mail twice a day. The ground owned by the association extends to salt water, where they have a large number of bathing houses. As the weather was very warm during the week, many people went into the salt water every day. There were ministers present from all New England states Also from New York and I think from some other states. It was a grand saint-like meeting, and there must have been much good accomplished.

Yours for the cause, etc.

H. M EATON.

Middleboro, Mass., Aug 15th, 1893.

A Voice from Pleasant Grove.

DEAR BRO. CLEMENTS:—On last Friday closed our protracted meeting at this place, on Saturday Bro. Klapp baptized 19 by immersion and five or six by sprinkling. We had about forty converts, twenty-six joined at the close of the meeting, six or eight will join at our next meeting. Bro Klapp was assisted by Bro. S. Apple, or Uncle Sol, as he is called here. Uncle Sol is a man of God and speaks as able as he did twenty years ago We are always glad to welcome Uncle Sol to the Grove. Bro. Clements, if you just could have been with us it would have made your heart rejoice: Bro. Klapp and Uncle Sol did everything in their power to save the sinners. The whole congregation of of all denominations worked as becoming Christian people. Dinner was refused by a great many and intermission spent in praying for and talking to sinners. The whole house was made to rejoice day after day to see sinners converted and prodigals returning back to God. Sinners had no excuse they were visited in the grove as well as the house. It seemed that every prayer every word and every hymn was sung that would do any good. I never saw Pleasant Grove more revived and more determined to push on the good work and in a better fix to do so than at present and now we can cry with the apostle, "thanks be unto God which giveth us the victory through our Lord Jesus Christ."

CHARLIE.

Among the Virginia Brethren.

DEAR BRO. CLEMENTS:—It has been about three weeks since I left my home to go out into the field in the interest of Suffolk Collegiate Institute. During that time many acquaintances have been formed, and several places visited.

While the old Dominion does not seem so dear to me as the old North State, yet it has many attractions which would very quickly dispell any homesickness which a stranger might feel.

One of the characteristics of the section in which I have been placed is the kindness and congeniality of the people. They know how to welcome a stranger and make him feel at home; and I take this opportunity through your columns to thank the brethren and friends whom I have met since coming here for the kindness and hospitality they have shown me.

The prospects for a good attendance at the Institute the coming session are encouraging, considering the financial condition of the country, and we feel assured that the Institute can be made a feeder and strong supporter of our beloved Elon. While it offers either a preparatory or finishing course, yet we feel assured that with ordinary success we will be able to prepare more than a few young men for a higher course at *our college*. What we need to help our cause along as Christians is greater educational facilities, and it is to be hoped that in a few years we will be able to make a far better showing so far as education is concerned than we are making now. If we wish to have progress we must educate, because that is our chief means by which we can stand shoulder to shoulder with other denominations. We must educate both mentally and physically. Very often the mind is educated at the expense of the vital forces of the body, but this is not right. Every school should have either a well fitted up gymnasium, or a military department, in order that, after school hours are over, sufficient physical exercise can be obtained. This is the idea which will be put into execution at the Institute next year, and it should prevail at our other educational enterprises.

Very truly

HERBERT SHOLZ.

Suffolk Va. Aug. 17,1893.

A Lady Born.

True politeness is the inborn impules of a higher and noble nature. Here is an apt illustration:

An aged truckman bent under the weight of a big roll of carpet. His bale hook fell from his hand and bounded into the gutter out of reach. Twenty idle clerks and salesmen saw the old man's predicament, and smiled at his look of bewilderment. No one ventured to help him. A fashionably dressed young woman came along, took in the situation at a glance, and without looking to the right or left stepped into the gutter, picked up the hook in her dainty, gloved fingers, and handed it to the man with a smile. The idlers looked at each other and at the fair young woman.

The old truckman, in a violent effort to express his thanks politely, lost his hat. It rolled into the gutter where the hook had been. This was almost too much for any woman young or past young; but this New York girl was equal to the occasion. Into the gutter she tripped again and got the soiled hat. When she handed it to the truckman a happy smile was seen to play about her lips. "God bless ye, miss," the old man said, as the fair maiden turned her back on the idlers and went on her way. What and example of true politeness! - *Selected*.

A Battle for Blood.

Is what Hood's Sarsaparilla vigorously fights, and it is always victorious in expelling all the foul taints and giving the vital fluid the quality and quantity of perfect health. It cures scrofula, salt rheum, boils and all other troubles caused by impure blood

Hood's Pills cure all liver ills. 25c. Sent by mail on receipt of price by C. I. Hood & Co., Apothecories, Lowell, Mass.

The Christian Sun.

THURSDAY, AUGUST 24, 1893.

REV. W. C. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGE

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RALEIGH, N, C.

EDITORIAL NOTES

Elon College will open next Thursday.

Please send in the new subscribers for the press fund.

Prof. J. O. Atkinson attended the World's Fair last week.

Revival meetings are being held at Hayes Chapel this week.

Get your collections ready for conference; it will soon be here.

The Valley Va. Conference convenes at Bethlehem, Aug. 31, 1893.

Have you decided to send your sons and daughters to Elon College?

It will be a good idea to stitch this paper together before it becomes separated.

Renew your subscription to the SUN for we have a special need for that $2 00.

Bro. J. A. Jones reports some excellent meetings held during the past four weeks.

We call your attention to the selection in this issue entitled "Attend your own church."

Owing to sickness we were unable to give you the regular size last week and this. Next week it will be all right again.

Christian Endeavorers believe in at least one boycott—that of the saloon, and most of them that of the tobacco-vender.

"And he gave some, apostles; and some prophets; some, evangelists; and some, pastors and teachers" —Ephesians 4:11.

A good meeting at Oakland, Va., is reported; at last accounts there were 35 conversions. May God prosper the good work.

Last week *Charity and Children* of the Thomasville Orphanage entered its seventh year May it have many more years of usefulness in its field of labor is our wish for it.

Has the stringency of money matters paralyzed our people so that they cannot use a pen? A few choice articles would seem to command a premium.

Prof. Herbert Scholz has accepted a position with Prof P. J. Kernodle in the Suffolk Collegiate Institute. There are but few better teachers any where than he.

No one has as yet expressed an opinion with regard to the Pastorate System as set forth in these columns some time since. Can it be that no one has anything to say on the subject!

In last week's SUN was an article entitled "Empty Seats" which contains a moral for all church members who from any cause stay away from the church services. If you are one of them read it.

Did you shake the hand of that new convert and give a word of encouragement when you met him after the meeting closed? Much of the spiritual growth of the young Christian depends upon you.

Rev J. A. Jones proposes to organize a church at Six Fork on Monday following the fourth Sunday in September and calls on the Home Mission Committee for an opinion with regard to the advisability of such a step.

It was with surprise and pleasure we learned from last week's *Raleigh Christian Advocate* that the system of the M. E church South is perfect. A perfect thing made by man is something this writer never even dreamed was in existence before reading that paper! Wonder if they will call their bishop infallible next?

The *Ram's Horn* is a weekly religious paper that cannot be equalled and only needs to be seen to be subscribed for. Price $1.75 per year. The price of the SUN is $2.00. We have perfected arrangements whereby the two papers—the CHRISTIAN SUN and *Ram's Horn*—can be secured for $2.50. This offer is made to new and old subscribers alike.

The Herald voices our sentiments in the following: "Remember that the Biblical Institute at Stanfordville, N. Y., is an institution of the Christians. It is their property, under their control exclusively, and devoted to the exposition of their principles. There is no better, more thoroughly tried man, in the denomination than its President. His life has been given to teaching. His scholarship is unquestioned and the influence of his life is a benediction to every young man or young woman that comes under his instruction. His assistants are worthy of the work which is given them to do."

Renew your subscription.

Every man can do something that no one else can do as well. He may not have found it out, but all the more shame to him. God makes no unnecessary men. The soldier cannot do the seaman's work, nor the seaman the soldier's. You are just as necessary in your small sphere as Queen Victoria to her large one. Do your work as well as she does hers, and your reward will be equal.—*Amos R. Wells.*

"Owe no man anything." The idea that a young man without any one but himself to care for should owe little bills at the stores and for borrowed money is a shame, and is not in any way proper. How can they expect to make a success in life by that kind of management? Boys, don't run in debt; no matter if you have something due you. Wait until you can pay, even if you are obliged to go without an extra suit. Better wear cotton that is paid for than silk that belongs to some one else.—*Soldier Clipper.*

The bigotry and ignorance of some people is remarkable, and the following from the *Baptist Standard* is a fair sample: "A Presbyterian pastor or a Methodist pastor would be as appropriate for a Baptist church as a Christian Endeavor Society or an Epworth League would be for its young people. The pedo Baptist pastors would only teach pedo-Baptist doctrines, and the alien society might do much worse. The effect of these alien societies is to train Baptist young people away from Baptist doctrines and principles and lead them to believe that "one denomination is just as good as another." The only legitimate young people's society for the Baptist churches is the Baptist Young People's Union."

The *Voice* says that in "New York, whiskey on the Bowery causes drunkenness, on Wall street causes alcoholism, and on Fifth avenue causes heart-failure." This is the strange partiality that warps the social conscience, and gives to vice and the consequences of vice, milder names, and names less linked with reproach, in proportion as we find them prevalent among the wealthier and higher classes of society. So we blunt the point of our own arrows and the edge of our own sword in the warfare against the immoralities of the times. But the consequences of vice and vice itself are neither abolished nor abated because we soften our speech towards them: what is drunkenness on the Bowery, call it as we may, is drunkenness on Wall street and Fifth avenue—everywhere the sin denounced by Scripture and shutting souls out of heaven. Oh for pure hearts loathing it everywhere, and honest lips everywhere, exposing it. —*Index.*

The idea seems to prevail among a great many people that the Christian Endeavor Society is an "outside movement," but that is a great mistake. When a C. E. Society is organized in a church it is more strongly denominational than the church itself and yet it is broad enough in itself to cooperate with other C. E. Societies for the glory of Christ. "For Christ and the church" is its motto, and with its banner flying it has encircled the globe in twelve short years, everywhere strengthening the usefulness and influence of the church, that has taken it to its bosom.

Let some evangelist conduct a meeting and there be thirty or forty additions to the church, and notices to that effect will be given in all our papers two or three times; but let there be only three or four received, and nothing is scarcely said about it. The evangelist will seldom mention the numbers, and the pastor seems to be ashamed to make it known. If a report is sent up it is on this order: "Had a good meeting, and some additions." But if the "some" amounts to twelve or fifteen you are sure to get the number. So many seem to think that if they have great numbers added to their churches that they will be called among the most successful. This certainly is a sad mistake.—*Selected.*

Some men are declaring that Christianity is on the decline. Some timid Christians have been alarmed by such statements. We invite the attention of such people to the following facts. The progress of Christianity is set forth as follows: The English historian, Sharon Turner, says that at the end of the first century there were 500,000 Christians. By the end of the second century there were 2,000,000. This number was increased in the next hundred years to 5,000,000. Then the figures advanced as follows: 500 A. D., 10,000,000; 600 A. D., 15,000,000; 700 A. D., 20,000,000; 800 A. D., 24,000,000; 900 A. D., 30,000,000; 1000 A. D., 40,000,000; 1100 A. D., 50,000,000; 1200 A. D., 70,000,000; 1300 A. D., 80,000,000; 1400 A. D, 75,000,000; 1500 A. D., 80,000,000; 1600 A. D., 100,000,000; 1700 A. D, 115,000,000; 1800, A. D. 155,000,000; 1893, 250,000,000. The army of the Lord is marching on.—*Exchange.*

A paragraph states that the mayor of Lancaster, O., proposes to his city council a novel method for enforcing temperance laws. He says that if the council will pass an ordinance prohibiting the sale of liquors on Sunday, he will himself visit the saloons on Saturday night, at or before midnight, and will seal every saloon door in town. At six o'clock on Monday

morning he will himself make the rounds, inspect the seals, and break them. This would certainly prove a very effective method, especially if the back doors should be sealed as well as the front, and the saloon-keeper sealed out! But—some centuries from now—what will be thought of the apathy of a Christianity that endured a business whose spirit was such as to require a method like this to make it law-abiding?

The women of England take a very enthusiastic part in the politics of their nation. The Woman's Liberal Federation has a membership of 75,000, and at their recent annual meeting, 700 delegates were present It is claimed that the return of Gladstone to power was largely the result of the systematic efforts of the federation. The government is expected, as a reward for this service, to give further recognition to women. We hail with satisfaction any advance of womanhood toward the front lines of political life. Nothing will so ennoble the ballot as its being found in woman's hands, for the same equal and free use as in man's hands. Even the New York *Sun*, though so very conservative as a rule, boldly says in a recent issue: "When, therefore, the time comes that women ask for and receive the suffrage on a full equality with men—and it seems to be approaching—we have no fear for the result. Theirs will be a gracious rule in state as it has been a gracious rule in society." These are noble words and words full of significance. Politically, woman will be with us in an early to-morrow, and then some Ægean stables will be cleansed, or woman will have lost her womanhood.—*Herald of Gospel Liberty.*

On One Side or the Other.

Great questions are continually coming up in life for consideration. They frequently touch the thought of vital intellect to the human family. And it is the duty of all to investigate the nature of these questions respecting right and wrong, and then take the side of God; for all great questions have as its center thought the ways of God or the ways of sin.

Unfortunately for the world, indifference blunts the interest of investigation and paves the way for wrong doing with but little resistence until the chains are forged to bind the side of right. He who refuses to investigate the great questions, and place himself on the side of right as indicated by the lights given will be held accountable to God for the sin of omission.

It is true that many questions come up in life that seem to be quite different in their nature, when really the vital issues are the same, but are painted in different colors. In this case investigation is necessary to see that the paint is not used to mislead. This is not unfrequently here in questions of politics, colored by demagouges to carry out their own selfish purposes. Sometimes questions of this kind have their birth in religious bigotry or sectarianism. Many exciting and injurious political campaigns have been furiously waged when there was scarcely a shadow of difference in the main issues. But demagogues managed to manufacture their campaign thunder from the vapor that gathered around the edge. In like manner sectarians continue to divide the people on religious questions of their own inventions where God has made no difference.

But there are real questions of right or wrong which require careful consideration, and he who through indifference refuses to look for the right side, will be held accountable. And it will not do to think that mutual ground may be occupied and thereby escape responsibility. Seek for the right and then fall in line on that side.

Unfortunately for the church, too many are looking for the popular side instead of the right side. This is a great sin in the sight of God. Many are afraid to antagonize a thing because it may be unpopular. The enemy of souls is always ready to make unpopular that which is right, because the right is on the side of God.

Look no longer for the popular side but for the right side and finding it, fall in there and remain there to the last; and then you will have a conscience void of offense toward God and man. You may apparently go down for a while, but finally you will hear that pleasing sentence: "Well done thou good and faithful servant thou hast been faithful over a few things: enter thou into the joys of thy Lord."

Oakland Church.

Leaving our home Monday after the second Sunday in this month, we reached Suffolk, Va., on the fast train about 11 a. m. Here we were taken by Rev. H. H Butler to Oakland Church, Va. We found Rev. J. W. Rawls in charge of the meeting. Bro. Butler, the much loved pastor, and the membership of the church had been praying for a good revival, and early indications showed that God was ready to answer their prayers. The meeting continued until Friday late in the afternoon. There were some 35 or more converts, and 16 accessions to the church with quite a number of others to follow. It was a meeting of great power.

Bro. Butler is a good preacher, an energetic worker, and an excellent revivalist. No wonder his people love him.

The people around Oakland are among the kindest it has been our pleasure to meet. Ten years ago, we were with them in a revival of great power. They were kind then, and they are kind now. May God bless them. In a few weeks the contractor will commence a new house of worship for them.

Up to this writing, we have spent one night with each of the following families: Bro. Mills Rogers, Bro. W. M Crumpler, Capt. E. C Ramsey and Bro. A. Moore. These are all excellent families, and are true friends to the church.

Rev. R. H. Peel has been carrying on a meeting at Mt. Zion in connection with J. W. Rawls and H. H. Butler, their pastor. It was our pleasure to go down one night and be with them. We were glad to to meet many there whom we had met before. This is a live working church, full of spiritual power. We were kindly cared for in the home of sister Houghwout. When we were there before, her dear husband, Capt. Theo. Houghwout, was living; but now he is living in the future land. He was a true friend to the church.

Crops are good in this part of the old Dominion State, and if it were not for the money pressure the outlook would be bright.

We think Eastern Virginia will send up quite a number of students to Elon College.

From Bro. Jones.

Dear Bro. Clements:—Our meeting at Christian Chapel closed Thursday. The Lord greatly blessed the church with the presence of His Spirit. The church is greatly revived and strengthened spiritually. Two professed faith in Christ. Rev. J. W. Fuquay was with me and preached four good sermons. Here he gained the confidence and high esteem of the people. Bro Pleasant of Durham was present, and took an active part in the meeting. Within the last few weeks the brethren have put new seats in their new house, they expect to ceil it soon.

The first Sunday in August I commenced my meeting at Spilona, Johnson Co , the meeting continued five days, resulting in great good, 9 professed faith in Christ and two united with the church. Rev. J. W Wellons of Durham was with us three days, and preached six good sermons which were soul stirring, here he made many good friends while with us, Bro Pleasant was also and assisted wonderfully in the prayer meetings, Rev. C. H. Rowand was also with us, and preached two excellent sermons. Sister Lassiter is in very feeble health, She was greatly missed at the meeting. Lord bless the dear sister.

The fourth Sunday in July my meeting commenced at Ebenezer the meeting continued till the next Sunday this was a glorious meeting 15 professed faith in Christ 7 united with the church and the church was greatly revived. Rev. J. W. Fuquay was with us and preached well. Bro. Pleasant was present and assisted in the meetiing. We protracted a meeting from the fifth Sunday about five miles from Ebenezer at a place known as the Niper place near Six Forks eleven miles from Raleigh. Here we had a glorious meeting seven professed faith in Christ. The people want a Christian church at this point they have a deed to one acre of land here for a Christian church and Mr. Eugene Penny offers to give us one acre of of land at Six Forks 9 miles from Raleigh. Before we left the community we got the names of 9 persons as charter members for a church at this point, the outlook is good for a church at this point. Bro. J. W. Fuquay agreed to preach for them until conference. The fourth Sunday evening in September I shall preach for them if nothing prevents and on Monday morning at 9 o'clock a. m. I will organize a church here if we think best. Now will the Committee on Home Missions look after this, and let me know what they think about having a church at this poiont, at once?

Yours in Christ,
J. A Jones.

Notice to Students.

Students coming to Elon College will be able to obtain reduced fare from Eastern, Va., and will be notified just as soon as the authorities name rates.

W. S. Long.

Elon College, N. C., Aug 21, 1893.

Literary Notice.

People who take an interest in the strife between the Bible and its many enemies, and especially those who are perplexed by the teachings of infidel scientists, should read "The Errors of Evolution," a dollar book of three hundred pages, written by Robert Patterson of San Francisco, and published by H. L. Hastings of Boston. The subjects treated are "Scientific Star Building," "Geological Evolution," "The Origin of life," and "Darwinism" The book completly demolishes the various infidel scientific theories.

T. Darley Allen.

"I'm so nervous"—before taking Hood's Sarsaparilla. "I'm so well" after taking Hood's. Moral—"Be sure to get Hood's."

THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—I greet you today with a loving heart and an earnest prayer that you will toil manfully onward doing your little work in your little corner this praising good with the perfection of your labors. The best praise a machinist can get is the perfect work of an engine or any tool he has made, so can we praise God by our effort to do our little duties right.

Cordially yours,
UNCLE TANGLE.

PORTLAND, MICH. Aug. 12, 1893.

DEAR CHILDREN:—I wonder if you who read the little articles that are written for the "Corner," remember Uncle Milliard. No doubt it seems a a long time since he has written anything for you. And it has been; for he has been afflicted with sore eyes much of the time for the last year. They are not quite well now, but they are so much better he has decided to write again.

A very little child once said: "I love to go to Sunday school because I love my teacher and because she tells me all about Jesus." Those words led me to write the verses I now send you, and the title I give them is—

WHAT A LITTLE CHILD SAID

I love my own dear Sunday school;
I love my teacher too:
She teaches me the Golden Rule,
And what I ought to do.

Once Jesus was a little child
Like me and baby Tim,
And O He was so meek and mild
I want to be like Him.

But if I would His favor gain—
I must be good and true,
And never give my parents pain
By what I say or do.

Then He will bless me every day,
Though hidden from my sight,
And, whether I'm at work or play,
I'll try to do just right.

D. E MILLARD.

Boys and Boys' Ways.

"Watch that boy, now," said Phil.

"Which boy?" said Ned.

"That boy who was at play with us down on the sand. His name is Will. He knows how to look out for himself, doesn't he?"

Phil and Ned, with their parents, had been spending some times at the seaside. Will was a boy who had come to pass the evening in the parlor of the boarding house. Here it was that Phil and Ned saw Will taking a great deal of pains to find a good place.

First he noticed a large book full of pictures on the table. After looking at it for a few moments, he had hunted out a large easy chair and was tugging at it to get it to the table.

"There—he's got squared round just to suit him," laughed Ned.

"Now he's moving the lamp near er it," said Phil.

"And—well, if I ever! If he isn't putting a footstool before it I suppose he's already to enjoy it.

It was plain that Will was. With a pleased look he gazed around the room until he caught sight of a lady who was standing. He darted towards her and said:

"Come, mamma; I have a nice place for you."

He led her to the chair and settled the stool to her feet as she sat down.

Phil and Ned looked a little foolish. Presently Phil sprang out of his chair as his mother came near.

"Mamma, take my chair," he said.

Ned stepped quickly to pick up a handkerchief which a lady had dropped, and returned it with a bow.

They are wise boys who profit by a graceful lesson given by a true gentleman.—*The New York Observer.*

A Tru Story.

A gentleman well known in literary and social circles of New York entered an elevated car the other day, and took his seat beside a lady who chanced to be an acquaintance. After a few minutes' conversation, he said:

"You remember when I met you on an L car about a dozen days ago you were reading *The Youth's Companion*; I told you I had never happened to read it, and you insisted on my taking yours."

"Yes, I remember."

"Well, I must tell an amusing story. I took the paper home and read it. That evening an English political question was discussed at my club. I had just read a mighty clear editorial on that very question in *The Companion*, and I straightened things out for the crowd. A few days later I was with some professional gentlemen, and a certain scientific topic came up about which they were a little at sea. I suddenly remembered I had also read an article by some specialist in that same *Companion* which covered the point, and I astonished them by my familiarity with such an authority.

"Then last night at a dinner party, I carried of the honors by telling a couple of capital ancedotes I read in that same paper."

This story has special point in view of the brilliant program *The Companion* announces for the entertainment of its more than half million readers during 1893. The sum of $6500 was awarded for seven prize stories which which will appear. Besides, among its contributors are nearly all the leading story-writers in America, together with a striking array of statesmen, generals, historians, scientists and travellers of world-wide fame. It comes every week in the year and costs only $1.75 for the 52 weeks. Address *The Youth's Companion*, Boston, Mass.

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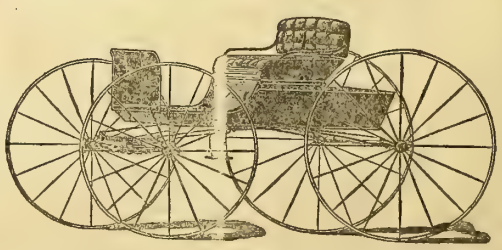

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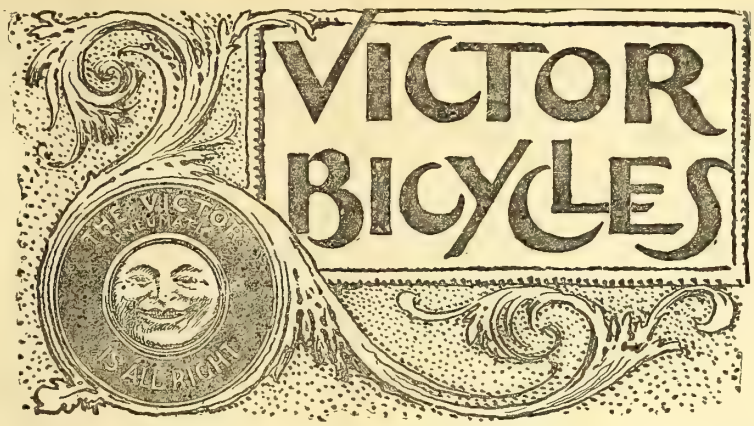
How to Give.

A gentleman who has raised large sums of money for benevolent purposes says that in soliciting charitable and other subscriptions he has never had any difficulty or trouble with men who have given proportionately and systematically. He further says: "A man who does not give definitely, and who does not set down in his account book exactly what he does give, is apt to think that he is always giving There is no falsehood larger and deeper than this in all practical life. If you will put down just what you give to charitable purposes you will be surprised, at the end of the year, at how little you have given, yet you may have the feeling that you have been always parting with your money in response to benevolent appeals."—*Selected*

The catalogue of the Horner School, Oxford, N. C., shows a patronage extending over ten States. For years this school has been full and to meet the demand the principals two years ago put up a model school building with all the modern improvements—electric lights, scientific ventilating, and heating, a complete gymnasium, and a steam laundry. The patronage was doubled the first session, reaching within ten of the increased limit. It is to be noted that this school still places such a restriction in the number of pupils admitted, that the principals can give due personal care to each pupil. It is probably just here that the reputation of the school for the highest standard of scholarship and morals has been won and maintained. If you send your son to a school to be instructed by a certain teacher, it is desirable that no more pupils shall be admitted than can receive a large part of the personal instruction of that teacher. Secure the very best advantages for your son by engaging a room before it is too late.

The work of redemption is purifying and perfecting, and when at last the work is done, it is the world of Christ—your world, my world—human society redeemed, transformed, the kingdoms of the world become the kingdoms of our Lord, and of his Christ. It is because young men and young women all over this country have seen this vision of a Christ in themselves, of a Christ in their fellows, and of a Christ in society, because clearly or not clearly, consciously, they do know that they are the sons of God, and their fellow-men are the sons of God, and because they desire to work out in themselves and others likeness to Christ, it is for this they have risen up with a great enthusiasm, and are marching forth, I believe, to a great victory.—*Lyman Abbott, D. D.*



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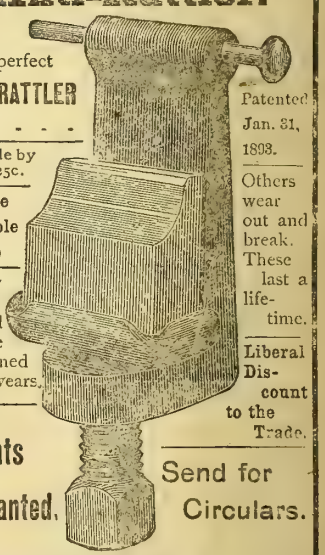

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CONDENSED SCHEDULE.

In Effect Aug. 20, 1893.

NORTHBOUND	No 2 daily ex Sunday
Leave Willmington	7 40 a m
Arrive Fayeteville	12 40
leave "	12 55
" Sanford	3 10
" Climax	6 23 p m
arrive Greensboro	7 10
leave "	7 35
leave Stokesdale	8 37
arrive N. & w. Junc.—Wal. Cove	9 15
leave N. & W. Junc.—Wal. Cove	9 25
levae Rual Hall	10 04
Arrive Mt. Airy	11 55

SOUTHBOUND	No. 1. daily ex Sunday
Leave Mt. Airy	5 10 a m
leave Rural Hall	7 00 "
Arrive N. & W. Jun.—Wal. Cove	7 40 "
Leave N. & W. Jun.—Wal. Cove	8 00 "
Leave Stokesdale	8 32 "
Arrive Greensboro	9 40 "
Leave Greensboro	10 00 "
Leave Climax	10 43 "
Arrive Sanford	1 35 p m
Leave Sanford	1 55 "
Arrive Fayetteville	4 05 "
Leave Fayetteville	4 20 "
Arrive Wilmington	9 20 "

NORTHBOUND	No. 4. daily ex Sunday.
leave Bennettsville	9 15 a m
leave Maxton	10 25 "
leave Red Springs	11 08 "
leave Hope Mills	12 03 "
Arrive Bennettsville	12 25 "

SOUTHBOUND	No. 3. daily ex Sunday
Leave Fayetteville	3 25 p m
Leave Hope Mills	4 50 "
Leave Red Springs	548 "
Leave Maxton	6 25 "
Arrive Bennettsville	7 35 "

NORTHBOUND	No. 16. MIXED. daily ex Sunday
leave Ramseur	8 50 a m
leave Climax	10 43 "
Arrive Greensboro	11 30 "
leave Greensboro	11 50 "
leave Stokesdale	1 05 "
Arrive Madison	2 00 "

SOUTHBOUND	No. 15. MIXED. daily ex Sunday
leave Madison	2 55 p m
leae Stokesdal	3 50 "
Arrive Greensboro	5 05 "
Leave Greensboro	5 20 "
leave Climax	6 25 "
Arrive Ramseur	8 05 "

Connections North bound, with the Seaboard Air Line at Sanford; Richmond & Danville R. R. at Greensboro; Norfolk & Western R. R. at Walnut Cove Junction.

Connections South bound, with the Norfolk & Western R. R. Walnut Cove Junction; Richmond & Danville R. R. at Greensboro; Seaboard Air Line at Sanford; Atlantic Coast Line at Fayetteville.

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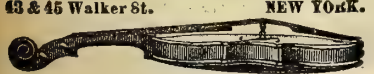

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CONDENSED SCHEDULE.

In Effect Nov. 27, 1892.

SOUTHBOUND	No. 9.	DAILY. No. 11	No. 37
Lv Richmond	12 45 pm		12 50 am
Burkeville	2 51		2 40
Keysville	3 35		3 18
Ar Danville	5 55	7 25 am	5 35
Greensboro	8 00	9 20	6 54
Lv Goldsboro	2 35 pm	†7 45 pm	
Ar Raleigh	155	11 10	
Lv Raleigh	4 40 pm	6 15 am	
Durham	5 37	7 15	
Ar Greensboro	4 30	9 15	
Lv Wins'n-S'l'm	†6 40 p m	*8 00 a m	
Lv Greensboro	8 10 pm	9 30 am	659 am
Ar Salisbury	9 50	11 04	812 am
Ar Statesville		12 03 pm	
Asheville		4 25	
Hot Springs		5 57	
Lv Salisbury	9 55 pm	11 14 am	8 17 am
Ar Charlotte	11 10	12 40	9 25
Sprt'burg	1 56 am	3 36	11 37
Greenville	3 07	4 24	12 28
Atlanta	9 00	11 00	4 55
Lv Charlotte	11 30 pm		9 35 am
Ar Columbia	6 00 am		1 20 pm
Augusta	10 00		4 25

NORTHBOUND	No 10	DAILY. No 12.	No 38
Lv Augusta	6 00 pm		12 30 pm
Columbia	10 50		3 50
Ar Charlotte	6 00 am		7 30
Lv Atlanta	9 20 pm	8 05 am	12 45 pm
Ar Charlotte	6 40 am	7 00 pm	8 05
Lv Charlotte	6 55 a m	7 45 pm	8 15 pm
Ar Salisbury	8 17	9 15	9 24
Lv Hot Springs		12 39 pm	
Asheville		2 45	
Statesville		7 47	
Ar Salisbury		8 37	
Lv Salisbury	8 27 am	9 52 pm	9 29 pm
Ar Greensboro	10 10	11 20	10 42
Arwnsn S'l'm	*11 30 am	†1 00 a m	
Lv. Greensboro	10 20 am	11 35 pm	
Ar Durham	12 11 pm	3 35 am	
Raleigh	1 09	6 00	
Lv Raleigh	1 28 pm	†8 45 am	
Ar Goldsboro	3 05	12 05	
Lv Grensboro	10 20 am	11 35 pm	10 47 pm
Ar Danville	12 01 pm	1 15 am	12 01 am
Keysville	2 45	4 05	4 05
Burkeville	3 25	4 51	4 51
Richmond	5 30	7 00	7 00

† Daily except Sunday.

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p. m daily except Sunday; arrive West Point 5 00 and 6 00 p. m.

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 12 45 p m daily; leave Keysville 3 45 p m; arrive Oxford 6 00 p m, Henderson 9 10 a. m, Durham 7 20 p m Raleigh 6 00 p m. Selma 10.45 p. m. Returning leave Selma 12 55 p. m. Raleigh 4 40 p m. daily. Durham 6 00 p m Henderson, 6 30 p m Oxford 8 15 p m; arrive Keysville 11 45 p m, Richmond 7 00 p m.

Mixed train leaves Keysville daily except Sunday 3 30 A. M.; arrives Durham 11 55 A M Leaves Durham 7.45 A. M. daily except Sunday; arrives Oxford 9 20 A M, Keysville 3 00 P. M.

Additional trains leave Oxford daily except Sunday 4 15 p m; and 12 20 p m, arrive Henderson 5 10 and 1 05 p m Returning leave Henderson 6 30 p m and 2 30 p m daily except Sunday; arrive Oxford 7 25 p m and 3 15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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On 37 and 38, Pullman Buffet Sleepers between Richmond and Danville, uniting at Danville with Washington and Southwestern Vestibule limited for Atlanta carrying Pullman Sleeper New York to New Orleans and Augusta, and dining car New York to Montgomery

Trains 11 and 12 Pullman Buffet Sleepers between New York, Washington and Hot Springs via Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth Va via Atlantic and Danville RR.

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RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 189

TRAINS MOVING NORTH.

	No. 34. Pass. Daily.	No. 38. Pass. and Mail. Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Pl'ns	7 14	1 39
Macon,	7 22	1 46
Arrive Weldon,	8 30	2 45 p. m

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m
Macon,	1 13	7 06
Warren Pl'ns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a. m. 2.00 p. m Arrive at Franklinton at 8 10 a. m, 2.52 p. m. Leave Franklinton at 12 30 p. m., 6.05 p. m Arrive at Lousburg at 1.05 p. m., 6.40 p. m. JOHN C WINDER, Gen'l Manager WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R. R.,

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

	No. 41. Pass. & Mail.	No. 45. Freight & Pass.
Leave Raleigh	4 00 p. m.	8 35
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	3 35
Arrive Hamlet,	7 20	8 10 p. m
Leave "	7 40	
" Ghio	7 40	
Arrive Gibson,	8 15	

GOING NORTH.

	No. 38. Pass. & Mail.	No. 40. Freight & Pass
Leave Gibson,	7 00 a. m.	
" Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron.	9 26	9 31
Sanford,	9 52	10 55
Moncure.	10 16	12 10 p. m.
Merry Oaks	10 26	12 50
Cary.	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsborro Road.

Leave Pittsboro at 9.10 a. m., 4 00 p. m arrive at Moncure at 9 55 a. m. 4.45 p. m

Leave Moncure at 10 25 a. m, 5 10 p m arrive at Pittsboro at 11.10 a. m 5 55 pm

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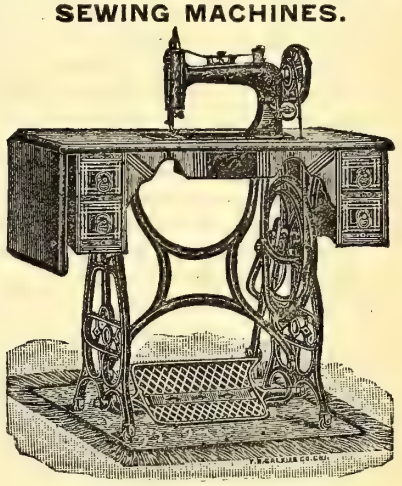

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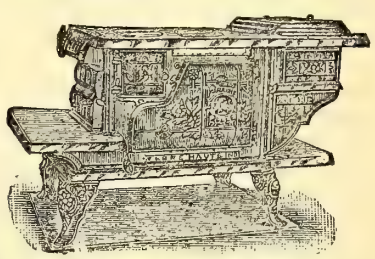

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Holland Items.

Saturday and yesterday was quarterly and communion meeting at Holy Neck. Bro. Newman, the pastor was greeted by a large appreciative congregation. We forget to mention in our notice of the revival at Holland, that Bro. Newman was also with us and assisted us in the exercises. Bro. Newman is expected to start for the World's Fair to-morrow. Hope he will have a safe and pleasant trip, and that on his return he will give us an interesting account of "The World's Columbian Exposition." We forgot to say in connection with the above, that Bro. Newman has been re-elected pastor of the Holy Neck church. He is highly esteemed by the church, for his work's sake.

Our prayer meetings at Holland, are largely attended and very interesting. Last night, notwithstanding it rained till passed 8 o'clock, we had a fine congregation, some coming a distance of six or eight miles.

It was my pleasure to be with Bro. R. D. H. Demarest at Union, Southamption Co., two days last week. He had a good meeting. Twenty-eight conversions up to Thursday evening The meeting was to be contiuued on Friday and the doors of the church to be opened for the reception of members at the close of services. We would here say that Bro. Demarest is succeeding well in his work. He is not easily discouraged, but persevering and untiring in his efforts. He is much beloved by the brethren wherever he labors.

We are pleased to hear that Bro. H. H. Butler is having a grand and glorious meeting at Oakland church. Bro. Clements, the SUN's editor is with him. Bro. Clements has a strong hold and a large place in the hearts of the brethren of that place, and his efforts there which were so signally blessed a few years ago, will not be forgotten in time or enternity.

My son-in-law, Mr. I A. Luke got hurt quite bad a few days ago. He was on his way with wife and babe, from Holland to our house. His horse became frightend at a little cart drawn by a little boy in the road, whirling around suddenly, upset the buggy, throwing his wife and baby out, neither of which was much hurt, the little babe receiving a bruise on his forehead. Mr. Luke was caught under the buggy and the horse tried to run. Mr. Luke held on to the horse, though he was dragged some distance. The buggy was broken to some extent and Mr. Luke received deep and painful bruises on his side and hip.

R. H. HOLLAND.

Renew your subscription.

Hayes Chapel.

Our meeting began 3rd Saturday at 2 p. m. and continued till Tuesday afternoon, running three services per day. The attendance was not large owing to press of work in the community.

There was quiet an earnestness on the part of many Christians to begin a nearer walk with Christ. Two back-sliders reconsecrated themselves.

Quite a large number of the unconverted requested prayers.

Five joined the church. The baptizing will be attended the 3rd Sunday in September at 10 o'clock.

J. L. FOSTER.

Making Improvements on Creation.

We frequently hear of some skeptic saying that if he had made the world he would have made it much better than it is now. The only trouble with these gentlemen is they do not seem to know how to make any worlds, and it is much easier to find fault with the work of others than it is to improve upon it. If they would make two or three worlds, and set them running, they would be better qualified to speak on the subject.

The vain talk of such men reminds us of a woman whom we knew, whose face was not quite as beautiful as she could have desired it to be, and who used to complain sometimes, and declare that if she had made things she would have made them much better looking. But her niece said, "She made a doll for me once, and it was the *homeliest looking thing I ever saw.*"

This probably would be a fair illustration of the results of these gentlemen's efforts in the line of world making if they once undertook the business. One would like to see a world with the modern improvements of these skeptical scoffers; or if they could not make a world, perhaps they might try their hand at making a donkey, or a monkey, or if this was too large a job they might start with a goslin, or a chicken, or a bedbug, a lightning bug, or some such smaller fry; and if they do not succeed in turning out one of these in working order, we would recommend them to try their hands on a humbug, where their experience would perhaps enable them to effect great results.—*Armory.*

Waiting to be Asked.

Some one inquired of a stranger who had come into a new place to live why she had not cast in her lot among the people of God. Her answer was, "Nobody ever asked me." Modest people do not like to go where they are not invited, and where they fear they may not be wanted. It is very well to say people are free to come if they will; but here are timid, hesitating souls, who fear to put themselves forward, and press in where they long to be; and it is the business of Christians to give them earnest and hearty invitations. "The Spirit and Bride say, Come! and let him thot heareth say, Come," and so invite others to accept the gracious call.

The nobleman when he determined to have his house filled with guests, did not set the door open and allow them to come and go as they pleased, but he sent his messengers into the highways, the lanes, and the streets, not only to invite but to urge, not only to urge, but to "compel them to come in"

There is a sweet compulsion which is allowable and is often most welcome. There are many bashful people who need to be *urged*; who hesitate about accepting a first invitation, but only need a little *pressure* to bring them in; and if we are to follow the plan of the heavenly Master we must not only invite people to Christ, put we must entreat and urge them to come in that the Lord's house may be filled with guests. He is calling "whosoever will," and is waiting to receive all who come, but it is for us to know him, and know how wide is the invitation which he extends, and how hearty the welcome that he gives to those that do come; to tell what we know, and invite the timid, the trembling, and the doubting, and emphasize the Master's call, and bid them welcome to the marriage supper of the Lamb.

"Whosoever heareth, shout, shout the sound,
Tell the joyful tidings all the world around.
Whosoever will may come."

—*Common People.*

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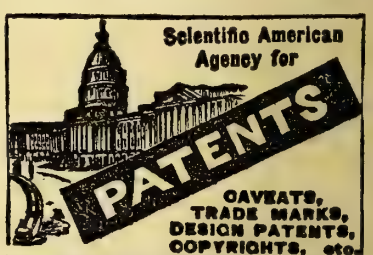

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VOLUME XLVI. RALEIGH, N. C., THURSDAY, AUGUST 31, 1893. NUMBER 33

The Christian Sun.

The Organ of the General Convention of the Christian Church.

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.

2. The name Christian, to the exclusion of all party or sectarian names.

3. The Holy Bible, or the Scriptures of the Old and New Testaments, sufficient rule of faith and practice.

4. Christian character, or vital piety, the only test of fellowship or membership.

5 The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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No Devil.

Men don't believe in a devil now, as their fathers used to do;
They've forced the door of the broadest creed to let his majesty through;
There isn't a print of his cloven foot, or a fiery dart from his bow
To be found in earth or air today, for the world has voted so.

But who is mixing the fatal draught that palsies heart and brain,
And loads the earth of each passing year with ten hundred thousand slain?
Who blights the bloom of the land today with the fiery breath of hell,
If the devil isn't and never was? Won't somebody rise and tell?

Who dogs the steps of the toiling saint, and digs the pits for his feet?
Who sows the tares in the field of Time where ever God sows His wheat?
The devil is voted not to be, and of course the thing is true;
But who is doing the kind of work the devil alone should do?

We are told he does not go about as a roaring lion in law;
But whom shall we hold responsible for the everlasting row
To be heard in home, in Church, in State, to the earth's remotest bound,
If the devil, by a unanimous vote is nowhere to be found?

Won't somebody step to the front forthwith, and make his bow and show
How the frauds and the crimes of the day spring up, for surely we want to know.
The devil was fairly voted out, and of course the devil is gone;
But simple people would like to know who carries his business on.

—*Selected.*

Thirty-One Millions.

The statement of the Brewers *Gazette* that America manufactures 31,000,000 barrels of beer in a year is startling.

Who drink it? Half of the people of the country never touch it. Another one-fouth drink much less than the half barrel which would be their proportion. Possibly an eighth or three-sixteenths drink their half barrel. The rest goes to feed the craving of the "old guard" of the saloons.

Of this old guard every city has its quota. We know its members at sight. Every man wears the badge of dishonor in plain sight, and, in fact, all over him. One of them was fined last week in a neighboring city for assault and battery. He threw stones at bad boys who called him "an old beer barrel." The boys were hoodlums, but they knew where he got his immense girth and his lurid complexion.

Members of the old guard wear their badge not only all over, but *all through them.* Physicians assure us that no class of men are so *incapable of resisting disease* as the habitual beer-drinker. Medicine does not do its work. All their organs are diseased. A slight injury, a severe cold, or a shock to the mind or body, will commonly provoke acute attack, ending fatally. Compared even with other inebriates who use different kinds of alcohol, they are more generally diseased and harder to cure.

The *Scientific American* says that in its observation "beer-drinking produces the lowest kind of inebriety, closely allied to criminal insanity. The most dangerous class of ruffians in our large cities are beer-drinkers. Intellectually, a stupor, amounting almost to paralysis, arrests the reason, changing all the higher faculties into a mere animalism—sensual, selfish, sluggish, varied only with paroxysms of anger, senseless and brutal."—*Selected.*

Put a Prayer Under.

There are some loads for the back, and some that must be lifted and carried with the hands. It tires the arms and makes the back ache when the loads are heavy, and if some one comes along who will put his shoulder under or lift with his hands, what a comfort and relief it is!

A young girl was once carrying a market basket that was much too heavy for her strength, and another girl, in passing, noticed it and said, "Let me help you" Then she took hold of the handle and lifted half of the load. It was easy to carry after this. The young girl who was overworked never forgot the kindness of this stranger.

But there are weights that can never be carried in this way They rest upon the heart. The load may be fear, anxiety or care. It may be a heavy sorrow. Put a prayer under the load that presses.—*Journal and Messenger.*

Timely Words.

The Memphis *Commercial* says: "A recent authority makes a statement regarding cholera which cannot have too wide a circulation. It is, he says, a 'filth disease of a specific character, carried by dirty people to dirty places, and there spread by the use of dirty water. With pure water, air and soil, and pure habits cholera need not be feared by any nation or any individual.' The bearing of these remarks lies in the application of them. Memphis has pure air, the most hygienic water in the world; now let us have clean streets, clean alleys, clean cellars, clean cisterns, clean yards, a sweet smelling, wholesome city, and there will truly be no danger of cholera or yellow fever. If the sanitary force is not large enough make it larger." The bearing of all these remarks lies in their general application. Circulate them.

Will you please give your opinion of the doctrines of "Christian Science?"

We have before said that it is not Christian and not science; and we now add that it is the most consummate idiocy that ever was sought to be palmed off on a credulous world. Some of its adherents are honest cranks; the most of them are designing knaves All alike, they are afflicted either with hardening of the heart or with softening of the brain. —*Christian Advocate.*

A recent investigation in Louisiana, says the New York *Evening Post*, brings out the fact that the same text-book on physiology that is furnished in the Ohio public schools for 75 cents is sold in Virginia for $1, and in Louisiana for $1.25, "and this ratio seems to hold good all through the list." This is an example of what is called by railroad men "charging what the traffic will bear." In Ohio people can afford to pay $1 25, but compel their School Boards to act as purchasing agents, and get the book for 75 cents In Louisiana the people cannot afford to pay 75 cents, but allow the State to make long-term contracts with particular dealers, and are charged $1 25. Verily, the destruction of the poor is their poverty —*Exchange.*

The Scriptural Law of Dress.

BY REV. JAMES MAPLE, D. D.

"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold or putting on of apparel:
But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. 1 Pet. 3:3 4.

Dress is a necessity of our nature, and is essential to our physical and moral well being. This is an arrangement of God. He intended that our bodies should be clothed in proper apparel, and has directed us in his word how to dress. He says that women should "adorn themselves in modest apparel, with shame facedness and sobriety: not with braided hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works." "Whose adorning, let it not be that outward adorning of plaiting hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

It is necessary for us to wear clothing of some kind, and the question is what shall be their nature and character? They should not be such as will draw our thoughts and hearts away from God, and make us proud and vain. This would disqualify us for his service to some extent. The apostle was not opposed to all ornament or adorning, provided it is of the right kind. He says, "that the women adorn themselves in modest apparel." In using the word "*adorn*" he shows that he thought it right to adorn the body in a proper manner. God has shown in his works that he is not opposed to proper ornaments. The world, as God made it, is full of beauty. How beautiful the grass, the flowers, the trees, the plains, the mountains, the valleys, the rivers, the lakes and the seas. Many things, as far as we can see, are made merely because they are beautiful. God made them to ornament his universe. The trees would make just as good wood and lumber without their leaves and flowers, but they would not be so beautiful. God has adorned them in the most beautiful manner. How beautifully he has painted the grass, the flowers, the leaves and the clouds Who has not gazed with rapture upon the blended beauties of the rainbow that God paints upon the dark bosom of the retreating storm cloud. God reveals himself in these things, and shows that he approves of proper ornaments. When we adorn our bodies in a proper manner we are only following the example of our Creator.

God has planted in the soul of man and woman a love for the the beautiful, and a desire to appear well in sight of others. This is a wise and benevolent arrangement, for it will, if guided by the word of God, develop man's higher nature. Dress is educating in its influence upon our minds and hearts. It will elevate or degrade us. Neat, handsome apparel will awaken new and elevating thoughts in the mind, and kindle pure desires in the heart. When we see a man or woman adorned in beautiful garments it has a refining influence upon us. It lifts us into a new world of thought and aspiration, and the vision lingers in our memory as a thing of beauty and loveliness We are better in thought and desire for it. What God has planted in our nature is not sinful, and he does not condemn the desire to appear in such a way as to secure the esteem of others. God has adorned our bodies himself, and made them beautiful. The beauty of the human complexion, the ruddy cheek, the sparkling eye, are all of the nature of ornament. They are something superadded to what would be merely useful, to make them appear well. They are not absolutly necessary to the existence of that to which they are attached; for the eye could see without the various tints of beauty that are drawn upon it, and the lips and the cheeks could perform their functions without their beautiful tints, and the vegetable world could exist without the varegated colors that are painted on it; but God meant that this should be a beautiful world; that it should appear well; that there should be something more than mere utility. Surely he who created the beauty and fragrance of the flowers, and the music of Paradise; he who made all colors and mingled them together, in the armature of insects, and the plumage of birds, and has blended lily and rose in the cheek of youth; he who strewed the bottom of the ocean with pearls, and sowed jasper and amethyst and chrysolite among the rocks; he who planted the forests with flowers, —was no contemner of ornaments.

We are not to ignor all ornaments in our own apparel. The Bible commands women to "adorn themselves in modest apparel." The word rendered modest relates to ornaments, or decorations, and means that which is well ordered, decorous, becoming. It does not mean modest as opposed to that which is immodest, or which tends to excite improper passions and desires, but that which is becoming or appropriate It is our imperative duty to ourselves, and to others, to adorn our bodies in such a way as to commend ourselves by so doing to the respect of our fellow beings. The apostle does not say positively what our clothing shall be, but mentions some things that we are to exclude, and which, in his view, are inconsistent with the true adorning of the Christian woman—"braided hair, gold, pearls, costly array." The idea is that the apparel of females should be such as becomes them, or is appropriate to them. The word the apostle uses shows that due attention should be paid to this matter, and that the woman's dress should be truly neat, fit, decorous There is no religion in neglecting of our personal appearance, and going dirty and rough. Our appearance should be such that we will not be offensive to any class of persons; such as to show that our hearts are supremely fixed on higher and more important things than mere outer adornment; that spiritual and eternal things are real and supreme in our thoughts and desires. To make dress and outer ornaments, and the admiration they command, the object for which we live is sinful. It is degrading to our better nature, and unfits us for the true work of life.

The first thing the apostle mentions that women should not do is the "plaiting of the hair." This cannot mean the mere braiding of the hair, for this may be the most simple or convenient way of disposing of it. Peter refers here to the excessive care which then prevailed among the women of the east, and especially to their setting their heart on such ornaments rather than on the adorning which is of the mind and heart Great attention was paid to the fixing of the hair by eastern women. Dr. Shaw who travelled extensively in the east says, "The women in the Eastern country affect to have their hair hang down to the ground, which they collect into onelock, upon the hinder part of the head, binding and plaiting about with ribbons. Above this, or on the top of their heads, persons of better fashion wear flexible tubes of gold or silver, variously cut through, and engraved in imitation of lace." Roberts says, "No ladies pay more attention to the dressing of the hair than these (the dancing girls of India); for as they never wear caps, they take great delight in this their natural ornament." It is proper and right that a woman's hair should be dressed neat and beautiful, but she should not set her heart on it. It may not be an easy thing to fix the exact limit of propriety about the method of arranging the hair, or about other ornaments; but those whose hearts are right have very little trouble about this question.

The second ornament Peter mentions is the "wearing of gold." The golden ornament alluded to here was that worn in the hair. This is a common female ornament in the east, and has been through all the ages of the past. It means in our text an expression of pride, a love of display. The Christian woman should avoid this, and dress so as to show her mind is occupied with better and nobler things. Sometimes the love of jewelry is the master passion of the soul, and the comfort of life is sacrificed to it. This is sinful. If it be said that our text forbids the wearing of gold *at all*, it may be replied that it would follow that the next clause teaches that it wrong to put on apparel at all. There is no real difficulty in the expressions if we exercise a little common sense. The doctrine of our text is illustrated in the following fact: When George Faulkner, the printer, returned from London, where he had been soliciting subscriptions for his edition of Dean Swift's works, he went to pay his respects to him, dressed in a lace waistcoat, a bag wig and other fopperies. Swift received him with the same ceremonies as if he had been stranger. "And pray, sir," said he, "what are your commands with me?" "I though it was my duty, sir," replied George, "to wait on you immediately on my arrival from London." "Pray, sir, who are you?" "You George Faulkner the printer! Why, you are the most impudent, barefaced scoundrel I have ever met with! George Faulkner is a plain, sober citizen, and would never trick himself out in lace and other fopperies. Get you gone, you rascal, or I will immediatly send you to the house of correction." Away went George as fast as he could, and having changed his dress he returned to the deanery, where he was received with the greatest cordiality." My friend George," said the Dean, "I am glad to see you returned safe from London. Why, there has been an impudent fellow with me just now, dressed in lace waistcoat, and he would fain pass himself off for you, but I sent him away with a flea in his ear."

We may learn something on the subject of dress from the example of Christ. He wore the same kind of clothing that was worn by all men in his day. He did not cloth himself in a dress different from theirs to show his piety and devotion to his Father, and in this way attract attention to himself. Neither did he tell his disciples to cloth themselves different from their associates to show that they were his followers. There is nothing of this kind in his teaching. He sought to purify the heart, and this would regulate the outer life Hence our text says, "Let the adorning be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." The hidden

man of the heart is the same as Paul's "inward man." This means the soul. All outward ornaments are temporal, and will soon perish; but the ornament of a meek and quiet spirit is not corruptible, Gold and silver ornaments will all perish, but the internal ornaments are ever enduring. As the soul is immortal, so all that tends to adorn it will be immortal also Its attainments in knowledge, wisdom, love, and purity will endure forever.

"A meek and quiet spirit" is that state of mind and heart which is free from the excitement, pride, and irritability which comes from the love of outward ornaments and show. Those who live for fashion, and seek to lead in fashionable life, are almost constantly in a state of agitation and vexation. It is a life of strife and bitterness, and heart burdening.

The most valuable of all adorning is that of the heart and mind. The most precious jewels are of the spirit. Precious stones, silver and golden ornaments, and appropriate apparel are beautiful. They adorn the person who wears them, and are refining in their influence upon the pure mind and loving heart; but the jewels of love, tenderness, gentleness, goodness, meekness, long suffering and sympathy that adorn "the hidden man" never loose their luster, but shine with ever increasing beauty. They command the love and reverence of all, and give one a power for good that outer ornaments cannot give. The beauty of the "hidden man" illuminates the countenance, and makes the homeliest face beautiful. How Thaddeus Stevens called upon President Lincoln in company with a lady whose son was condemned to death The president heard the case patiently, and granted pardon. As Mr. Stevens and the lady left the room she exclaimed in an excited manner: "I knew that it was a copperhead lie!" "What do you refer to madam?" said Mr Stevens. "Why they told me that he was an ugly looking man; but he is the handsomest man that I ever saw in my life." His tender sympathy and love that found expression in his looks and words made him beautiful to the anxious sorrowing mother.

Our expense for apparel and outer ornaments should be governed by our means and demands of the cause of Christ upon us. I have known Christians whose love of dress and jewelry was so great that it absorbed all their means. I have seen church members loaded down with outer ornaments who did not give one cent to the cause of Christ. This is sometimes the case with whole families, and it is sinful Simplicity of dress is always the most beautiful. "Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross."

Man in his unconverted state is represented in the Scripture as being naked, but he does not realize this; and imagines that he is in the possession of all he needs to make him happy. Christ says to such. "Because thou saidest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see." White raiment here means the garments of salvation. White is a symbol of purity, and the raiment means pure religion. This is to the soul what raiment is to the body, and is essential to salvation. It is what is symbolized by the wedding garment." The man at the marriage feast without "the wedding garment" was "bound hand and foot, and cast into outer dardness." This is the doom of all who do not have on 'the wedding garment" How important then that we hearken to the invitation of Christ, and secure the garment of salvation "that the shame of our nakedness may not appear" in the great day of eternity.

A Preacher Drunk.

The secular papers that print Sunday editions take special interest in the preachers. In a leading daily there was a half column of telegraphic special under this head, "A Preacher Drunk." The facts were as follows: A young minister who had been intemperate before his conversion and call to the ministry, was persuaded to take a glass of wine by one who pretended to be his friend. The old appetite revived, and he was led on step by step until he was found in a saloon dead drunk. The men who plotted his ruin summoned the reporters to see him in his degradation. It was a big item, and the enterprising caterers for those who read the daily papers telegraphed it all over the country. A preacher drunk! Why, it was as good as a cyclone. They worked it up in their best style, and expected it to make a sensation. And it did

I have a neighbor who gets his religion from the Sunday newspapers, and has a buzzard's appetite for carrion. He came to me with that paragraph marked and said, "See here, Oldschool, you believe in preachers and I don't. Tell me what you think of that!" I read it and replied: "I think the editor and the reporter have paid the Christian ministry a high and deserved compliment in that despatch."

"Why so? A compliment to the cloth to report that one of them was drunk last night in a saloon?"

"Yes, and I can make you see if you will listen to me Do you know how many preachers there are in the United States?

"No; but I reckon there's lots of them, for it's an easy way of getting a living."

"I'm not so sure of that. People are mighty particular now-a-days. A preacher has got to be smart or they won't hear him. A man who has brains enough to get a living by preaching in these times could get rich in any other profession. But as you can't answer my question, I will have to answer it myself. According to the census of 1880 there are over 75,000; and now, mark you, when one of these 75,000 falls it is considered so remarkable that it is telegraphed all over the land. The Bible says that ministers are but men. It speaks of them as 'earthen vessels.' And the great wonder is that among so many so few turn out badly. So you see the publication of this case three thousand miles from where it occurred shows how rare and remarkable it is. They don't have commonplace and every day occurrences telegraphed across the continent. And now let me ask you another question. Suppose, when you opened your daily paper to-morrow, you found a despatch at the head of the column from Cranberry, N J., or Dover, Del., with the heading, 'A Lawyer Drunk,' and that in the despatch all the details were given of A. B., a promising young lawyer who had become intoxicated, and was found in a low groggery dead drunk —what would you think in that case?"

"I would think that the editor was a fool."

"Why so?"

"Because there are lots of lawyers all over the country who get drunk every day. The finding of a lawyer in a whiskey shop is hardly an item of local news, much less an item to be wired across the continent."

"Well, how is it with doctors and merchants? Suppose the paper should have a despatch of a quarter of a column whenever any of them got drunk anywhere in the United States?"

"Why, bless you, no paper would be big enough to hold all the despatches. We could send half a dozen from this one town every day."

"Yes, and don't you see the result of your own admissions? The fall of a Christian minister is regarded by telegraph operators as a first class item, like an earthquake, a cyclone, or a million-dollar conflagration. It is a thing so rare, so unexpected, so out of the usual course of things, that it must be sent flashing around the world."—*Interior.*

A Lay Sermon.

Adulterated coffee, sugar, tea, flour, and baking powder, grease, cotton-seed oil and tallow for butter, glucose and alum for syrups, poisonous acids for vinegar. A whiskey trust founded on fusel-oil whiskey, sugar trusts, coffee trusts, flour trusts, glass trusts, oil trust; coal, iron, pottery, salt, and ice combines, all "opposed" to any "meddlesome" legislation, as it "unsettles trade." Bank syndicates, loan syndicates, tax-dodging, money-lending shylocks, school book rings, contractors, rings, all "deploring" any tendency towards a "paternal government," it makes capital "timid."

Miners and coke workers in Ohio and Pennsylvania averaging one dollar per day wages; the masses of laboring men in other lines averaging $1.12 to $1.27 per day: scarcely enough to keep the souls and bodies of their families together. Thousands of men out of employment with starving families begging for work; every now and then one driven to suicide.

With the exception of a few noble men among them who are rising to higher levels of thought and of humanity, our so-called "Christian teachers" quibbling and quarreling over questions of creeds, confessions of faith, catechisms, doctrines of original sin, election, probation, purgatory, immersion vs. sprinkling, heresies of "higher criticism," etc., etc.; threshing chaff while God's precious grain lies rotting in the fields; utterly losing sight of the grand, simple doctrine of that greatest of all religious teachers, the lowly carpenter and laboring man, the godlike Nazarene, whose doctrine, so perfectly adapted to all human requirements that had not its original spirit and practice been subverted by fraud and force, in the 4th and 6th centuries, would ere this, have regenerated a world.

Send more missionaries to China; to India; to Africa: while at home our business life is honeycombed with dishonesty; every man watching his neighbor to keep from being cheated; our social fabric rotten with secret lust and licentiousness; our false "civilization" soaked and cursed with intemperance. Women by the thousand selling their bodies, their

womanhood, their lives, for bread and clothes. The laboring millions being pushed year by year into lower depths of want, misery and despair. Our streets and slums constantly drilling and graduating new armies of "heathen." The deep and portentious rumblings of social-revolutions, growing louder and nearer, heard in every "Christian" land. Anarchy, like a horrid nightmare, thrusting its hideous features, distorted with hate and malice and long-treasured wrongs into the dreams of national security.

Watchman, look forth from the walls and tell us if thou canst discern aught of hope of succor or deliverance? Will China and Japan send us missionaries who will teach us private and public honesty? Will Turkey send us missionaries who will teach us chasity and personal purity? Will Mohammedan Arabia send us an army of teachers who will persuade us into temperance and sobriety? Will Budhist India send us a ship load of priests to teach us that "the love of money is the root of all evil, and teach us to lave knowledge for its own sake?" Or, will some noble man arise in our own land and time, who will serve God and man, and not mammon and superstition, who will have breadth of intellect, greatness of heart, love for humanity, and moral heroism sufficient to lead men back to the acceptance and practice of that early and perfect Christianity which was the "light of the world?"—*Church Militant.*

English Manners.

BY REV. ALICE A. DRAPER.

How any loyal American, can read the history of this nation and not feel a contempt for the Anglo mania that prevails among some of our so called Americans passes my comprehension, Reading the notes from Harvard, where I find allusion to "men of noble birth and high breeding" my memory calls up at once a host of infamous things that are "purely English you know," then, not being an Anglo-mania, I see many things social, political and international in which England can improve her manners. As a people we are young, but we are not without good breeding. Not without culture, though some try to carry the impression that America has yet to be run through a refining process, before it can begin to compare with England. English snubbery can be of no benefit to America, and Europe or England has done no more to improve American manners than it has to improve our morals and we all know that vice and immorality receive their impetus from abroad and that there is a class here that would if it could make America as ignorant, as degraded, as berated and as treacherous as Europe.

The glitter of the throne cannot blind us to the bad morals prevailing in high places. The prospective heir of the crown, is a stench in the English nostril even, and the English nostril can stand a great deal. The etiquette, that has no character in it or back of it, Americans do not want.

The great mass of our people see little of English life, and only the best as a rule, through the press, but some of us know, and all may seek the knowledge, and that we glean does not increase our respect for royalty, Royalty indeed! The rake, the libertine, the debauchee, are all found in royal homes. They are by no means confined to the common people, But for the pure blood and purer lives, keeping poisoned royalty out, it would soon become extinct through its own inherent rotteness, Even royalty cannot any longer defy wholly public opinion, and England has got so far as to demand purity in its women, but tolerates the grossest vileness in its men

No wonder there are those in America who want to be "English you know," Ugh! Has there ever been an abomination in America, that England has not first tried?

Manners are good, but morals are better, and put our American men on the scales—put the English men there, and you will find the average American men, outweighs the average English men morally. There is no room in America for Anglomanias. They should go to England and stay there.

Why should we be surprised at the treatment of Gladstone. What man in the United States from the president down to the most humble citizen but has the breeding to see that his guest is treated with courtesy, regardless of all political or ecclesiastical differences. An insult to one's guest is an insult to the host. Manners indeed! Good principles must precede good manners Certainly England has her well bred people, so has America, and the well bred people of England are no more of necessity confined to the artstocracy than the well bred people of America are confined to the millionaires of our country, "Noble birth, high breeding," a study of the laws of marriage and of heredity will convince any one that Nature's royalty, God's royalty and England's royalty are by no means identical. We of America, if loyal, if worthy of being protected by the stars and stripes, place God's royalty far above all that of men.

We judge the tree by its fruits, Englishmen may lose their superiority by setting foot on Canadian or American soil, but a polar bear, does not lose his dress by being put in Central Park in New York City, and so for one I feel, after meeting the species at home and in Canada, I have a faint idea of its real nature, whether its claims to superiority are real or unfounded. Perhaps I have read history too thoroughly to look with admiring eyes upon any Englishman. Would all American women might be so affected, and then America's daughters would be spared broken hearts, wrecked lives and dissipated fortunes and the English animal get his mate from a more fitting country Get something better adapted to his nature. Our girls please take note, English manners do not make English men, superior husbands, and I believe Mrs. Frank Leslie is the latest American woman of note who finds English manners and morals intolerable and applies for a divorce, which for aught that I know may have already been granted—The Englishman's idea of a husband's duty and fidelity is utterly at variance with that loyalty our American women demand as well as give. Will American women never learn or will they go on repeating this folly? Again, manners, that do not give us good morals and good principles from the Queen down, Americans are to shun. Far be it from me to question the morals of England's gracious queen. She is devoted to Englaud and no mistake. But we who know of "sixty-nine subsidized prisoner's aid societies," for the dumping of British paupers and criminals in America, feel that it is not the act of a Christian government, nor one becoming a Christian queen. I regard that as reckless dishonesty, as a wholesale breaking of the golden rule, and I wonder that the church of America has not ere this independent of our government demanded the practice of better principles. Crime can multiply and perpetuate a base stream, from generation to generation much faster than the church can accomplish regeneration.

Again, let every minister of the gospel, remember however great his power in the pulpit, that pre-form will do more to save souls than reform.

A man or woman reformed, converted at fifty, forty, even thirty are as a rule converted too late to benefit or save their children—this for a hint that there are new lines of work to grapple with. To return, read and ponder —"In 1880 there were about 25,000 convicts (felons) in the prisons of England and on ticket of leave in Great Britain, —10,839 in prisons and the balance on leave. In 1885 there were more than half that number From 1879 to 1886 there was a decrease of 2,500 actually in prison average saving, £87,000 per year, at £35 per man. Those who have perected this system, and who are important government officers claimed to have reduced the prison population of Great Britain from about 25,000 in 1880 to less than 12,000 now" But how? Were they taken up to heaven? The present number of prisoners aid societies is from 80 to 100 and when discharged "the government pays to the society from £2 to £6, which sums are added to by the society and Christian England under the cognizance of a Christian queen, assist these choice souls(?) to go to the United States. "Many long termers have been so released and are now in the United States, assisted here partly by a fund made up by the British government and partly by these (so called) benevolent socities "The sum of $435,000 yearly is say England.

17.50 gives them a steerage passage to the land of the free where they are courteously turned over by John Bull to be cared for by Uncle Sam. Thus is America poisoned by a filth, ignorance, degradation and animality that like cholera can only start where conditions are favorable for it, but once started may go everywhere unless we quarantine politically against this influx of crime not only from England but against the scum from every nation.

Now if any body thinks that this makes a good showing for the manners or principles of England he must be an Anglo-maniac. Some one has said it took 1500 years to bring the orange which was a berry no larger a wild cherry to its present size, but inherent rottenness and vileness was not in the orange, hence there is no use in the United States trying to develop a human race out of Europe's inhumans and incupables.

Shut the gates, manners or not, and let England master her own scum, and sink under it. When our seamen were impressed forbearance ceased to be a virtue, when England did a few other things, she merited chastisement, but this is an offense that might well put the prince of devils to shame.

It is a greater thing to be President than king or queen The Presidency stands for a higher grade of civilization, a higher, better, purer type of people than empire or kingdom. For a higher type of homes. Democrats and Republicans are not saints, they are not perfect, but where among either would there be one so ill mannered as to treat a guest of the president as Gladstone was treated? And where is the man, who as president would tolerate without protest such treatment of his guest? Verily the manners of that man go hand in hand with his morals.

June, 1893.

Washington Letter.

ongress is apparent working to- ls a solution of the vexatious fin- al problem, although the end is et in sight. Senator Voorhees, s position as chairman of the le committee on Finance, gives pinions additional weight, made g speech yesterday which was ned to by nearly all the Senators by as large a crowd of outsiders uld be very well packed into the ries. The Senator, although is popularly known as a silver favors the immediate and un- itional repeal of the purchasing e of the present silver law. The se will vote on this question next de- famil- my fut- having this week shall b- mittees, the House not fr- ceed with general as the silver ques- out of the way. The first bill by the house was that admit- free of duty, all articles from n countries intended for ex- n at the proposed California inter international exposition ill had previously passed the e, and now only needs the dent's signature to become a By unanimous consent of the e, Representative Johnson, of , was yesterday allowed to intro- a bill providing for the exchange . S., bonds for treasury notes, the bill was referred to the com- ee on Banking and Currency, of h Representative Spriner, of ois, is the chairman, with leave eport at any time after the vote he bill for the repeal of the pur- ing clause of the silver law has taken This bill has been wide- iscussed here, and many regard a good and wise measure. Un- it any holder of U. S., bonds deposit those bonds with the ernment and receive their face e in treasury notes which may any time be returned and the again obtained, the pay- e accommodation being t on the bonds, which ll ce- long as they remain in of the government. The so passed by unanimous joint resolution extending Cherokee outlet, which, in e with the President's pro- ion yesterday made public, is opened to settlement on Sep- er 16, next, the provisions of act providing for town site en- s of land in Oklahoma.

J. S. Minister Blount arrived in shington on yesterday, direct m Hawaii. He had a long con- ence with Secretary Gresham, l i is expected that as soon as s dent Cleveland returns, which l be in about ten days, a new Hawaiian treaty will be submitted to the Senate.

It has for many years been contended that Washington city officials were, as a rule, controlled by the the rum-sellers, and the contention is constantly being borne out by the action of some of those officials. The last public occasion was during a somewhat remarkable trial a few days ago. A police sergeant raided the grocery store of a notorious character who was well known to be engaged in selling liquor without a license and arrested the proprietor and several members of his family, besides seizing a quantity of liquors. When the case came to trial a stranger would have supposed that it was the police sergeant, and not the rum-seller, who was being tried. He was accused of being a temperance man, and with belonging to an organization which was opposed to the liquor traffic, and when he admitted the accusation the whiskey lawyer said the testimony of such a man was not worthy of belief, and introduced a police lieutenant to swear that he would not believe the sergeant on oath. Right there the plot came in. This same sergeant was under that lieutenant last inauguration day and preferred charges against him for being intoxicated while on duty, and what is more he proved them, although the althorities dismissed the charges and the sergeant was transferred to another precinct, and given a hint that he had better not make any similar charges in future. This matter may not seem important to the average reader, but it is of the most vital importance to every man and woman who has the future welfare of the country in view. It involves a great principle, one which many try to ignore, but which has got to be faced sooner or later by us all. The city of Washington is the capital of the United States; your capital,reader, as well as mine, and if the liquor men are allowed to control officials, high or low, here, there will come a time when they will control them everywhere. The trouble is that people who do not investigate the matter fail to realize the full extent of the cursed liquor power and by their indifference really aid the rum-seller in extending that power.

CORRESPONDENT

Aug. 23, 1893.

Missions.

Read by Miss Bettie Stephenson before the District meeting at McGuire's Chapel, Alabama, and published by request.

You who are expecting something grand of me this morning may be disappointed. I feel that I am incompetent to handle such a grand subject, yet, God being my helper, I will do the best I can.

This age seems to be an age of mission. The people of God realize more than ever before that they are the chosen agents of Christ to spread the Gospel throughout the world.

Perhaps half a century ago no missionaries could be found in China and Japan, and few in other heathen countries; but today these are a legion in number.

Just think for one moment of the good that could be accomplished by the Christian people of this land. We as Christian people should do all in our power towards Christianizing the world for without a doubt it is one of the strongest commands of our Master. It is a matter of experience that no organized body of Christians make progress without the spirit of mission existing among them.

In attempting to perform any kind of work, we must have good tools if we expect to do the work successfully. This is just as true in mental, as in manual labor. So it is with Christian work. Our forefathers were content with letting their pastor plough all the week and then do what preaching he could on Sunday. They did not deem it necessary that a preacher should be educated that the labor assigned him might be more easily performed, neither did they think that money was required for his support, but he must work for a living with his own hands. If he felt impressed to go on a missionary tour they some how got it into their heads that the Lord would feed him by a raven as he did Elijah of old, hence carry out what he felt to be his duty. The result was they made but very little progress. The tools were not good, nor were they well handled. Now, we have better means at our command if we will only use them. It it true we are using them some but not so successfully as we might. We need more missionary spirit to make us use them aright.

We often hear people say they don't believe in foreign missions Too much labor and no reward. Too much expense for the results. Enough, to attend to home affairs without going into strange countries There is selfishness in their religion. More satonic selfishness, than Godly love.

The more enlightened the people of different countries become the more closely connected with each other they become. The Railway, the Telegraph, and the Steam ship, have worked wonders in bringing many parts of the world together. This being so we have a fine opportunity of promulgating among them the truths of the gospel, and urging them to accept the teachings of the great Teacher. That we should do this is both a necessity and a duty. because the more we come in contact with them,the barriers which separate us, both socially and religiously. are broken down.

There is not a Christian in the world who does not feel sad to see men and women bowing down to gods of wood and stone. There is not a Christian in the world who does not prefer to see those with whom he deals in business, worship the same God who is recognized as the God of the universe.

We must seek to plant the standard of God in our midst, and proclaim his name throughout our land. It is our duty, because it is the last command of our Leader. His last words urged his followers to go into all the world and proclaim his gospel. It is true we all can not go, the majority of us must stay at home, but we can send as our representatives, those who feel it their duty to go. There are men and women who desire to go, but the opportunity has not been present ed. It takes money to carry on mission work, and a great deal of it. There are plenty of people who are opposed to foreign missions because it takes money. They love money better than their God an place a higher value on it, than they do upon their duty; but notwithstanding this they cannot give any reason for their opposition, and simply content themselves with growling, and stifling the voice of conscience. The fields are white ready for the harvest. Our brethren are already in the field. All denominations of any importance are ahead of us in the mission line. This shows our negligence, which we cannot answer for, and can only remedy by persistent effort in the future.

So let us as a Denomination awake to a sense of duty, and God will bless us in the effort.

Sensible Words.

In refuting some fallacious statements of the *plaindealer* the *N. C. Baptist* says:

We are opposed to the acceptance or retention of any liquor seller in our churches. The *plaindealer* says: "The attitude of sensible churches and people the world over is to let the liquor trade alone" Let it alone! We would as well let rattlesnakes live on our dwellings and dose our children with poison Sensible people! what shall we do with Spurgeon and Talmage, and Gladstone and Gibbons, Farrar and Deems and a lot of others. Let it alone never. The right and duty of government is to protect its citizens. We quarantine against small pox and yellow fever and cholera, but this plague universal that is sweeping the land is borne from house to house, from home to home on the wings of the law. Its course is

marked by death, by misery, by woe. Its devastation is clear to any right thinking man. Shall we quarantine against it? Shall we, as a people defend our citizens from the scourge of America that counts its supporters among the legislators and judges? A single American citizen murdered on foreign soil and our warships are manned for the contest, the nation is stirred and vengeance is sworn, but when daily thousands are being stricken down, the soldiers of Christ, many of them slink away like dogs from the scene of action. It you can't give your effort to the abolition of the liquor traffic, in God's name get out of the church. The attitude that churchmen should sustain is clearly marked in the Word of God, and it means for you to follow.

The liquor men see the growth of temperance sentiment in the State, and the *plaindealer* is put in the field to fight for the saloon, for its preservation and recognition by law. When the saloonists unite, in God's name, we call on Christian men to rally around principles of right of duty, and stand for the protection of your weaker neighbor. No, all sensible people don't say let it alone, and it will never be let alone till the curse shall be blotted out.

Where is "Iola?"

Dear Sun:—May I speak a word in behalf of the Home Mission cause? Everywhere I go I am asked if I have an "Iola" to sell. The time is at hand when there could be hundreds of this book, "Facing the Truth," sold within the bounds of the Ga. and Ala. Conference.

I tell my inquirers when asked in regards to it, that I think its type is taken down. If it be so, then let the type be set up again, for no one knows the good it is now doing but those who have to lend out their own little volume, not to see it again in six months.

Rev. J. D. Elder says he could sell 50 copies at West Point Mills and at Phoenix city, and other ministers say about the same.

Rev. Jubilee Smith of Ga. says his country has just come to see the good it has already done and what it might do further on. Besides, I am knowing so many doctrinal converts that it is making all along lately. Where is Bro. Barrett? Let us hear from him on the subject.

Very truly,

A. P. Fuquay.

Following Jesus.

I have been impressed recently with the stress Jesus lays upon following Him.

I took my concordance and was amazed to find how often He says: Follow me. Take up thy cross and follow me. Follow me and I will make you fishers of men. Let him deny himself and take his cross and follow me. There are only a few places where Jesus enjoins following Him. In studying the literalness of the possible meaning, I began to think that after all had I ever followed Him? Had I ever gone among the poor, fed the hungry, helped the blind and the lame just as nearly as He did as I could? Had I ever done like Jesus so that any one would think of Him—would be "reminded" of Him?

By chance I was reading a line from James Russell Lowell's pen, like this:

"* * * *But straight I knew those
foot prints were the Lord's.
I followed where they led,
And in a hovel rude,
With naught to fence the weather
from His head,
The King I sought for meekly stood;
A naked, hungry child
Clung round His gracious knee,
And a poor hunted slave looked up
and smiled.
To bless the smile that set him free,
New miracles I saw His presence
do, etc."

By this time my face was bathed in tears and I said, Lowell has it, and I turned to my text again. "If any man will come after me let him take up his cross and follow me." Very much of my life I have felt that praying and going to church and "being good" was following Christ, though I have not gone among the poor and wretched and blessed the children by bringing them into the Sunday school and helped to open the eyes of the spiritually blind by sending missionaries, and was a long time a teacher, and all these years a preacher, but I did not see that I was thus walking in the foot steps of Jesus as I do now, and O, how sweet it is to know that in some feeble way I am doing like Jesus did when he was here, following Jesus. O, if I can do just one thing like He did it and with the same spirit, not to do mine own will, but the will of Him that sent me, how happy I should be.—*Selected.*

The *New Peterson* for September is in many respects the very best number yet of that excellent Magazine. Among the illustrated articles of special mention, both from a literary and artistic point of view, are "New England Nooks," by Mary G. Umsted, "Memories of Augsburg," by Miss Stroup, and an exceedingly interesting account of "Old English Iron-Work." As usual, the poems are exceptionally good, and among them "Finis," by Ella Higginson, carries off the palm. Terms, two dollars a year. Address *The Peterson Magazine Company*, 112-114 South Third Street, Philadelphia.

Take Care of the Enterprises of the Church.

None of the enterprises of the church are worthless. They are all necessary to its prosperity and success in the world We cannot afford to neglect them or dispense with them. God proposes under his blessing to lead the church to its highest consummation and to its final victory through them. The education of the ministry and membership is of vital importance. The success of the church require both. One is necessary to appreciate and enjoy the other. Our young men in the ministry especially must be educated. Hence the educational fund *must* be raised.

The cause of the missionaries is also an important factor in the success of the church. The church grows in proportion as the spirit of education and missions among its members advances It is through the missionary spirit and work that the gospel is to be carried into destitute sections and the ministry largely supported. These two enterprises lie at the very foundation of our success and prosperity as a church. Now to these two enterprises, I desire briefly to call attention. We are all aware of the fact that we are passing through a season of great financial depression seemingly without any hope of mitigation or end. There is also a commendable spirit of economy prevailing the entire country. People are disposed to economize on every hand Now in our disposition to economize let every one see to it that we do not begin in the church. In the church is a poor place to commence economy When your pastor presents your conference assessments for *education* and *missions* this fall do not *plead hard times.* Cut down your expenses every where else you can and contribute largely to these enterprises. This will under the blessing of God silence the situation as much as any thing you can do. If you would have a prosperous home a glorious country and a happy world take care of the church of God. Some think the way to prosperity is to be close with the church while the contrary is true. Only about ninety days to conference, see that your assessments are raised.

M. L. Hurley

Lebanon.

Dear Bro. Clements:—Our meeting at Lebanon was continued from 5th Sunday in July, and closed the following Thursday. Our congregations were large all the time, and a deep interest seemed to manifest itself. Three professed faith in Christ, and four united with the church. There were several reconsecrations, and many expressed a desire for a closer walk with God. Rev. J. W. Holt was present, and did most of the preaching. His sermons were deep, to the point and heart searching. The people around Lebanon will be glad of another opportunity to hear him. Rev. Mr. Stickney an evangelist of the Episcopal church, was present on Tuesday and preached an excellent sermon, speaking strongly of a united effort in the interest of Christ's kingdom.

The work of better furnishing the church is already begun mainly by the Ladies Aid Society. Lebanon now needs a united effort by all her members to come to the front as a working church. May God bless her abundantly.

C. C. Peel.

Aug. 25, 1893.

Bethlehem.

Dear Bro.—The meeting at Bethlehem resulted in quite a revival to the church and 81 professions and about 25 accessions with others to follow. Bethlehem is one of the best churches in the conference. I think the membership is composed of as many good pious people as will be found in any church with same membership.

W. T. Herndon.

Aug 26, 1893,

Bethel.

Dear Sun:—Our meeting began Aug. the fifth and lasted eight days. Rev. J. L. Foster was with us from Monday until Tuesday inclusive. Bro. Foster did all the preaching while us, and preached us excellent sermons which endeared him to the people at Bethel. There were fourteen or more conversions, and eight additions to the church. I have never seen a meeting close with more interest. The pastor, members, and friends would be glad for Bro. Foster to come again at any time.

Fraternally,

Thomas W. Strowd.

Union Ridge, N. C., Aug. 22, '93.

From Shallow Ford.

The protracted meeting begun here on Saturday before the first Sunday in August. It was conducted by the pastor, Rev. W. J. Laine, assisted by Revs. M. L. Hurley and C. C. Peel. They both did very efficient work though Mr. Hurley's health was so poor he was obliged to leave us.

The preaching was full of power and earnestness from the beinning.

There were 16 professions and 10 additions to the church with perhaps several others to follow.

The church is in a better working condition than it has been for years.

We now have a flourishing Sunday school numbering 80 pupils with Bro. L. L. Lassiter as superintendent. He labored faithfully with us in our meeting but has now gone home to see his father who is in feeble health. May the Lord restore him to health again.

JOHN T. COBB.

Pleasant News.

DEAR SUN:—I am glad to state that I am still living and now have every favorable indication of returning health. I am now feeling better and more natural than I have in five years. I pray that under the blessing of a kind heavenly Father, I may be fully restored. I shall leave this place the last of next month with my family for Elon College to make it my future home. I think now that I shall be able to take some work if not full work this coming fall. I feel very grateful to God for the hope I now have of restoration to health and do most earnestly reqnest all my brethren and friends to remember me at a throne of grace that I may be completely restored. Enclosed find check for two dollars to pay for the SUN for the present year. May the Lord bless our dear Zion.

M. L. HURLEY

Durham, N. C.

DEAR SUN:—My last was two weeks since. I went out to Andrew's Chapel Monday after the 2nd Sunday, nine miles from Durham and helped Rev. K. D. Holmes three days and preached six times for him and left him Wednesday p. m. and they had 30 converts up to the time of my leaving and I lett the meeting going on. I enjoyed the meeting very much with my M. E. brethren. I found them a plain good people full of work.

Sunday night of the 3rd Sunday I boarded the train for Elon College reaching there about day break and had about two hours to sleep at Dr. Herndon's when the announcement was made for breakfast and I and Rev. Bro. Edwards, Dr. Herndon's brother-in-law, was on the train making for the same place of destination. We were soon off for Bethlehem to help Dr. Herndon in a meeting. Here the crowds were immensely large and we had a good meeting and when we left there was about 60 converts. 28 Thursday night and a postal this morning from Dr. H. sating there was 22 converts Friday night after we left, making about 81 in all and 25 additions to the church. The house holds about 700 persons and was densely filled all the time. I was there about one year since when we had about 115 converts. This is a plain nice people and a goo many good workers and singers.

Saturday noon found me back home almost broken down having preached twice a day the most of the time for a month. I had two pleasant services at my own church Sunday with good congregations. I must look after my home work now for a while.

J. W. WELLONS.

From Rev. M. W. Butler.

Aug. 20:—Last week I conducted a series of revival services at the Waverly Christian church. Rev. R. Charnock of Berkley, Va, assisted and did all the preaching. The church seems to be strengthened spiritually. The meeting resulted in five conversions and three additions to the church. Bro. Charnock did some good preaching and won many friends. Prof. Herbert Scholz of the Suffolk College Institute was with us and took part in the prayer-meeting and song service. I would be glad to see the Institute enroll a large number of pupils. This week I have been conducting a revival meeting at Spring Hill church. Rev. J. P. Barrett, D. D., has been with me all the time and has done most of the preaching. His preaching has been of the highest order and perhaps no man has ever so fully awakened and united the membership of this dear church as Dr. Barrett has done during the past few days. But few men have such perfect gifts and power as he possesses. Besides the awakening in the church membership, the burying of strifes and ill will, we had fifteen confessions and five additions to the church. Bro. Charnock was present a part of the time and preached some excellent sermons.

As has been previously stated, in the SUN, I have consented to serve the Berkley charge next confer ence year and consequently have notified my present field that it will be necessary for them to look for a pastor. I have been laboring in this section of country almost ever since I first entered the ministry, and have been serving the larger part of my present field most of that time. I have found them to be a noble, true and generous hearted people. I feel that in accepting work elsewhere I have been guided by the Hand Divine, yet it is with emotion that I think of the severing of a relationship that to me has been and is, dear. God bless this dear people and may He smile blessings upon the new relationship.

Rev. R. Charnock has been called to take charge of the churches at Spring Hill, Waverly and Burton's Grove, but has not yet accepted. The call at each place was of the most hearty and unanimous character. He will preach for me at Burton's Grove next Saturday and Sunday.

Aug. 23rd:—Bro Charnock preached for us last Saturday and Sunday at Burton's Grove, two good sermons. His sermon on Sunday was based on the principles of the Christian church. He will preach at Ivor next Sunday and give a lecture there the following Monday, when the young ladies and friends of the church will give a tea party, for the benefit of the church fund. Rev. W. J. Laine was at Burton's Grove Sunday and took a part in the exercises. His mother, a most excellent Christian woman and Miss Annie, his sister, the organist of Burton's Grove church, are both ill at their home. The Lords blessings be upon them. Last Sunday night I conducted a prayer and praise service at the home of Bro. J. H. Barrett for the benefit of his wife who has been for months past denied church privileges because of her health. Sister Barrett seemed to be enjoying the Lords spirit and rejoices in the love of her Saviour. The infant child of Bro. C. N. Bradshaw was buried by the side of its mother in the family Cemetery a few days ago. The dear little one lived only about three months after the death of its mother. The young husband and father is left alone with a bright girl of three summers, but has cause to believe that mother and child live together in realms of light and peace with the redeemed of the Lord. I am endebted to Bro. A. S. Parsons and J. W Barker of Burton's Grove and Bro. Duke Brand of the Paptist church for their services and efforts yester day for my entertaiment and enjoy ment.

Yours truly,
M. W. BUTLER.

A Visit to Southamption.

Most of the week and 2nd Sunday in August was spent with Bro. Demarest in his protracted meeting at Union. He commenced on Sunday, and was moving on well when I went to his assistance. I served this church as pastor for seven years having a most pleasant and delightful association with it all the time. It has been about seven years since I had preached there, and of course many changes had taken place during that time The visit was a pleasant one—mingled with some sadness. Extremely glad was I to meet so many I met in former years but sad to miss many who were absent by death. As I recounted the past I felt the Lord has blessed me greatly, and that during the twenty years I have been preaching I have not missed but two appointments caused by sickness. I bless the Lord that He has blessed me so gloriously and abundantly. The meeting closed on Friday with good results. More than thirty souls professed conversion. After its close we had a happy time as we took the parting hand, and said "fare well" to many of our dear friends. Here were so many who said, "Pray for me." There were a great many more who said "I will pray for you." How can we fail to be happy, and receive the blessings of the Lord when there are so many earnest prayers going up to God in our behalf?

The first visit was with Bro James Butler. There I had the pleasure of visiting my only sister My short stay with them was exceedingly pleasant. Then the following night I visited Bro. Henry Rrawls and his excellent wife. They will be lovingly remember for their great kindness to me in former years. A night was spent with Bro. Henry Daughtery and his kind family. They too will be fondly remembered for special favors. Saturday noon I dined with Bro Allen Brantly and his good wife, where I met with Dr. Royall, pastor of the Methodist church at Franklin, who also dined with us, making our association delightfully pleasant. This family will receive our profound thanks for their kindness. Saturday night following I went to the beautiful and comfortable home of Bro. and sister Thomas Joyner. These dear friends entertained me in a splended may, so much so, I shall be under lasting obligations to them. To every one of the dear friends about Union, Southamption, who entertained me so nicely and who may see this notice of my visit to the meeting, I extend to each of you my sincere thanks for the large amount of interest you showed for me while at the meeting, and while many of your names cannot be mentioned here for want of space I shall fondly think of each of you, and pray that it may be well with you.

Sunday morning and night I filled my appointments at Franklin. Had a pleasant services—and delightful association with the people The work there has put on new strength and activity, and we are expecting good results from it.

J. T. KITCHEN.

Married.

Aug. 23, 1893, at the Pleasant Grove Christian church, Va, in the presence of a large assembly of friends and relatives Mr. D. M. Cook and Miss Minnie Farmer were united in marriage, Revs. P T. Klapp, W. W. Staley, D. D., and Sol Apple officiating. The ceremony was very imposing, decoration beautiful and altogether a happy occasion. The bridal cople immediately boarded the train for the World's Fair. Their wedding occasion was elegant, and we bespeak for them a happy future. May angels encamp round about them and make a way for their escape, when tempted and tried is the prayer and wish of their friend

P. T. KLAPP.

Elon College, N. C, Aug 25, 1893.

The Christian Sun.

THURSDAY, AUGUST 31, 1893.

REV. W. G. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGE

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EDITORIAL NOTES

Brethren, we need your help on our subscription list.

Prof. J. M. Pugh of Morrisville is visiting the World's Fair.

Brethren, please do not forget to use your pens for the SUN.

Rev. J. W. Wellons shows great energy in the work of the Master.

Rev. N. G. Newman left Suffolk last week for the World's Fair The SUN wishes him a pleasant trip.

The income of the World's Fair is now reported at $95,000 a day, expenses $15,000, which leaves a net revenue of $80,000.

Rev. M. L. Hurley has some timely remarks to make. Read his article on Take Care of the Enterprises of the Church.

We have sent out a number of letters to brethren on a business matter, which we hope they will not treat lightly, but give prayerful attention.

Here are two good letters. One from Bro. T. L. Daughtrey of Roanoke, Va., and one from Bro. D. Gardner of Ala. They renew their subscriptions to the SUN, and write us encouraging letters.

Poor health caused the editor's return to the office sooner than was expected. We are very sorry the Holland people were disappointed, but under the circumstances it was impossible to do otherwise.

Rev. C. Rowland of Texas is now in N. C., his native state, holding revival meetings. He is a great power for good. He is this week in a meeting at Holly Springs, will be at Wake Chapel the week following the first Sunday in Sept., at Holland's the week following the second Sunday, at Youngsville the week following the third Sunday, and at Mt. Hermon the week following the fourth Sunday.

Whilest in Eastern Va. we visited the new Christian churches at Suffolk and Norfolk. The one at Suffolk is nearly completed, and is quiet a temple. The one at Norfolk has the roof on, and presents quite an imposing appearence.

It is said that Edwin Booth, the great tragedian, attempted to reform the stage and that in his latter years he admitted that the effort had been a failure. This is worth remembering by some of the church members who persist in going to the theater.

Our Washington Letter this week contains a premonition of the terrible calamnity that is imminent if the Christian people of our country remain as indifferent to their duty politically as in the past. Rum seems to rule at the capital city to a great extent and there is no doubt that without a check of some sort upon it the near future will witness a widespread epidemic of its intolerable arrogance. Christian people, will you remain inactive or will you vote as you pray?

Bro. T. L. Daughtry of Roanoke, Va., says: "We have about twelve members of our church here, and I had hoped to see an organization of our church here, but it seems as if we cannot get them to make any effort to do anything. Bro Barrett and I did organize a missionary society here, but I could not get the members to come up and do any thing and so I have no hopes now unless our general Christian Convention will take hold of the work up here. I think there is A No. 1 field for us."

An exchange remarks: Say what you may upon the subject, close investigation will reveal the fact that the idea is dominant in the Catholic mind that America is the property of the Pope. No effort is being spared to bring this fair country under papal domination. The Catholics are working steadily, artfully and we fear in many cases successfully. Who knows when the day will come when the headquarters of Romanism shall be removed from Rome to America?

He is a model church treasurer who sympathizes with his pastor's wants, and sees that he is paid promptly. The minister is to be congratulated who is blessed with an official of this character. There are many of them, but their number needs multiplication at a growingly rapid rate One of these worthies recently came to our notice. Compelled to be away for months, he did not forget his minister's needs, nor make his absence an excuse for keeping him out of his monthly remittance, but arranged to have his check on time. He belongs to that order of treasurers who, if the funds are not exactly on hand, will advance the amount needed, and see that the church makes it good to him in due season. A thoughtful, prompt and energetic treasurer is worthy of all honor and commendation.—*Ed.*

To the Preachers.

DEAR BRETHREN:—We feel sure that you are interested in every good word and work, and desire the highest degree of prosperity for all the enterprises of the church of your choice. Among these enterprises, your church paper, the CHRISTIAN SUN, is by no means the smallest. And it now calls in tones that must not be misunderstood for your help.

The money pressure is felt every where in our land, and falls as heavily upon your church paper as anything else, and must sooner or later, bring upon our cause disastrous, results, unless the subscribers can be induced to renew their subscriptions. Hence we make this request:

Let every pastor in the Southern Convention appoint in every church an active local agent for the CHRISTIAN SUN. Then let the pastor, in connection with the agent, take the names of every one in said local church and congregation, who is a subscriber sending to us the name of the church with the list of subscibers and their post office address. In this way, whenever the time of a subscriber expires, we can send the name to the pastor or local agent, and he can see the subscriber about the renewal. Thus the editor will be relieved of the annoyance of running over the country all the time, looking after the subscription list. In this way the work can be done, and the editor remain in the office, thereby giving the readers a much better paper.

Now, brethren, we have made a request that you can comply with, and render your church paper a valuable service. Will you do it? Who says I will?

Obedience.

No one is so independent as to be entirely relieved of responsibility. There is some power some where that calls for obedience. And there is no escape Men may want to find a place where no calls of obedience are upon them; but it is an ideal desire unattainable, longed for without a hope of realization.

This chain, linking things together by the calls of obedience, is a law of God recorded in His arrangements of eternal mercy of goodness to the human family. Annihilate this chain of connection, and one of the great elements upon which the well being of society rests, is obliterated. Let a man believe that he owes obedience to nothing, and he must reach the conclusion that he is free from all responsibilities. And thus cut loose from all thought of anything higher or better than the plain, in which he is living, he is left to float on sin's tide in any direction.

Obedience is a kind of evolution, beginning in the laws of nature in the inanimate world, passing through the lower animals, changing somewhat in the human family and reaching its final culmination in God. No one, however, must understand this thought of evolution as advanced here to carry with it the idea that obedience in one form ever rises into that of another; for those in nature are predestined by God's fixed laws; those in the wills of men are of the nature of free agents. Since the world began, it has been a law of nature that fire melts ice, and this law will be obeyed as long as fire and ice exists; but it depends upon the free will of man whether the fire and ice comes in contact with each other or not.

Should the laws of nature rebel, could the rocks, hills, mountains and seas retain their quiet positions? Could vegetation come forth, bloom and mature? Unpleasant indeed will be this word, should the time come when the lower animals refuse obedience to the laws of instinct which God has given them.

No home is so happy as when all the members of the family are entirely obedient to the Christian laws of society. Disobedient children, wives and husbands are a source of terror to homes and neighborhoods. What a pity that disobedience should be a guest of so many homes

God has given to man the best code of laws that ever found their way upon tables of stone, rolls of hides or leaves of books. Obedience to them brings health to the body, often drives the lawyer in to some other occupation for a living. elevates society and sends the soul to heaven. And yet men are disobient to God's laws. How strange it is to see the disobedience towards God's laws! Dear reader, will you longer be disobedient to God's laws? You must either be obedient to God in this world or to the enemy of souls in the eternal world. Which will it be? Now is the time to decide the question.

God was so good as to give His dear Son who was obedient to his fathers's laws, keeping every jot and and tittle of them, to redeem us from under the curse of the law, that we may be saved by believing in Jesus. And yet there are thousands, and thousands who refuse to believe on him. Readers, are you among the number who refuse obedience to the blessed Savior." Believe on the Lord Jesus Christ, and thou shalt be saved."

Running Around.

After the meeting closed at Oakland, another night was spent in the kind home of Bro. M. W. Crumpler. Sunday came, and with it a pleasant service at the church; after which, dinner was taken in the excellent Christian home of Capt. E. C. Ramsay. An hour or so was pleasantly spent; and then in company with Bro. J. H. Parker, one of Oakland's best members, our faces were turned toward Suffolk. A pleasant home was found with Rev. H. H. Butler for the night. He escaped, narrowly, a serious accident that evening on his return home, in an effort of his horse to run away.

On Monday many friends were seen in Suffolk; and that night spent in the family of Sister Beale. She is the widow of the sainted E. W. Beale. She loves her church, and is always glad to see the preachers. She keeps a first class boarding house, and has a good patronage.

On Tuesday, dinner was taken with Sister Wells, the only living sister of Rev. J. W. Wellons. She is always kind and obliging, and a great lover of the church. That night was spent with Dr. J. P. Barrett in Norfolk. He is always ready to talk over the church work, and sympathize with those who are trying to keep up the church paper; for he knows as but few others what the burden is. It was quite a pleasure to spend a night with him, Sister Barrett and their little baby, Ethel.

In the afternoon, Wednesday, we left on the steamer Virginia Dare, for Bro. T. R. Gaskins. On the way we had a little gale, so one preacher lost his hat; but when he reached Bro. Gaskins, he did not go hatless much longer. At Capt. Gaskins we were nicely cared for during the night. The Sun has no better friends than Capt. Gaskins and his wife.

Here we are at Suffolk again meeting brethren here and there, and finally spending the night with Hon. E. E Holland. His is an excellent home and he and his wife are great lovers of the church.

It was our intention to spend the fourth Sunday with the dear people at Holland's, but an illness makes us think that home will be a better place for a few days, so the fast train puts us in Raleigh in a little more than four hours, where the night is pleasantly spent with the family of our esteemed friend Deacon J. A. Mills.

A Matter of Grave Importance.

We hope the readers of the Sun will give the following, taken from the Nashville *Christian Advocate*, prayerful consideration:

That the times are hard, is a trite remark. Everybody knows the fact to be so. But it is not worth while to whine about it, or to wear a long face. There will be an improvement by and by. Nothing is more important in the midst of untoward circumstances than the cultivation of a cheerful and hopeful spirit. The country is full of food, and nobody need starve or suffer. We are more afraid than of anything else that the people will allow the financial pressure to arrest the flow of their benevolent feelings, and cause them to curtail their contributions to religious and charitable enterprises. In particular are we concerned about the income of our Board of Missions A diminution of ten dollars in the gifts of each pastoral charge throughout the Connection means embarrassment if not disaster. The matter is one of supreme moment. We put it on the hearts and consciences of the preachers and the people. Now is the time to give more than usual. Practice self-denial; cut off useless expenses; stop unchristian hoarding; and show your faith by your works. The following story, told by Bishop Haygood in last week's *Wesleyan*, is in point here:

A pastor of the long ago was in Augusta, Ga. Conference was coming on, and the burden of collections was upon his heart. He made personal solicitations as well as public appeals. He called on one brother who had been in the habit of giving about $25 to the collection for superannuated preachers and for the widows and orphans of preachers. So many had reduced that the pastor was anxious as to the result of the interview. When the brother began by talking of the hard times, the pastor's heart sank; but the brother's conclusion lifted him up Said he: "The times are very hard; money is very scarce, and this year I must give more. Make it $50 this time."

Is It Gambling?

Every few days we see from the secular press something said about trotting or racing in different states, and nearly always stated that the purse was one, two or three hundred dollars or some other amount.

Frequently we see in these statements the names of members of the various churches. We do not want to be harsh in our criticisms. But would it not be well for these brethren to pray over, and search for the correct answer to the question, "Is it gambling." If it is, members of the church can't afford to have anything to do with it. If it is not, and there is no sin connected with it, why not let all the preachers join it the business?

Elon College.

Elon College opens today. And many are the anxieties; for notwithstanding the out look is flattering. we can never tell until the week of enrollment Many times through the day will the question go up; I wonder how many students are at Elon today. Business matters will keep some of the students of last year away, and new ones will take their places. And then, all the classes will be both old and new. The junior class of last year will be the senior of this. Of the students present, some are interested about their entrance examinations. And thus some are anxious about one thing and some about another. Many hearts back at home are saying, God bless Elon College. May her numbers be many, intelligent and good.

The Congress.

Never in the history of this great country of ours, were the doings in the United States Congress, more closely read than at the present. Many conclusions are being reached. Among the many things that has been said, we think the following, from the *Biblical Recorder*, timely:

It strikes us that the machinery of government at Washington, proverbially slow and ponderous, if not always conservative, is slower and more ponderous than ever in this extraordinary session, when the maxim quoted by the president, "He gives twice who gives quickly," is so forcibly appropriate. Not many days since it became apparent that whatever bills one faction may introduce one of the others is going to use all its powers to delay and obstruct its enactment. There are as many plans as there are Congressmen, but none meet the approval of a majority. One wants an amendment, and another expends his oratorical powers to strike out a provision. They have agreed on butone thing so far: to pay themselves mileage. The representatives should know that they were placed where they are to relieve the people, not to consider their personal interests This is no time for dilly-dallying with personal interests. The country calls loudly for relief, and must have it.

The Book Will Tell.

A real Christian will be a true lover of the Bible. There is scarcely a better test. If the novel or the newspaper take the place of the Bible on his table or in his mind, then it is clear that the world has taken the place of God in his heart. If a man's Bible be clean and bright, and unsullied by use, undefiled by contact with daily life, his soul is not. There is no better spiritual barometer to test the true condition of the soul's atmosphere. He to whom the Bible seems wearisome, monotonous, uninteresting, has good cause for alarm. The neglect of it springs from coldness of affection towards it author, and dislike of his rebukes. Whoever wants to grow in grace simply *must* study the Bible. It is the way to gain stability of doctrine, so as not to be carried about with every wind of opinion. It is the way to commune with the noblest spirits that ever lived and be stimulated by their example. It is the way to become familiar with the loftiest precepts. receive the truest counsels, and come under the power of the holiest motives Only he who *studies* the word can be strong.—*Christian Standard.*

Holland Items.

The writer received a postal from the editor of the Sun, dated Aug. 24, saying he expected to be at Holland on Sunday—would be at the depot Friday evening or Saturday morning. We went out to meet the editor, but for some cause he did not reach the place. We then fully expected that he would come up Sunday morning 11 o'clock in time to preach for us. Quite a number of us were at the depot and whilst several friends from Berkley got off the cars no Bro. Clements' was there. We were much disappointed and cannot imagine the cause of his failure to come. I am sure, if he had known what a nice time was in store for him he would not have let any trival cause kept him away. Our congregation was so large we had to put three extra benches in the aisles of the church. We will of course have to make our house larger to hold our monthly congregations.

After services the doors of the church were opened for the reception of members. Three came forward two of whom were quite prominent persons, and will no doubt make valuable members, making 32 added to the church since our protracted meeting—others expected to follow.

Several of the brethren and sisters carried out dinner and quite a number of friends from a distance remained and took refreshments on the ground. We did not however have time to remain on the ground long as we had an appointment to baptize at Holland's pond one or two miles away at 3 o'clock.

Long before the appointed time for the administration of the solemn rite, a very large assemblege of people had gathered to witness the scene. Eleven young men and boys and about ten ladies received the ordinance of baptism by immersion. Others wish to be baptized next 4th fourth Sunday by effusion and immersion, some of whom were so sick they could not attend, yesterday.

Our prayer-meeting last night was well attended, and a young brother who gave us a talk, said it was inspiring. Singing excellent and two young brethren took part in the meeting that had not done so before.

Much sickness and Dr. Holland, the resident physician, keeps very busy.

R. H. Holland.

THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—

Again we greet you merrily, and expect more letters sometime, for of course you don't expect to go along this way always. I expect some letters from you soon. Margaret writes this week. She tells about a visit to some of the cousins.

Of course you all knew that Pattie Newman is now Mrs. W. C. Wicker and wish for her and her husband unlimited happiness.

It has been a long time since the Corner has had a word from Uncle Barry. I know all would enjoy a letter from him or Aunt Minnie. I understand his health is fair and that Aunt Minnie and Cousin Ethel are in good health. And by the way, Ethel is a sweet little girl and as smart as can be. It would do you good to see her. She is nearly two years old now and I think Aunt Minnie and Uncle Barry are justly proud of their little girl.

I was glad to see in a letter from Rev. E. T. Iseley that Cousin Alfred Andes had been baptized. Now what good news will come to us next?

Thursday of this week Elon College will open and no doubt many, many of the cousins will be there. I hope so.

No doubt all enjoyed Uncle Millard's letter last week. He is so kind to write such nice poetry for us, don't you think so children? He lives far away in Michigan, his eyes are sore and yet he remembers the little bright eyed Band here in our sunny Southland. Now I wonder if that won't spur up some of the negligent little folks and make them hunt up their pen and paper and ink and give the Corner the benefit of their bright thoughts

Cordially yours,
UNCLE TANGLE

SELMA, N. C., Aug. 26, 1893.

DEAR UNCLE TANGLE:—I thought I would write to the Corner this morning as my last letter was lost when the office was moved. We all went up the country a few weeks ago, we stayed in Wake a few days then went to Oak Level to the protracted meeting but it closed the day we got there. Mr. Wicker was there and after dinner he took me down to his father's to see his wife, Pattie Newman, as the cousins know her. I visited Ora Winston and Bessie and Annie Staley, but was sorry I could not see Bessie she had gone to the "Worlds Fair." I will answer Uncle Tangle's puzzle "Charging them that they strive not about words to no profit," etc. It is found in 2 Timothy 2:14. I will send twenty cents to the Band. I will close hoping to see many letters from the cousins. I remain,

Your devoted niece,
MARGARET ETHERIDGE.

Margaret, it is kind of you to write again so soon when your last letter was lost. You have answered the the puzzle correctly. I think it would have been nice if you had called to see your Uncle Tangle while in Wake

The New Boy.

"A new boy came into our office to-day," said a wholesale grocery merchant to his wife at the supper-table. "He was hired by the firm at the request of the senior member, who thought the boy gave promise of good things. But I feel sure that boy will be out of the office in less than a week."

"What makes you think so?"

"Because the first thing he wanted to know was just exactly how much he was expected to do."

"Perhaps you will change your mind about him."

"Perhaps I shall," replied the merchant, "but I don't think so."

Three days later the business man said to his wife, "About that boy you remember I mentioned three or four days ago. Well, he is the best boy that ever entered the store."

"How did you find that out?"

"In the easiest way in the world. The first morning after the boy began work he performed very faithfully and systematically the exact duties assigned, which he had been so careful to have explained to him. When he had finished, he came to me, and said, '*Mr. H., I have finished all that work. Now what can I do?*'

"I was greatly surprised, but I gave him a little job of work, and forgot all about him, until he came into my room with the question, '*What next?*' That settled it for me. He was the first boy that ever entered our office who was willing, and *volunteered to do more than was assigned him.* I predict a successful career for that boy as a business man."—*Ex.*

A Happy Coffin Maker.

Making coffins is usually rather sad business; but sometimes even a coffin maker has a pleasant job.

"What are you making Rob?" asked the little girls as they sat on a bench watching the carpenter's son at work.

"A coffin."

"It is a very short one," said Nell.

"Long enough for what it will hold, and I never liked work better in my life," said Rob. "Let me tell you: Matt Payne has taken to drink, and father thought of this way to stop him. He called to him yesterday morning:

"'Matt, sell me that parlor organ of Kate's, will you? All your things are going to Flynn's grog shop, and I might as well have my share. I'll give you a note for *four coffins*—one for Kate, who looks as if she'd need it soon enough, poor soul; and one for each of the twins,—for they won't outlast their mother long, little dears; and one for you, so your good mother's son can be buried decent, and not by the poormaster. You will need the coffins before long at the rate you are drinking, and here's the only way I see that will keep you from being buried in rough boxes like ather paupers.'

"Well, Matt Payne just stared, and went on without one word. After awhile father saw him going across to the thick woods by the pond Late in the evening he came here, all pale, but quiet, and said to father:

"'Howe, I heard what you said this morning, and it went home. It was all true: I couldn't work, and and I went yonder to the woods to think, and then I got to praying to my mother's God. Well, Howe, He has helped me;—I'm done drinking. If good care and love and plenty will keep my Kate and the kids, I'll keep 'em. But make me a coffin and a headboard. Here is a rum bottle; make a coffin for *that*, and I'll bury it right in my front yard, and make a headboard and put on it:

"HERE LIES THE HOME DESTROYER,
RUM."

"So girls, that's what I'm making, and you better believe I like the job fine." *Selected.*

McClure's Magazine for September is our table and although only three numbers of *McClure's* have been issued, this magazine, with its pretty cover, its fresh variety of entertaining articles and delightful stories, and its plentiful and interesting illustrations, already takes rank with the best of our monthly periodicals. $1.50 per year of S. S. McClure, 743-745 Broadway, N. Y.

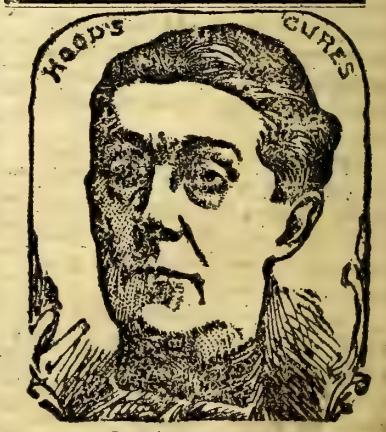
Renew your Subscription.

The Editor of a Religious Paper.

"The editor of a religious journal—what must he be?" is a question that has been started, and we will pass it along. The *Observer* has this comment: "He must be as serious as a parson, but as scintillant as the best of diners-out. He must be as confident as a cyclopedia, but as cautious as a table of logarithms. He must not be altogether a philosopher, but he certainly must not be a buffoon; for in the one case he will sink his ship with his own weight, in the other his paper will, like a toy balloon, explode with its own gas."

The *Congregationalist* makes the following comparison: "In welcoming contributions, he must be as omnivorous as an ostrich, and in publishing them as fastidious as an epicure; in dealing with his visitors as patient as Job; in enlarging his subscription list as peripatetic as Ishmael; in responding to appeals for aid as ready as Paul, and in receiving reward as 'other worldly' as Lazarus, who had to be satisfied with Abraham's bosom."

The *Living Church* respectfully adds: "He must be a leader of public opinion, yet never express any opinion; he must receive with meekness the criticism of everybody who pleases to take him to task, yet never presume to criticise anybody or anything; he must grind all the axes of his denomination, and all the little hatchets of his brethren, but be counted mean if he charges enough to pay for oiling his wheel; he must correct and condense almost every contribution that he publishes, though he is ordered to print it 'exactly as it is'; he must be held responsible for all errors, mistakes, unwisdoms, infelicities, bad taste, and bad temper of contributors, though he may protest that he is not; he must publish everything that he receives, even if he had to enlarge his paper."—*Western Recorder.*



Mrs. M. F. Bone

"I Was a Wreck

With catarrh, lung trouble and generally broken down. Before I had taken half a bottle of Hood's Sarsaparilla I felt better. Now I am in

Hood's Sarsaparilla Cures

good health, for all of which my thanks are due to **Hood's Sarsaparilla.**" MRS. M. F. BONE, Clover, Iron Co., Mo. Get **Hood's**

Hood's Pills cure Constipation by restoring the peristaltic action of the alimentary canal.

Ballast.

I have read that society may be likened unto a ship, in which each individual fulfils his special part. I presume the prow typifies those who go ahead; the stern, those who stay behind and steer; the engines, those who puff, and fret, and supply the power; the masts, those who carry the flag; and the galley, those who prepare the provisions for the voyage.

But there are some who have not energy enough to lead, or wisdom enough to guide, or force enough to propel, or altitude enough to display the colors, or homely practicality enough to look after the larder. What shall we do with them? They have but a single place. The ship needs steadying; throw them in as ballast.

As the stevedore lowers and stows away the commonlooking stones in the hold, passengers are apt to moralize on the lowly and insignificant position they are to occupy in the vessel. But wait till the cyclone stands the ship on her beam ends, and the quarter is stove in, and the masts are shivered, and the engines stopped, and the only hope seems to be that the craft may be able to ride out the gale,—then the ballast, lying securely in its appointed place, can congratulate itself that but for its superior steadying power all would certainly be lost.

Dear reader, you may not think that you count for much in this world, but please remember that you are accomplishing a great deal if you can only succeed in keeping things straight. There are times when it is worth everything to be able to keep the decks above water. There are plenty of smart people who can stir up a breeze, and kick up a sea, and jeopardize everybody's interests by their rash methods of thought and action We need a counterbalancing number of ordinary people, who know how to be faithful, and can stick by the ship when things look blue and the leaders quail.

But there is one fault that has been found even with ballast: sometimes it shifts. Then the loss of the vessel is attributed directly to this fickleness of disposition The virtue of a general may be in his seeming to be in all parts of the field at once; but the virtue of a private is always in keeping his place in the ranks until ordered to charge.

Fidelity will, in the end, pay better than flashiness Stick to your post, young man, young woman, no matter how humble it may be. The time may come in this life when your value will be tested. In the other life your name will be changed. The voyage will then be over. There will be no more need of ballast. You will be hailed as a living stone and used for the adornment of the King's palace. —*Golden Rule.*

Our Children's Welfare.

Parents seek the welfare of their children, and are their truest and most unselfish friends. But there is one fact worthy to be remembered, very few parents are anxious to have their children follow the same occupation which they themselves have pursued. The farmer often looks for something better than farming for his son; the blacksmith does not wish to have his sons work as he has in the dingy smithy; the physician knows enough about the medical practice to be quite willing that his sons should pursue some other calling; and so many persons, becoming acquainted with the discomforts and disadvantages of their own occupations, counsel their children to follow other callings, with the disadvantages of which they are not so well acquainted.

But no man ever saw a faithful, God-fearing Christian, who was not anxious that *every one of his children* should follow in his footsteps, and be faithful servants of the Lord. Said the beloved disciple, "I have no greater joy than to hear that my children walk in the truth" (3John4); and this is the universal feeling of all true children of God. Could there be a stronger proof that the religion of Christ is a reality, and a blessed reality to those who in heart and life obey and serve the Lord? Many of them have proved the religion of Christ for many, many years, and they not only hold fast the faith to the end, but strive to induce others to share with them the blessings of the Gospel; and their strongest desire is that their children should be faithful Christians. —*Selected.*

Restlessness.

This seems to be one very prominent characteristic of the present age. In every condition of life, in every sphere of business, and in almost every land, there is an indisposition to rest, and to quietly pursue the even tenor of one's way. While activity is commendable, and even necessary, for the accomplishment of any useful or laudable purpose, there must be limits to this activity in every department of life. The restlessness of the present age indicates a want of internal rest. A mental unsettledness seems to have taken possession of vast numbers of people, which shows they have no clearly-defined views of what is true or false, right or wrong, and which leaves them to be easily influenced by any designing leader who has his own purposes to serve or those of some visionary schemer. The first requisite to a good and useful life is a clear comprehension of what is "everlastingly right"—of a principle that imbeds itself in the mind and heart, and that holds both, and controls both, whatever may be the external agitations or the mental disquietude, that are prevalent. If anyone would be steadfast, immovable, always abounding in the work of the Lord," he must not be giving place to every whim of opinion, or to every breeze of speculation, or to every wind of doctrine; he must have fixed principles based on the word of God. —*Treasury.*

What Do You Take.

Medicine for? Because you are sick and want to get well, or because you wish to prevent illness. Then remember that Hood's Sarsaparilla CURES all diseases caused by impure blood and debility of the system. It is not what its proprietors say but what Hood's Sarsaparilla DOES, that tells the story of its merit. Be sure to get Hood's and only Hood's.

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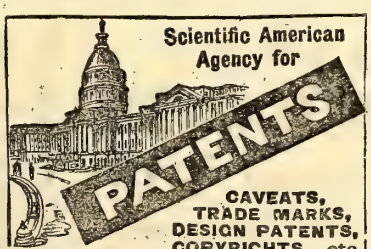

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CONDENSED SCHEDULE.

In Effect Aug. 20, 1893.

NORTHBOUND	No 2 daily ex Sunday
Leave Willmington	7 40 a m
Arrive Fayeteville	12 40
leave "	12 55
" Sanford	3 10
" Climax	6 03 p m
arrive Greensboro	7 10
leave "	7 35
leave Stokesdale	8 37
arrive N. & w. Junc.—Wal. Cove	9 15
leave N. & W. Junc.—Wal. Cove	9 25
levae Rual Hall	10 04
Arrive Mt. Airy	11 55

SOUTHBOUND	No. 1. daily ex Sunday
Leave Mt. Airy	5 10 a m
leave Rural Hall	7 00 "
Arrive N. & W. Jun.—Wal. Cove	7 40 "
Leave N. & W. Jun.—Wal. Cove	8 00 "
Leave Stokesdale	8 32 "
arrive Greensboro	9 40 "
Leave Greensboro	10 00 "
Leave Climax	10 43 "
Arrixe Sanford	1 35 p m
Leave Sanford	1 55 "
Arrive Fayetteville	4 05 "
Leave Fayetteville	4 20 "
Arrive Wilmington	9 20 "

NORTHBOUND	No. 4. daily ex Sunday.
leave Bennettsville	9 15 a m
leave Maxton	10 25 "
leave Red Springs	11 08 "
leave Hope Mills	12 03 "
Arrive Bennettsville	12 25 "

SOUTHBOUND	No. 3. daily ex Sunday
Leave Fayetteville	3 25 p m
Leave Hope Mills	4 50 "
Leave Red Springs	548 "
Leave Maxton	6 25 "
Arrive Bennettsville	7 35 "

NORTHBOUND	No. 16. MIXED. daily ex Sunday
leave Ramseur	8 50 a m
leave Climax	10 43 "
Arrive Greensboro	11 30 "
leave Greensboro	11 50 "
leave Stokesdale	1 05 "
Arrive Madison	2 00 "

SOUTHBOUND	No. 15. MIXED. daily ex Sunday
leave Madison	2 55 p m
leae Stokesdal	3 50 "
Arrive Greensboro	5 05 "
Leave Greensboro	5 20 "
leave Climax	6 25 "
Arrive Ramseur	8 05 "

Connections North bound, with the Seaboard Air Line at Sanford; Richmond & Danville R. R. at Greensboro; Norfolk & Western R. R. at Walnut Cove Junction.

Connections South bound, with the Norfolk & Western R. R. Walnut Cove Junction; Richmond & Danville R. R. at Greensboro; Seaboard Air Line at Sanford; Atlantic Coast Line at Fayetteville.

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To the Bashful Christian.

GOLDEN RULE.

MY DEAR TIMID:—I know just how you feel, because I have felt that way myself. Indeed, after all these years of work in prayer meetings, I often feel so still. My face twitches nervously at the very thought of saying anything, or offering prayer. Every bit of strength goes out of my body. My heart begins to beat loudly enough for my neighbor to hear. My hands are clasped and unclasped. My face burns in anticipation. Now I make up my mind to. Now I take it back, and, don't. You can't have felt any worse than I have about this taking part in prayer meeting, or any worse than I still feel sometimes, old hand at it though I am.

"That is discouraging," you say. Well, what of it? Who promised us that we should do the Lord's work with no discouragments? Who promised us that it would be all easy? Who ensured us against blushing faces and throbbing pulses and nervousness and awkwardness? We are bidden to endure hardness, as good soldiers of Jesus Christ, and this is hardness; not so terribly hard, either; not so hard as chains and stonings and shipwrecks and lashings and crucifixion. No, not a tenth part as hard, though we may feel ourselves regular martyrs.

My dear Timid, I propose that we simply acquiesce in our bashfulness, and go ahead doing our duty just the same. Carry it as our cross, and thank God our cross is no heavier. Possibly after a while our bashfulness will wear away; but even if it stays right with us let us forge ahead and never give up to it. Don't you think that is what Christ would like to have us do?

Yours in brotherly sympathy,
THE GOLDEN RULE.

Self-Discontent.

Christian Register: We need a good fit of discontent with self once in awhile to break through our habitual trend of thought feeling, and show us fresh prospects and possibilities of spiritual growth. Habit and mental routine are like a stiff coat of mail to which the body habituates itself by degrees, until unimpeded freedom of motion is no longer desired. It is discontent that helps us to peck our way out of this hard shell, and to come into new and more sensitive conditions. Dissatisfaction, not with our mortal conditions, but with the progress we are making in the higher life, is the sign that aspiration is not dead within us. Nearly all growth comes with pain and upward striving The moral nature especially requires constant effort to reach new levels. It is through self-discontent that the greatest things are wrought. This is the spur in the side of our lagging energy. It comes with the vision of what we are, and what we might be, through the cultivation of the highest motives, the determination to always occupy the noblest point of view. Constant striving toward the ideal is accompanied with an aching in the breast; but who is without it? Who tries to live for unseen things, and not by the senses? It is the best evidence of the soul—that something that cannot be appeased by flatterers or drugged by delusions; that, after every excess of worldly delirum, brings us back to sanity, to self-knowledge.

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Those who subscribe for Demorest's Family Magazine for 1893 will possess a gallery of exquisite works of art of great value, besides a Magazine that cannot be equaled by any in the world for its beautiful illustrations and subject matter, that will keep everyone posted on all the topics of the day, and all the fads and different items of interest about the household, besides furnishing interesting reading matter, both grave and gay, for the whole family; and while Demorest's is not a fashion Magazine, its fashion pages are perfect, and we give you, *free of cost*, all the patterns you wish to use during the year, and in any size you choose. Send in your subscription at once, only $2, and you will really get over $25 in value. Address the publisher, W. Jennings Demorest, 15 East 14th St., New York. If you are unacquainted with the Magazine, send 10 cents for a specimen copy.

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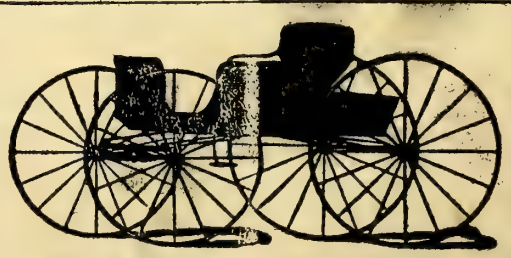

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A worthy motto is that said to have been called forth from a famous man on what seemed to be a trifling occasion. He had come face to face with a toiler under a heavey load; and some one, mindful of the great man's importance, bade the laden one stand aside to let the other pass, only to be met with the reproof, "Respect the burden."

It would be well if we had this admonition ever in mind when we are on the point of causelessly demanding hard things of those that may be for the time under our orders. Our work may look so large in our own eyes as to hide from view the consideration due to those that are bearing a heavy load. Because they are burdenbearers is a reason for waiving rights in their favor, not for laying on them a greater weight. It may seem to us a very little thing that we ask of a servant. It does not take long to give the order, why need it take long to execute it? Our own ignorance and the servant's skill unite to make us thoughtless. We have never, perhaps, had the other's task to do; if we had found what bungling work we should make of it, we should have more repect for the burden; we should be less disposed to add to it, and more ready to praise the practised hand whose deftness had hidden from us the greatness of the labor that it wrought.

The caution has its place, too, with regard to our bearing toward those above us. Into their their we may be even less fitted to enter than into that of those below us. The perplexities, the countless annoyances, the ceaseless worries, that wear upon them are of a class that are strangers to us; and these persons may seem to be living a life of luxurious ease at the very time when they are on the point of breaking down from overwork. The cares of parents, the anxieties of an employer, the severe strain upon a teacher, the innumerable demands upon a pastor, are matters in which we may have had no experience To a load already heavy we are quick to add by our heedlessness, unfaithfulness, or cruel criticisms, which are bad enough when they spring from thoughtlessness, heartless when they are wilful.

To respect the burden of those weighed down by want and woe, by the oppression and greed of others; to respect the burden of those worn with care about many things, may be more than we are doing. But there is something better than standing aside that the burden-bearer may pass, and giving him our sympathy. "Respect the burden" is a good motto. "Bear ye one another's burden" is a better.—*Golden Rule.*

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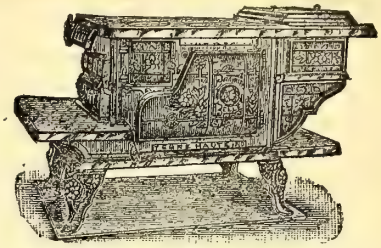

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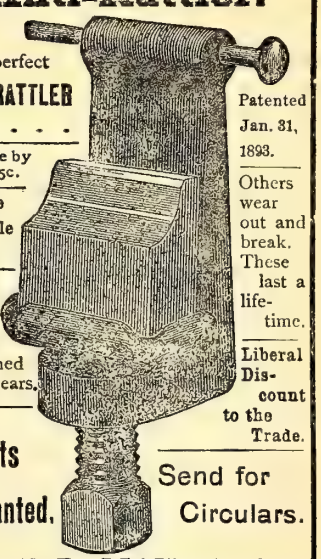

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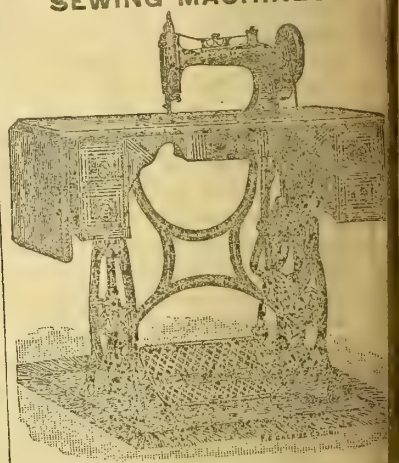

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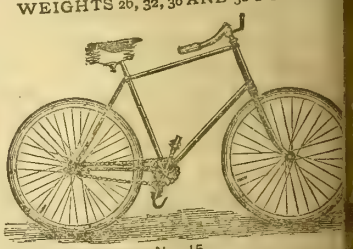

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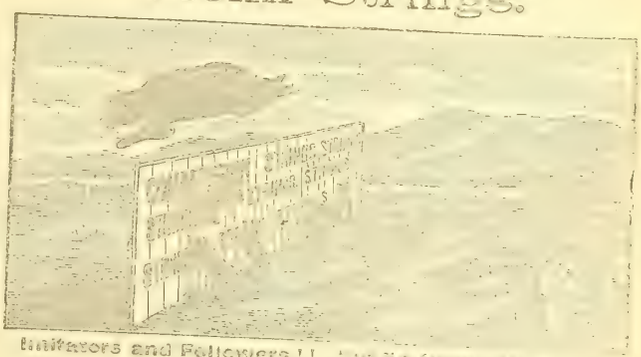

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Died.

Another member of Damascus church has passed over the river of death. Bro. Matthew W. McCauley, —age 33 years, 3mo, and 16 days,— died Sunday morning at seven o'clock. Bro. McCauley passed away trusting in Jesus. He leaves words of encouragement and consolation to all. He leaves a mother and three sisters to mourn their loss. We extend our sympathy to the bereaved. Burial services conducted by Rev. Neal Watson of the M. E. church South, and the writer.

THOMAS W. STROWD.

Aug. 22, 1893.

Hank's Chapel.

WHEREAS, It has pleased God in his infinite wisdom to remove from our midst and fellowship Bro. Nasa J. Neal.

RESOLVED 1st, That in the death of Bro. Neal our church has lost a faithful and consistent member, his wife a loving and good husband and the community in which he lived a good and useful citizen.

2nd, That we believe he lived and practiced especially in his latter days and years, the religion he professed, that our loss is his eternal gain.

3rd, That we tender our heart felt sympathies and prayers to the bereaved widow and to all such as are thus breaved by his death and hope that they and we may meet with our dear friend and brother in that better world of which we have heard him talk of with such strong determination and bright hopes of going to at last.

4th, That these resolutions be spread upon our minutes, be published in the CHRISTIAN SUN and a copy presented to the widow.

W. S. PETTY,
W. O. FARRELL,
D. K. FARRELL,
Committee.

July 15, 1893.

Tribute of Respect.

We your committee appointed to prepare Resolution of Respect to the memory of Bro. Alphonso B. Pruden deceased, who was a devoted member of Bethlehem Sunday school, Nansemond Co., Va., desires, to submit the following.

RESOLVED 1, That in the death of Bro. Pruden, on July 17th, 1893, this school sustained a serious loss in many ways. He was a devout Christian, and a faithful member: he was recognized by all as a good boy.

RESOLVED 2, That while death came at the early age of 19 years our Bro. had spent years of his life working in his Master's vineyard and we can truly say: We cherish his memory; we commend his example; we rejoice in his victory.

RESOLVED 3, That we extend Christian sympathy to his bereaved family and that these resolutions be spread upon the record of our school and published in the CHRISTIAN SUN.

J. W. FAULK.
J. Z. YATES.
Com.

Receipt Column.

T L Daughtry $2.00, Dec. '93.
Rev. M L Hurley $2 00, May '94.
Mrs Theo. Houghwout $2.00, Feb. '94.
S E Rogers $2.00, Aug. '94.
A Moore $3 00, Aug. '94.
M W Crumpler $2 00, Sept. '94.
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CONDENSED SCHEDULE.

In Effect Aug. ,13 1893.

SOUTHBOUND	No. 9 & 35	DAILY. No. 37	No 11
Lv Richmond	12 40 p m		†2 50 am
Burkeville	2 41		2 49
Keysville	3 24		3 17
Ar Danville	5 40		am 5 25
Lv Danville	6 20	5 50	5 19
Greensboro	7 50	7 20	6 54
Lv Goldsboro	2 35 pm		
Ar Raleigh	4 25		
Lv Raleigh	4 35 pm	1 00 am	
Durham	5 29	1 59	
Ar Green ord	7 50	3 30	
Lv Winston-Salem	†6 15 p m	†4 40 p m	
Lv Greensboro	7 55 pm	8 00 pm	6 4 am
Ar Salisbury	9 55	5 45	8 15 am
Ar Statesville		11 06 pm	
Asheville		4 0	
Hot Springs		2 35	
Lv Salisbury	9 45 pm	9 40 am	8 15 am
Ar Charlotte	1 15	1 20	9 25
Spartanburg	1 37 am	2 05	11 37
Greenville	2 28	4 05	12 25
Atlanta	7 10	10 15	4 5
Lv Charlotte	11 35 pm		9 55 am
Ar Columbia	5 10 am		1 30 pm
Augusta	8 45		4 25

NORTHBOUND	No. 36 & 10	DAILY. No 12.	No 38
Lv Augusta	5 00 pm		1 0 pm
Columbia	9 15		4 30
Ar Charlotte	2 20 am		8 50
Lv Atlanta	6 5 pm	9 50 am	1 00 pm
Ar Charlotte	6 40 am	7 00 pm	8 00
Lv Charlotte	2 40 a m	8 35 pm	8 24 pm
Ar Salisbury	4 10	10 03	9 57
Lv Hot Springs		12 44 pm	
Asheville		2 50	
Statesville		7 11	
Ar Salisbury		8 00	
Lv Salisbury	4 15 am	10 11 pm	9 37 p m
Ar Greensboro	6 00	11 40	10 30
Arwinston-S'l'm	*8 35 am	†12 50 a m	
Lv. Greensboro	7 30 am	12 01 pm	
Ar Durham	9 28 pm	3 35 am	
Raleigh	10 31	6 30	
Lv Raleigh	10 35 pm		
Ar Goldsboro	12 10		
Lv Greensboro	6 05 am	11 50 pm	10 49 am
Ar Danville	7 40 am	1 30 am	10 07 a m
Keysville	10 20	4 05	4 05
Burkeville	11 05	4 51	4 51
Richmond	1 08	7 50	7 09

† Daily except Sunday.

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p m daily except Sunday; arrive West Point 5 00 and 6 00 p m. Leave Richmond 9 30 a m., Sunday only; arrive West Point 5 00 and 6 00 p m Leave West Point 6 00 p m arrive Richmond 7 15 p m

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 12 40 p m daily; leave Keysville 3 40 p m; arrive Oxford 5 55 p m, Henderson 7 19 a m, Durham 7 45 p m Raleigh 8 30 a m. Returning leave Raleigh 1 00 a m., daily, Durham 6 15 a m., Oxford 7 44 a m; arrive Keysville 10 10 a m., Richmond 1 08 p m daily. 7 00 p m.

Mixed train No. 61 leaves Keysville daily except Sunday 3 10 A M; Oxford, 9 20 a m and arrives Durham, 11.25 a m. Mixed train No 40 leaves Durham, daily except Sunday, 6 00 p m., Oxford 8 30 p m, and arrives Keysville 11 50 p. m.

Mixed train No. 43 leaves Oxford daily except Sunday 2 25 a m, and arrives Durham 4 15 a m. Mixed train No. 60 leaves Durham, daily except Sunday, 7 30 a m, and arrives Oxford, 9 10 a m.

Trains on O. & H. R R. leave Oxford 6 00 a m., except Sunday 11 10 a m daily, and 6 20 p m., daily except Sunday, and arrive Henderson 5 57 a m., 12 40 p m and 7 40 p m, Returning, leave Henderson 8 05 a m., daily except Sunday, 2 25 p m daily, and 7 50 p m daily except Sunday, and arrive Oxford 9 00 a m, 3 15 p m, and 8 05 p m

Nos. 36 and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleepers between Atlanta and New York. On 37 and 38, Pullman Sleeping cars New York to New Orleans, New York to Augusta and Washington to Memphis and Dining Car New York to Montgomery,

Trains Nos. 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond Danville and Greensboro.

Trains Nos 11 and 12, W. N. C. Division carry Pullman Parlor Cars between Salisbury, Asheville and Hot Springs.

E. BERKLEY, Sup. GREENSBORO, N. C.
J. S. B. THOMPSON, Sup. RICHMOND, VA
W. A. TURK, G P. A. WASHINGTON, D. C.
S. H. HARDWICH, A. G. P. A. ATLANTA, GA.
W. H. GREEN, Gen'l Mgr, WASHINGTON, D. C.
SOL. HAAS, Traffic Manager,

RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 189

TRAINS MOVING NORTH.

	No. 34. Pass. Daily.	No. 38. Pass. and Mail. Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Plns	7 14	1 39
Macon,	7 22	1 46
Arrive Weldon,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m
Macon,	1 13	7 06
Warren Pl'ns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a. m., 2.00 p. m. Arrive at Franklinton at 8 10 a. m., 2,52 p. m. Leave Franklinton at 12 30 p. m., 6.05 p. m. Arrive at Lousburg at 1.05 p. m., 6.40 p. m. JOHN C. WINDER, Gen'l Manager. WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R. R.,

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

	No. 41 Pass. & Mail.	No. 45. Freight & Pass.
Leave Raleigh	4 00 p. m.	8 35
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	3 35
Arrive Hamlet,	7 20	8 10 p. m.
Leave "	7 40	
" Ohio	7 40	
Arrive Gibson,	8 15	

GOING NORTH.

	No. 38. Pass. & Mail.	No. 40. Freight & Pass.
Leave Gibson,	7 00 a. m.	
" Ohio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron,	9 26	9 31
Sanford,	9 52	10 55
Moncure,	10 16	12 10 p. m.
Merry Oaks	10 36	12 50
Cary,	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsboro Road.

Leave Pittsboro at 9.10 a. m., 4.00 p. m arrive at Moncure at 9.55 a. m. 4.45 p. m

Leave Moncure at 10.25 a. m, 5.10 p m arrive at Pittsboro at 11.10 a. m 5.55 pm

THE CHRISTIAN SUN

1844 — IN ESSENTIALS, UNITY — HOLY BIBLE — IN ALL THINGS, CHARITY — 1893 — IN NON-ESSENTIALS, LIBERTY

"Looking unto Jesus the Author and Finisher of our faith."

VOLUME XLVI. RALEIGH, N. C., THURSDAY, SEPTEMBER 7, 1893. NUMBER 34

State Library

The Christian Sun.

The Organ of the General Convention of the Christian Church.

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the Old and New Testaments, sufficient rule of faith and practice.
4. Christian character, or vital piety, the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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A Budget of News.

Bro. Clements:—I have just closed the last series of meetings with my churches with the following results: Our meeting at Salem Chapel resulted in the addition of 29 members to the church. On Wednesday of this meeting I was call away to preach the funeral of Hezekiah Rudd and did not get back to the meeting, but good workmen were left in charge. Revs. W. T. Herndon, W. G. Clements, P. W. Allen and H. C. Fulton worked in this meeting. Rev. W. T. Herndon continuing the meeting until Monday night after the second Sunday in August with grand results as above given.

The second Sunday I commenced a meeting at Happy Home and was assisted by Rev. C. C. Peel after Sunday. Six valuable accessions at this point and the church greatly revived. The outlook for our cause this point is very hopeful. More will join us there at my next appointment.

The third Sunday in Aug. I began a meeting at Hines Chapel. Bro. Peel again came to my assistance on Monday. Here we had a gracious meeting which resulted in eleven additions to the church. This church is in a good community and brings together one of the largest country congregations I know of anywhere. The communion on the first day of the meeting was celebrated by a densely packed congregation nearly all partaking of the holy sacrament. I began a meeting at Pleasant Ridge the fourth Sunday in Aug. Bro. Peel coming in again on Monday, but the storm and rains forced us to close the meeting Wednesday night. In these meetings Bro. Peel greatly endeared himself to the people by his fine sermons and faithful work and they will be glad to have him come again. Revs. H. L Hines and W. T. Walker each preached once for me at Hines Chapel.

Last Saturday Sept. 2nd I was at White Road near Belews Creek station on the C. F. & Y. V Railroad and addressed the people who were holding a Sunday school picnic. This is a mission point where a few friends have conducted a Sunday school during the past spring and summer and I commenced preaching there the first Sunday evening in July, coming over from Salem Chapel about six miles distant. About ten of the converts at Salem Chapel were members of this school. We had a nice, quiet, orderly picnic. After dinner was over I requested those interested in establishing a Christian church at that point to meet me in the grove to talk the matter over. The result was a building committee of nine good citizens to take the matter in charge and proceed to secure a suitable location, raise the means, etc, for the proposed church. The people say they intend to have the church built, and they are well able to build, and seem willing to rise up and do it.

From the picnic I went to the home of Bro. J. R. T. Caffey a member of Salem Chapel church. About two miles from his home I met him returning from the post office with the Christian Sun. His brother in-law, Isaac Dalton, who was riding with me, both on horse back, dismounted and told brother Caffey to ride on home with me and he would be on soon Bro. Caffey and I rode on towards his home engaged in the most pleasant conversation about the meeting at Salem Chapel and its gracious results. Reaching his home we dismounted and while he was trying to get his horse's foot out of the bridle rein the animal that I had ridden kicked at his horse but his animal jumped forward just in time to clear the blow leaving Bro. Caffey in a stooping position and the blow struck him just over the forehead with a terrible thud prostrating him backward unconscious and apparently lifeless. I sprang to him and raised him up, the blood gushing from a cut nearly three inches long, and as we found later, an ugly fracture in his skull. Consciousness was regained after a while and I left him Sunday morning resting quietly. It was a terrible shock to his family as well as to myself. May I never have to witness such a scene again. I cannot here give the details. May God spare the dear brother's life.

After preaching at Salem Chapel I baptized 19 persons in Dr. E. Fulps fish pond in the presence of a very large congregation and at four o'clock p. m. I preached again at White Road mission point to a large and attentive congregation About sunset Monday evening I reached home having been absent ten days.

Jeremiah W. Holt.

Burlington, Sept 5, 1893.

The latest attack on the Lords Day is made by the New York dailies that publish Sunday editions. They are now seeking to persuade the postal authorties to run special Sunday newspaper trains to aid in the distribution of their wares. Of course, it is enormously expensive to scatter these Sunday papers over the immense area they attempt to cover Private carriers are utilized, as well as the Sunday trains. and undoubtedly the running of special newspaper trains would greatly benefit the newspapers. The government, however, is run for the good of the people not of the newspapers. and a large and increasing number of the people are persuaded that the use of Sunday trains to distribute Sunday papers would merely establish one evil for the purpose of promoting another. —*Golden Rule.*

A writer in the *Forum* asserts that there are 400,000 more pensioners on the Government pension rolls than there were soldiers in the Confederate service. A second curious fact, derived from another source, is, that while our pension list has grown enormously in numbers in recent years, the list of pensioners on the State of Georgia (which pays a certain amount to men wounded in the Confederate service) has steadily and regularly decreased. The pension rolls are being examined into, and they no doubt will be "decimated." But it speaks well for the Confederate soldiers, making such a fight with such terrible odds against them.—*Southern Churchman.*

Renew your subscription.

Jude's Ascription of Praise.

BY REV. JAMES MAPLE, D. D.

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory, with exceeding joy,—to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever, Amen. Jude 24-25.

This benediction is a most beautiful burst of poetic grandeur, and is full of inspiration to the Christian. Jude understood the danger to which his brethren were exposed through the influence of evil teachers, and the temptations of the world. He was anxious for them, and knew that their only safety was in God. Deeply moved by these considerations he earnestly commended them to the divine protection.

As it was in the days of Jude so it is still. We are exposed to danger, and our only refuge is in God. One source of danger is in our own passions and desires. Paul learned this fact from experience; hence he said: "I find then a law, that when I would do good evil is present with me. I delight in the law of God after the inward man: but I see not her law in my members, warning against the law of my mind, and bringing me into captivity to the law of sin which is in my members." This is true of all men, and this struggle is going on in every soul. All have their besetting sin. This is not the same in every man. With some it is pride, and with others anger, or covetousness, or envy, or lust after gold, or love of rum. Each one of these passions is an enemy lurking in our nature, and we are in danger of being led astray.

Another source of danger is in temptations that come from our surroundings. Evil is not only present in man, but all about him. Temptations come from the social customs of society, from the manner of doing business, and from corrupt books and papers. These things address themselves to the passions and sinful desires of man, and quicken them into life. If there were no evil desires and passions in man he would be in no danger from outward temptations.

Every man when he commences a Christian life he soon learns his weakness, and need of divine help. This is a humiliating fact, and it humbles the pride of the heart. David felt this deeply, and said: "I am counted with them that go down into the pit: I am as a man that hath no strength."

Our only safety is in "Him that is able to keep us from falling" into sin. The word "falling" as used here means properly not stumbling, as a horse; then without falling into sin. God has given us his spirit to "help our infirmities "David realized this in his own experience, and said: "Thou has girded me with strength. The spirit quickens and renews the heart, prompts to duty, brings the truth to rememberance, and applies it to the conscience. In God we are safe. "For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withold from them that walk uprightly.'

The faithful Christian shall be brought fautless into the glorious presence of God. Faultless means unblamable, but this does not mean that the Christian will be without blame. It means that he shall be cleansed from all sin It shall all be washed away in the blood of Christ, and in heaven there will be no more conflicts with evil. What a glorious state that will be.

"The presence of his glory" here means his glorious presence. "Exceeding joy" means abounding joy. This joy grows out of the sweet consciousness that they are redeemed, that sin will never trouble them again, that all tears are wiped away, that there shall be no more death, that they are reunited with their lost friends, that they are in the presence of God.

The honor and praise for this redemption belongs to God The plan of salvation originated in his wisdom and love. His wisdom is revealed in his adaptation of the scheme of salvation to the wants of man, to the regeneration of his moral nature, and his preperation for usefulness here and happiness in heaven.

The glory and majesty of God is seen in the redemption of man. It reveals his infinite wisdom, and boundless benevolence. We cannot now comprehend and realize all that is due to him, but will in heaven.

Dominion and power belong to God His government embraces all the universe, and his power is irresistable. Many do not realize this tremendous fact. They live as though there were no power to call them to an account for their conduct. They defy the power of God, and dispise his goodness. How reckless.

The infinite power of God is a source of strength and joy to the Christian.

"The soul, reposing on assured belief,
Feels herself happy amidst all her grief;
Forgets her labors, as she toils along,
Weeps tears of joy, and bursts into song."

What a blessing that there is one who can and will keep us from falling into sin if we only trust in him. If we had no such friend we might well give up in dispair; but with God for our refuge we can sing:

"Father, to us, Thy children, humbly kneeling.
Conscious of weakness, ignorance, sin and shame;
Give such a force of holy thought and feeling,
That we may live to glorify Thy holy name;
That we may conquer base desire and passion,
That we may rise from selfish thoughts and passions,
Overcome the world's allurements, threat and fashion,
Walk humbly, gently, leaning on thee still."

Darkness sometimes gathers around our path here, but we have a safe refuge in God; and can sing:

'Abide with me! Fast falls the evening tide;
The darkness deepens; Lord, with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, oh, abide with me!"

A glorious future awaits the child of God. He shall stand purified from all sin in the presence of the divine glory. Some rays of light from that bright world glimmer on our path even now through the promises of God; but we cannot now comprehend its sublime glory.

"Not from the flowers of earth, not from the stars,
Not from voicing sea may we
The secret wrest which bars our knowledge here
Of all we hope and all that we mey fear hereafter.

We watch beside our graves, yet meet no sign
Of where our dear ones dwell Ah! well,
Even now, your dead and mine may long to speak
Of raptures it were wiser we should seek hereafter.

O hearts we fondly love! O pallied lips.
That bore our farwell kiss from this
To yonder world's eclipse! Do ye, safe home,
Smile at your earthly doubts of what would come—hereafter?

Grand birth right of the soul, naught may despoil!
O precious, healing balm, to calm
Our lines in pain and toil! God's boon that
Or soon or late shall khow what it is to be—hereafter."

This "*hereafter*" is ours, but what shall it be to us? This we must an I will settle ourselves

What a consolation this hope is, I saw a young mother with the dead body of her child in her arms, and with deep emotion she said: "Farwell little angel, for you are an angel now. I will meet you after a while in heaven. Farwell my babe."

Our supreme object in life should be to seek to stand perfect in the presence of God. This life with all its pleasures and honors will soon pass away.

"Tis not for man to trifle! Life is brief,
And sin is here.
Our age is but the falling of a leaf,
A dropping tear
We have no time to sport away the hours,
All must be earnest in a world like ours.
Not many lives, but only one have we,
One, only one;
How sacred should that one life ever be,
That narrow spar!
Day after day fill up with blessed toil,
Hour after hour still lingering in new spoil."

Songs in the Night.

There are many bright days given us by our Heavenly Father, but as He sees it is best that we should have alternate day and night in the natural world; so we all have our night times of sorrow and care Yet we are told that in the darkest hours "He giveth songs." Did you ever think what this means, or better yet did you ever feel what it means? If you are a disciple of Jesus, a true child of God you have no doubt felt it and your weary soul has been soothed and cheered by this heavenly ministrelsy, and you have realized that its melody was sweeter far than the notes of the Eolian harp, coming as it does from the great kind heart of Him, "who never weary, watches where his people be." To all of His sorrowful children, have these sweet songs come sometimes as sweet as echoes of things heard and learned in His house at some brighter period of our lives. Was it in the night of bereavment? Did death come with its icy hand and touch one near and dear to you? Did he take your darling child and did you see on the precious little body as you laid it in the casket, dark spots already around the little throat from the inflamation which had taken the dear little life away, and as you looked on these evidences of corruption and decay in that dear little body "bone of your bone" and "flesh of your flesh," how came it that instead of these signs filling your heart with horror, a voice whispered to you of the time to come, and reminded you that "this mortality shall put on immortality, this corruption must put on incorruption" till in anticipation and confident expectation of that blessed day, your spirit was lifted up and your aching heart soothed and cheered as by Heavenly ministrelsy. Have you been rich in this world's goods and have you been stripped of all in these latter days and forced to depend on daily work for your bread, or daily effort and daily trust in God, which should go together if you are a true disciple? How is it that when you read that our Saviour, though rich for our sake became poor, you seem to be able to realize to the fullness of His love, that it comes to you as a sweet, sweet song in your night of poverty and toil. It may be that other dark hours come to you, for there are some more grievous to be borne than those which come from bereavement or poverty. It may be that you see one near and dear to you falling into sin, deeper and deeper into sin. You pray fervently and constantly that God would stop him in his mad career. You know that He is all powerful, that He rules in the armies of Heaven and it seems a small thing that He should rule and reign over one wicked heart. You try to have faith and you feel that in the arms of faith and prayer you would take him and bear him to the Master as did the women their suffering loved ones when the blessed Saviour was here among men. You love this erring one so dearly, it seems

that you could hardly rest yourself, "in the Heavenly fold with this precious lamb astray in the Mountains cold." In such a night as this, these words, "what I do ye know not now, but ye shall know hereafter" come to the soul all weary and distracted, and bring sweet visions of that bright hereafter until refreshed and settled, stablished and strengthened, it can trust all into His hands and cast all care upon Him who careth for us saying humbly and sincerely,

"I know the hand that is guiding me,
Through the darkness into the light,
And I know that all betiding me
Is meted out aright.
For I know, though hid from my mortal sight,
God's plans are all complete,
Though the darkness at present be not light
And the bitter be not sweet.

—*Christian Index.*

My First Gray Hairs.

There they are—in each of my temples. They are not so very noticeable as yet, but the beginning has come and every beginning has an end—I mean every earthly beginning—and the end will come all too soon. It will either be that very soon, one by one, my hair will all be gray, or that this side of that the Master will call me to rest in heaven.

I shall never forget when mother's hair began to turn gray. The first gray hairs came into her temples just as they have in mine. It must be almost twenty years ago now (how fast the time goes by!) that one Sunday afternoon when she stroked my hair she said, "You see your mother's hair is turning gray. That means she will not be with you long. For gray hairs mean old age and old age means that I shall leave you." I was not a Christian then, but I loved my mother with all my heart, and something came up into my throat that Lord's day evening just as it does now and something wet my face and fell on mother's hand. As I looked into her sweet face (I seem to see it now) I wondered in my heart of hearts if I had made her raven locks turn gray before their wonted time. I remember well how fast the gray hairs came until seventeen years had gone, and her hair down in her temples, where the first gray streaks had come, was almost white, we laid her in the grave, where she sleeps to-day beside our darling little boy, who went before her to the better land. There they are, those two graves, where lie buried the baby and his loving grandmother—there out in the graveyard side by side, to sleep 'till the resurrection morning. Some day I will write some words about those graves, unless all too soon I sleep beside them, but I cannot do it now, because the tears are coming so fast that they blur the pages as I write. And then it was my own gray hairs that I started to write about.

As I said in the beginning, they are there, unmistakably. It may not have made you feel serious when your first gray hairs came—if you have gray hairs—and it may not make you feel serious when they do come—if you have them not—but to me it is a solemn hour. Am I good enough in God's field to begin to ripen? Or is this but the scorching of life's tropic sun instead of the coming of life's first half of summer? Have you never seen the tasseling corn, as laughed in the early summer breezes and shed its fragrance on the luscious melon that was hidden 'eath its foliage? Have you seen the little ears that clustered at its side and sent out the corn silks as fair as any silks e'er worn by youth and beauty? I have. And then I have seen the blades wither and the tassels die and the stalk turn gray and the ear that promised so well, fall limp and juiceless to the ground. That withering was the blasting of drouth—not the ripening of a golden harvest.

As I look anon at these gray hairs I wonder how much drouth has come into my poor life to blight the fruit that might have been so fair, had not the corroding touch of sin been on my head. I have not done the best I could. I confess it here and now to God and men. I could have wrought more nobly if I had always been true and loyal and brave. Some days I have idled all the hours away. I have touched some lives and sent not a single thrill of joy nor shed a ray of hope into their famishing hearts.

God forgive me.

These gray hairs urge me to a better life. They warn me that my youth is gone. They teach me that what I do must be done quickly, for opportunities will not abide, but fly more swiftly by than the eagles, as they cleave the bending heavens.

Sad it is to see gray hairs coming to the head that thinks not of God or heaven or a better life on earth. There are some of my comrades just about my age, whose hair is also turning gray. They are not saved. Poor, gray-haired followers of evil. May God make them think—as he has made me think to-day—of the old childhood home; of the orchard that nestled on the old hillside; of the old well out in the yard, where father stood on that Sunday evening in the long ago; of the old Bible that lingered on the little table in mother's room, and of the dear mother whose hand rested tenderly on our heads before we thought our locks would ever feel the silvery touch of passing years. And as they go back to that old home may they ask God's pardon for their many sins and find peace in believing in our dead and risen Lord.

As for me, it is a solemn hour. As I write I am alone with God. Not a sound greets my ears but the tracing of the pencil on the paper and the throbbings of my fast beating heart. And here in this silence I have vowed a vow to God that, come what will, I will be a better man. I will honor these gray hairs and will consecrate anew all my energy and talents, and the remaining years to his service, wholly and unreservedly. May he give me grace to keep this vow and, as you read these thoughts that I have written down, may you, too, renew your covenant with God Gray hairs! Yes they are blossomings for the grave. The fruitage will be here by and by.—*J. B. Cranfill in Baptist Standard.*

Keep Adjusted.

You have undoubtedly noticed in telegraph offices, with each set of instruments, one with cylinders or coils a little larger than the others, and an armature which is constantly moving, but gives forth little or no sound. That is the "relay," which, when properly adjusted in the wire circuit, transmits the Morse characters to the little "sounder," from which the operator reads them; and no matter what is being transmitted on the wire, unless the relay is properly adjusted the receiving operator cannot read it, for he is what is termed "out of adjustment."

Now is it not just possible that the reason some Christians are constantly fault-finding, and never in a happy and contented mood, is that they are out of adjustment? and, although their wires are loaded with blessings, they are losing the benefit of them, because the relay is turned down so that they cannot appreciate them,—they are not adjusted for the divine will; consequently nothing comes clear.

The pastor prepares a discourse at great expense of thought and labor that he may transmit the message in a clear and intelligible manner, but it seems dull and monotonous to you, and "all jumbled up," as the telegrapher would express it. But just get into adjustment by touching the spring of prayer, and see how differently the message will come, just as clear as a bell. Yet it is the same message and in the same hands. You were simply out of adjustment When trials and misfortunes come, don't switch out your instruments and leave the wire. Then is the time to remain at your post. It may be difficult to adjust, and you feel discouraged, but persevere, and you will soon find that you have not lost communication, but can make out enough to know that it is all right, although you may not be able to get the message very clear at the time.

The telegraph operator, with his instruments properly ajusted, hears not only messages and calls for his own station, but all others on the same "circuit." And so the Christian, by proper adjustment, may receive the blessings intended for him, and at the same time enjoy the many blessings all around him, for God's wires are teeming with messages of joy and happiness if we will but keep adjusted so that we may receive them. Then, too, by so doing we shall not miss that final message which will mean so much to those who persevere,—"Well done, good and faithful servant."—*Austin, in Golden Rule.*

How to Meet Infidelity.

The infidelity of the day is not to be met by exclamation or declamation. What the skeptic of to-day needs is *facts*—plain, simple, definite, fundamental facts. He has been misinformed—misled—and has imbibed serious errors He does not wish to be exhorted or warned or patronized. What he needs is to be *told the truth*, and to learn the facts of the case.

Of course there may be men professing infidelity, who are hypocritical and entirely insincere, but it is not wise to presume upon fact, though we may have our own opinion about it in certain cases But whatever we may think of opposers, so long as arguments are presented, *arguments are to be met.* When difficulties are stated those difficulties are to be considered. And if we undertake to evade the issue by rhapsody or pathos, we shall find that we provoke scoffing and contempt. We need to deal in facts—stern, solemn, definite and incontrovertible facts—and before these, infidelity is speedily trodden in the dust. And now the question is, "Do we know the facts?" If not are we willing to study them and learn them? Are we ready to spend time strength and money that we may be able to save souls? Are we willing to place those facts in the hands of persons who *need to know them*, and so stop the mouths of gainsayers and unbelievers?

'But these objections have been answered a hundred times" Perhaps so, but can *you* answer them *now*? The alphabet has been taught millions of times, and yet if we stop teaching it to-day, we shall rear a race of dunces. The way of salvation has been expounded millions of times, is that any reason why it should not be expounded again to every doubting, inquiring soul? Have we passed beyond the reach of the admonition to be always ready to

give to every "man that asketh" us a reason of the hope that is within us, with meekness and with fear? Is not our duty as Christians to meet arguments with arguments, questions with fact, and difficulties with the fresh light which is pouring in upon us from every quarter? If we *can* do it, why should we *not* do it? If we *cannot* do it is it not quite time we should learn how to use our armor; and thus take unto us the Sword of the Spirit which is the word of God, and fight the good fight of faith, and lay hold on eternal life?—*Armory.*

Christian Endeavor Visitors.

"We were riding out this way, and it looked so cool and pleasant there that we thought we'd just stop a minute and get a drink of water, it's so hot and dusty in the sun."

"Drink o' water? Why, sakes alive, o' course I'll get you one. Take some chairs."

"How are all the children? Come here, you little darling."

"Well, the baby ain't gittin' along very well with his teeth this summer; and there's Eliza, she seem kinder tired out all the while. Guess it's too fur for her to walk to school and back every day, with the lot she has to help me besides."

"How many of them go to Sunday school?"

"Land sakes! There don't none of 'em go. He won't hitch up the team on Sunday if he can help it, and we can't get to go nowhere."

"Well, I know a lady who has a class of boys down at the church just like those two boys, and she would be delighted to see two more in her class."

It was two girls calling. The talkative one was a member of the Sunday-school committee of the Christian Endeavor society of a little country church, and the quiet one had a buggy she could take. The Sunday-school and lookout committees had offered themselves to the pastor. The boys were all busy in the fields, so he had paired off the girls from fourteen to twenty five years old, some of whom were not on the committee, and assigned a road to each pair, to call at every house and see that every one possible was brought into the Sunday school and to church.

The girls had a note-book in which, after they left the house, they wrote down all the names of the children, and other facts about the family. They made rough maps of their district for the pastor, giving the names and location of the families.

One couple of the young ladies persevered over nine miles, and drew a family to the church.

As a consequence, the Sunday school grew rapidly; two new schools were organized which became preaching stations; a quiet revival went through that section, and one Sunday school grew to a good, earnest church.

Why should not Endeavorers do more of this kind of work? No one can resist the happy faces of two young ladies. One of the most successful of those workers I have mentioned was fourteen years old. This district canvassing is easier work in a town or a city. Young men can work in the evening. A young carpenter, exceedingly bashful, but happy in his work, said, "It's just as our pastor told us,—not nearly so hard as we think if we only get started."

Would not this be a good specialty for Christian Endeavor societies to practice on for next year?—*Hood, in Golden Rule.*

Godliness Profitable.

The eminently conservative London *Times* has been investigating missions in India in their economic aspect.

The editor notes the evidence furnished by the recent census of India, that the native Christian community is "better looked after in childhood, better educated in growth, better treated in sickness, more promptly aided during scarcity, more continually cared for and disciplined through life than any other of the laboring castes. Among the Christians 61 per cent of the boys are receiving instruction, as against 34 per cent of the non-Christian population."

After noticing other indications of the growth of Ceristiacs, the editor concludes:

"This is a state of things, we repeat, simply inconceivable in an Indian presidency half a century ago. When Englishmen and Engliswomen feel inclined to doubt whether their aid to Indian mission is productive of results, they can comfort themselves with the reflection that although the results may not exactly be what they had in their minds, they are more solid and have a wider reach than the first Indian missionaries of the last generation could have ventured to anticipate. After such unique testimony as this we need not attempt to show any more of the progress of the divine drama of missionary work in India. The latest act of this wonderful drama, unfolded as it is to our view by the revelations of the recent census, ought to be enough to convince the most bigoted unbeliever in Christian missions that in India, at any rate, the faithful preaching of the gospel is slowly but surely effecting a complete transformation in the life of humanity there."

The Role of Woman.

The original intention, says an exchange, in regard to women seems that they should be creatures of ornament and consolation. This has not been wholly carried out; they have had many other things to do beside being pretty and consoling. But for both of these they have had large opportunities In times like the present, when men are harassed and troubled over their affairs, women can do much that no one else can do. They can refrain from troubling on their own part; they can put aside their own annoyances; they can see that the house is cool and comfortable, that the table is well and not extravagantly served; they can present a cheerful front and soothe or divert as the indications may be read on the page which it should have been the business of their lives to understand at a glance. They may speak or be silent, as the case seems to require. She who will do this will do more. She will cheerfully make her expenditures meet the situation If she has an extraxagance she will lop it off; she will look well to the ways of her household and take a cheerful interest in practicing wise economies. But there comes a place where men's and women's ways may part. A glance over the newspapers shows that when men are troubled in their affairs the mill is shut down, the works are closed, the employe is discharged. The interests of women are not so involved The wise woman will not swell ranks of the unemployed. She will not discharge the faithful nurse, the cook, the waitress; she will turn her dress for a new fall costume and put a new bow on her bonnet; she will gather her household about her and bending low all will in time weather the storm.

Washington Letter.

No other topic than finance has occupied any considerable portion of the attention of the Washington public this week. One hears the votes of the House of Representatives on the silver propositions discussed everywhere. While the result—the passing of the bill for the unconditional repeal of the purchasing clause of the silver law—surprised no one, there were several surprising things in connection therewith. For instance, the smallness of the highest vote cast for free coinage of silver at the present ratio, and only 119 for free coinage at a a ratio of 20 to 1 A tabulation of the first vote by sections shows that the New England States cast 27 votes—all they had—against free coinage; the Middle States 77 against and only one for free coinage; the Southern States 70 for and 33 against; the Central States 40 for and 86 against, and the Pacific coast States 13 for and 4 against.

The question of the continued purchase of silver bullion by the Government having been negatively decided by one house of Congress by a more than two-thirds vote—240 to 110 being the vote on the repeal of the purchasing clause of the Sherman silver law—has now been transferred to the Senate, where the silver men are much stronger—strong enough they still claim to attach conditions favorable to silver to the bill in the shape of an amendment. On the other hand, those who favor unconditional repeal claim to be strong enough to pass the bill without amendment. So far all attempts to reach an agreement in the Senate as to the length of time the bill shall be debated have failed. Unless an agreement is reached it will be but guessing to attempt to say when or how the Senate will dispose of the question. Senator Vorhees, chairman of the Finance committee, gave notice yesterday that his bill, which was reported from that committee as a substitute for the Wilson repeal bill which was passed by the House, would be kept before the Senate until a vote was reached.

A bill has been introduced in the Senate prohibiting the manufacture and sale of intoxicating liquors in the District of Columbia, and Representative Morse, of Massachusetts, will introduce a similar bill in the House as soon as that body adopts its new code of rules which is now being discussed while it would unquestionably be the greatest possible blessing that could possibly be bestowed upon the District of Columbia to have either of these bills become a law, there isn't the slightest probability that either of them will be even seriously considered by the committees to which they will be referred. I have long been under the impression that the friends of moral reform in Congress, with intentions the best, make mistakes in introducing such bills. They should, in my opinion, be more politic, and introduce only such reform bills as would at least have a chance to become laws, instead of wasting time that might be put to a better purpose on impossibilities. Such, for instance, as one putting an absolute stop to the sale of liquors in the restaurants in the basements of the Capitol building. The time will come—it is bound to come—when there will be a Congress which will not only consider, but will pass a prohibition bill, but it hasn't come yet.

President and Mrs. Cleveland are expected to return to Washington this week. Members of the administration deny the truthfulness of the sensational report, widely published,

that Mr. Cleveland had recently been operated upon for a cancerous trouble.

The decision of the Senate by the close vote of 31 to 28 to refuse the applications for seats made by Mr. Lee Mantle and Mr. John B. Allen, who were appointed Senators respectively by the Governors of Montana and Washington, was a surprise, as it had been generally supposed from opinions expressed by Senators that the decision would have been in their favor. The decision also affects the vacancy from Wyoming. These three States will be only half represented in the Senate until their legislatures meet and fill the vacancies.

Comparatively few people knew until this week that a small congregation of Dunkards existed in Washington. The first baptism of Dunkard in Washington took place last Sunday in the Eastern Branch of the Potomac river, the immersion being performed by Bishop Stoner, of Maryland, who also presided at three services of song and praise held by the little congregation on Monday, Tuesday and Wednesday of this week, and attended by a number of people who had never before witnessed the quaint and interesting services of this sect, the foundation of which is a literal acceptance of the language of the Bible.

CORRESPONDENT.

Aug, 30.

The Parliament of Religions.

This will be the chief of the Congresses held in connection with the World's Fair. We have given it our hearty support from the first because we believe the idea a good one. In the first place it is original There have been great Christian conclaves, Catholic and Protestant; but there has never been an assemblage representing all religions. Here not only all shades of Christianity, but all other great beliefs are to meet, so to speak, on the same platform, and each will be permitted to speak for itself. It will be a matter of intense interest to see the representatives of the great cults of the world and hear them expound the principles of those cults.

Secondly, in accordance with the the root idea of all religions that men should be brotherly. They have had a common origin, they have common aspirations, and common destinies are before them. Christian and Jew, Buddhist and and Mohammedan, tho widely separated in points of belief, will sit down together as men and compare and contrast their systems of faith, in a kindly, rational and human way. The Parliament of Religions will be a demonstration of race brotherhood, not in absolute agreement in the great fundamentals of faith, but in personal contact and free discussion.

Again, it will be a Congress for the study of Comparative Religion. This is almost a new study with the majority of our scholars. It is being pursued, with interest and profit, by a few ministers and professors among us. Missionaries have furnished most valuable materials for it. The Congress at Chicago will give thousands a coveted opportunity to hear such a series of lectures as no university in the world could furnish, and these lectures will be accessible to many other thousands in the published results. We need to know what there is to be known about other faiths than our own. Such knowledge is indispensible to the missionary who goes to present the truths of Christianity to the disciples of Mohammed, Confucius, Buddha and Zoroaster. It were better that it should be a part of his training here than that he should go into the foreign field entirely ignorant of the beliefs with which he will have to contend. One important result of the Parliament will be an impulse to the systematic study of Comparative Religion.

There are those who fear that Christianity will be compromised by the association of its representatives on even terms with the representatives of other religions. They say that the program makes no distinction between the one true, divine religion and the many false and human religions; that such equality implies that one religion is as good as another, and dishonors the gospel of Christ. This goes on the assumption that any recognition of other faiths is equivalent to approval of them. There was a time when a Catholic could not sit on the same platform with a Protestant, or Methodist with a Unitaran without losing something of his own orthodoxy and compromising his own faith; but more sensible views have come to prevail. We remember that Christ did not pray that his disciples should be taken out of this world, but that they should be kept in the world. He does not require us not to associate with those who do not beleve what we believe; but, on the contrary, to let our light shine into their darkness. That is what our Lord did. He held colliloquies and conferences with men who did not believe in him or the Gospel he preached. This is what is to be done at Chicago. The program of the Parliament assumes what no man really denies, that there are other religions besides Christianity. We simply quarrel with words if we refuse to recognize them as such We do not approve them by giving them a chance to be heard. Christianity will be held up with equal fidelity It will be made to appear as the one divine among diverse human systems. Its superiority will be only the more manifest by comparison.—*N. Y. Independent.*

A Drummer and a Minister.

Rev. A. E. Dunning, D. D., the manager of the Congregationlists publishing house and Sabbath work, is one of the busiest men in town.

Dr. Dunning is an off-hand, approachable man with a bright, winning face, easy manner and personal magnetism, that contribute much to his success. He has none of the outward signs of the clerical calling, but looks more like a business man. He travels nearly all the time, and he says that in the cars he generally passes as a drummer and is recognized by the faternity as one of their number. On going into Minneapolis one Saturday evening a smart young fellow approached him in a free and easy way:

"Going to stop over Sunday?"

"Yes," replied the doctor.

"Stop at the Blank hotel, I suppose?"

"No, I am going to stop with a friend."

"Come round to the hotel tomorrow and we'll have a racket. Quite a number of the boys will be there."

"But tomorrow is Sunday."

"I know it, and that's why we can have such a devil of a good time."

"Oh, I think we fellows who are traveling all the time ought to keep Sunday," said the doctor.

"Yes," assented the drummer good-naturedly, "but I bet you won't!"

"I'll tell you what I'll do: I'll go to church tomorrow if you will?"

"I'll do it! Where shall we go?"

"To the First Congregational. It's the best church in town."

"All right. I'll be there, but I'll bet you won't."

The drummer was there according to his promise, and could hardly believe his eyes when he saw his friend of the night before ascend the pulpit. Dr. Dunning tried to find him after the service, but he fled.—*Louistown Journal.*

Prepared for Darkness.

Some years ago, says a writer, I had occasion to travel on one of the great American railroads While seated in the waiting room, waiting for the starting of the train, I observed a party consisting of a gentleman and lady, two little girls and a nurse. They were evidently a family, well-dressed, and of such appearance and manners as denoted cultured, well-to do people. I wondered who they were, but never found out.

When we had taken our places in the car, the nurse and the children were seated directly behind the parents. Very soon after starting, the mother turned round, took hold of the younger child and gently lifted her on her lap, with her face to her own, raised the little girl's arms and brought them round her neck, and placed her own around the child's body, holding her close in her embrace. Not knowing what was before us, I was kept in wonder as to what these movements all meant; but as soon as we entered the tunnel, darkness covered us, and the light flashed out of darkness, and I understood. The dear mother feared that the child would be frightened, and so she took her in her arms; nor did the child by a sound or a movement show that she felt alarm. That warm, protecting embrace killed all fear of evil; how could any harm reach her?

How could the thought of God hiding some beloved soul, in time of trouble, in his pavilion, in the secret of his presence, be kept from one's reflections? Has not one old writer said that "when God foresees great trials for the believer, he takes care to prepare that one by gracious manifestations?"

Points to Ponder.

A ticket to a charity ball is a poor passport to heaven.

Does "Brief Biblical" describe your prayer-meeting talks?

Christ is not visible to a self-centred Christian.

To many the "Suffer little children" means only the childern in their own "set."

The devil's best work is done when he is in his Sunday clothes.

Satan has a warm spot in his heart and home for the man who leads young people astray.

The brook babbles because it is shallow; likewise some people.

Many appear to forget that "the brotherhood of mankind" includes women.

Although willing to become "door-keepers" in God's house, some men want to wear a gorgeous uniform while on duty.

Is your life so good an imitation of Christ's that men desire a better knowledge of the original?

Few Christians would groan under their crosses if they should get more glimpses of Christ on the road to Calvary.—*Ellis in Golden Rule.*

The Presence of Christ.

How the loving presence of the blessed Redeemer soothes, and cheers the drooping heart, when torn and bruised by the cruel tossings of the world. As a gentle breeze that stirs among the trees of a summer eve. So is the gentle moving of our loving Saviour in the hearts of his own children. How pleasant after a day of

toil and heat to sit out among the great shady oaks, as the sun is sinking behind the western hills, and twilight gathers and deepens,and feel the gentle zephyr breezes coming so softly and sweetly, refreshing the body and cooling the hot brow, bringing sweet and hallowed thoughts to us of heaven and our precious ones who have crossed over the dark river. How cheering and beautiful the Christian's evening is a twilight when he has been toiling in the Lords vinyard gathering and harvesting his Master's fruits for the final great day, and now as he is nearing his day's rest and is just ready to lay the burden down, he is resting so quietly, he feels the dear presence of the Lord within his heart, and his dear arm is supporting his tottering footsteps over the dark river. What a sweet and charming rest his must be, he knows his sun is fast sinking behind the hills of his life, that soon, very soon, even now, the twilight is coming on, but notice how peaceful and calm he is, not a single sigh escapes his lips unless it be a wish to have done more for his Master. Oh! what a reward awaits such an one. This life is full of storms and troubles sometimes they come and almost bear us down as the great winds that blow in our forest, uprooting the trees and breaking the boughs; so it is with the human heart, it is often broken up and cast about on the great billows of disaster and disappointment, how hard it seems for us to be so tried; but when the quiet evening comes how ready are our hearts for the beautiful opening, and so willingly will we lay our heads on the dear Saviour's breast and say all our sadness over here was a blessing unto us. It will be the opening of a new and beautiful life unto the child of God, ending in a home of enternal bliss and joy. When the silent shades of evening come and all of our trouble lies behind a glorious day opening before us, then can we raise our drooping hearts and say, It is well, I am ready to go, I would not stay here always. I ask not to stay.

S. A. A.

Ten Years Progress.

Laziness, and indifference to system have ever been the great barriers in the progress of the Christian church. We make no criticism on the piety of our ministers. We believe they compare favorably with those of the sister denominations. But indifference to a systematic effort or co operation has been the prime cause of failure in the lives of so many of our preachers, and from this cause we have seen too many of our churches mere skeletons —but little flesh and less life!

You ask the question, "Have we such preachers and such churches today?" For my answer, I refer you to the church Annual of any year since 1883 to the annual reports of churches and ministers. Listen at yonr next Conference, and see there the *cause* of so many skeletons, and the *effect* of such indifference in all departments of our progressive work?

But notwithstanding the *laziness* of some workmen and the indifference of many others, there has been and is a gradual strong growth in the Christian church (Southern Convention).

Let us follow a line drawn through two conferences and briefly notice ten years' progress. Starting at Norfolk on the northern boundary of the Convention passing southward, via. Suffolk, Weldon, Raleigh, Durham, and Greensboro. Through the Eastern Va. Conference and the North Carolina, along this line in 1883 (at the principal points) we see only two churches.

Suffolk church (the oldest on the line) with 136 members and church property worth $3000; Berkley with 46 members and property valued at $600. How is it now as 1893 closes? Suffolk with 325 members and property valued at $22,000; Berkley with 145 members and property worth $7000; In addition to this the ten years' record shows Franklin church with 30 members and property valued at $3000; And Norfolk Mission with 250 members and property when completed worth $25,000. Now as we touch the North Carolina Conference in 1883 we find no Christian churches in the leading towns. In 1893 we see at Youngsville a Christian church with 65 members and property valued at $1500; Raleigh church with 45 members and property valued at $7000; Durham church 75 members and property worth $2000; At Burlington 75 members with property worth $4000; High Point church 60 members and property at $1500; at Lexington a church has been organized and has 40 members but as yet has no house, last but not least, 1893 witnesses the greatest success yet achieved—Elon College! We may well feel proud of *our* College, while those of other denominations, and still others who are outside of any church, look with admiration upon its marvelous growth and most gratifying success. With the two large building for a beginning—and it is a beginning,for Elon is yet but an infant, but an infant with such a strong and pure physical constitution that its life and light is already seen and felt in two states—with this beginning who can estimate the power of Elon College when a large endowment is secured and well equipped departments are made for the specialists?

Elon College is now a factor in the education of North Carolina and Virginia. The college has now been open 3 years. Her graduates rank high. Those who have gone out from Elon College are now filling honorable places in the vocations of life and step by step they are mounting upward.

The college has been built and equipped to its present condition at a cost of about $65,000.

Elon church has 40 or more members and uses the college chapel for services.

Where is the section of country that can say more than this ten years' record has shown?

In 1883 there were only 2 churches along this line of railroads in the large towns, with a membership of 202 and property valued at $3600. Today there are 11 churches with 1150 members; with church and college property worth $138,000. Is this not enough to encourage? Can you find a greater success in any department of work, within the past ten years?

Take these figures as a basis and calculate for yourself what the next ten years shall reveal in the history of the Christian church?

This is not all of the progress made by these two conferences. All through the country adjacent to this line new churches have been built, till our church roll stands today 46 per cent larger than in 1883.

It seems to me that we all should thank God, take fresh courage, and go forward.

Jas. L. Foster.

Raleigh, N. C.

Died.

Departed this life August 27th 1893 Sister Elizabeth B. Hatch wife of Rev. J. W. Hatch, Treasurer of the N. C. & Va. Christian conference Sister Hatch was 73 years, 1 month and 6 days old. She had lived as brother Hatch's devoted wife nearly 54 years and had been a model and untiring member of the church at Hank's Chapel for about 55 years. She lingered some time before her death but was as she had lived in health calm and quiet and resigned to the will of the Lord. She leaves five daughters and one Son and several grand children. She had been a neighbor in the Bible service to a host of us and in all these spheres she let her light to shine that it may well be said of her: She rests from her labor and her works do and will follow her. May the good Lord comfort, sus ain and uphold Bro. Hatch and all the bereaved ones and may we all strive the more to meet Sister Hatch in the land of eternal deliverance.

Wm. S. Petty

Resolutions of Respect.

Whereas, It hath pleased God in his wise providence to call from labor to reward, our aged brother in Christ, Wiley S. Holmes, therefore be it—

Resolved, That the church at Popes has lost one of its oldest and most faithful members.

That we bow in submission to the will of our Heavenly Father knowing with what readiness he awaited his call and with what strong faith he met death.

That we cherish his memory and may well profit by his example in being always in readiness so that like him we will prove as a ripe shock ready for the garner.

(Mrs.) Julia McKee.
Louie Williams.
Com.

Resolution.

At a regular meeting of Popes Chapel Christian church the following tribute, in memory of our beloved sister, Amanda Holmes, was unanimously adopted.

Whereas, It has pleased God, in his wisdom and goodness to remove from our midst our esteemed sister, who has been, for many years a faithful and active member of our church, a kind mother, a devoted wife, and a good neighbor, therefore be it—

Resolved, 1st. That, though our church, the bereft family, and community have sustained a great loss, yet we bow in humble submission to the will of Him who doeth all things well, sincerely believing our loss to be her eternal gain.

2nd. That we strive to emulate her Christian virtues, especially her zealous work in the church, her amiable disposition, her unshaken faith, and her habitual piety, that we, like her, may be prepared, when the final summons shall come, to bid the messenger of death a hearty welcome.

3rd. That we extend our heartfelt sympathy to the bereaved family, and earnestly pray God's blessings upon them, that they may follow in her footsteps and eventually meet her on the other shore.

4th. That a copy of the above be spread upon our church record, a copy sent to the Christian Sun and also one to the *Christian Advocate* for publication, and one to the family.

Respectfully submitted,
A. L. Allen,
J. W. House,
Lucy Jones.
Com.

The wonderful cures of thousands of people—they tell the story of the merit of Hood's Sarsaparilla. Hood's Cures.

Union, N. C.

Mr. Editor:—Allow me to say through the columns of the Sun that since June 1st Union has donated to me near $10.00 because of my loss at commencement. Soon after Dr. Watson, Sr., presented me with nearly forty dollars' worth of books bearing directly on my line of work Since the protracted meeting Bro William McCauly brought a two-horse wagon load of presents donated by the good people of Union. Among what was given were 11½ bushel of wheat, a sack of flour, a dozen chickens, a large ham, a dozen jars of fruit and preserves, a sack of potatoes, a bed quilt, set of cups, and saucers, apples, peaches and pears for canning and several other small articles for all of which my wife and I are truly thankful.

These acts of kindness are substantial evidences of the love that this people bears its pastor even though our connections as church and pastor has been so short. It is my purpose to locate in the neighborhood of the church as soon as possible and do all that I possibly can for the advancement of the cause at this place. I am more thoroughly convinced that what our churches need is more pastoral visitation. Heretofore I have been trying to keep up my collegiate course in connection with church work, but now I am prepared to give my entire time to the work of the ministry I hope soon that the pastorate system may be adopted so that ministers can spend more of their time among their people and less on the road.

We were blessed abundantly in our protracted meeting at Union. Bro. P. T. Klapp did the preaching from Tuesday morning until Friday noon and his clear, logical, forcible, practical sermons had telling effects The result was a gracious revival of religion in the church and about 25 conversions at O'Kelley's Chapel. We were assisted by Bro. A. P. Barbee. The meeting was very good, about 13 conversions.

Fraternally,
W. C. Wicker.

Asehboro, N. C.

Dear Sun:—Although the broken words of the writer have not appeared in your columns for quite a while, he has by no means forgotten your existence. After an illness of seven weeks it is a pleasure to say that at no time in the past have I enjoyed reading over your pages more than at the present, and never before have I felt such an interest in the success of the Sun. Since it is the church organ it is the duty of the church to heartily co-operate with the Editor and give to the readers anything that will tend to build them up in the faith and cause them to remember that their first obligation is to God and now is the time to begin the fulfillment of that obligation. If we have any words of encouragement send them to the Sun and do not wait for the Editor to ask you personally, for he has something else to do.

Bro. P. T. Klapp was with us the 5th Sunday in July and preached to a large congregation at the M. P. church both in the morning and at night. His words were to the point and did not fail to make an impression for good upon the minds of many who were present.

On Aug. 10th the same brother filled the pulpit for Rev. Mr. Holmes of the M. E. church at this place. On this occasion the Holy Spirit was present and the people were blessed.

We expect to have with us next week Evangelist, Rev. Mr. Lee who will hold a meeting here. We ask the prayers of God's people especially in behalf of the young men of the town.

We are glad to hear that Elon College began its fourth year's work with such a large number of students. Perhaps, there are none who rejoice more in the prosperity of the College than does the class of 1893. And I feel safe in saying that at no previous time were the members of that class so anxious to return to Elon as at the present.

Class of 1893, make good use of your time in all departments.

By no means should you neglect your devotional services and and your literary work, for it makes no difference how much you do, when you leave college, you will regret that you did not do more.

May the College grow and prosper in all its departments.

Respectfully,
E. Moffit.

Sept 2, 1893

Holland Items.

Mrs. E. M. Porter, the writer's daughter of Elon College, who has been on a visit to her parents, returned to Elon last Wednesday in company with a number of students to that school. They took the train at Holland for Suffolk, purposing to travel on the Norfolk and Carolina road.

Among the above number was Myrtie Daughtry the organist of Holland Christian church and one of the best workers in the church. We greatly miss her, but our prayers and best wishs go with her that her desires may be realized in her preparation for greater usefulness, and a bright and happy future.

We failed to mention in our last, that Miss Demarest, sister to our pastor at Holland, Sister India Wright and Bro. Winborne from Berkley Christian church, were at our meeting at Holland last 4th, Sunday. We are always glad to see them, and hope it will be their pleasure and convenience to come often.

We had a large attendance at our prayer meeting last night. It was led by a young brother who united with the church and was baptized last 4th Sunday.

R. H. Holland.

Good Meetings.

Dear Bro Clements:—My church is in good condition and congregation above the average. My last revival meeting was at New Hope where I had no ministerial help. There were nine conversions. Have raised nearly all the assessments for conference and will be ready by conference. My meeting at Bulah was good. Twenty-five converts, church revived, and back sliders reclaimed. Brethren J. D and W. C. Wicker assisted me. Think we will come up to conference with all the assessments this fall. To God be all the praise. Pray for as.

C, C. Williams.

Aug. 31, 1893.

A Very Sad Death.

But few times in the history of this community has a heavier gloom of sadness, gathered over its people, than that caused by the death if Miss Alma Atkinson, eldest daughter of Mr. and Mrs G. W. Atkinson. Notwithstanding her death had been expected for several days, her physician, relatives and friends did all they could to restore her. But no, her life was too pure and good for this world. Her bright intellect and Christian spirit had made her a host of friends wherever she went. Alma dead! Only seventeen. So young, so bright, so full of hope She made a profession of religion only one year ago, and connected herself with Catawba Springs church. She was true to her church and dutiful in all her Christian relations She was a kind and obedient daughter and a fond and affectionate sister. She was much loved and admired by all who knew her. On the 31st ult. we laid her in the church yard to rest—to sleep the silent sleep of death. On the day of her burial, the rain fell in torrents, but still the crowds gathered to pay the last tribute of respect to her memory. Her funeral was preached by Rev. C. H. Rowland, which was very touching and impressive. The floral offerings were profuse and beautiful. It was a scene never to be forgotten As the bereaved ones gathered around to pay their last sad tribute of respect it seemed as though their hearts would break and as though their eyes were fountains of tears. But the departed one lay there like an angel asleep with the repose of death upon her brow. She was perfectly resigned to God's will. And her last words were, "She wanted to go home and be with Jesus."

Yet again we hope to meet thee,
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tear is shed.

Mollie C. Kelley.

Snap Shots.

THE RAMS HORN.

People who can talk about themselves to the satisfaction of others are very scarce.

If talk were walk, what great multitudes would be headed straight for heaven.

Take the conceit out of some men and there wouldn't be enough left to stand up.

It will not take much dust on your Bible to drive God clear out of your heart.

If God is now giving us the bitter we may be sure that he is preparing sweet.

Had Paul asked for grace to patiently endure his thorn one prayer would have been enough.

The man who expects to bid his sins goodby one at a time will never get them all behind him.

The man who says the world owes him a living, always has an up-hill time in collecting the debt.

Your good deeds will weigh nothing with God when you begin to take the credit of them yourself.

There isn't very much light in the heart of a man who keeps his church letter in the bottom of his trunk.

Some preachers try so hard to feed a few worldly giraffes, that they almost starve the Lord's sheep.

A great many people have the name of being back-sliders who have never had anything to backslide from.

That man can rob God and make something by doing it, is the biggest lie that was ever turned loose on earth.

The devil never gets anybody to follow him until he has managed somehow or other to cover up his cloven hoof

Whenever the devil asks a man to take a step away from God, he first tries to convince him that he is doing it with a good motive.

It will be to the interest of all persons thinking of getting monuments or fine carved tablets, before purchasing elsewhere, to call on or write E T. Macks & Co, Prop's of the Capital Marble Works, Raleigh, N C. 810tf.

The Christian Sun.

THURSDAY, SEPTEMBER 7, 1893.

REV. W. G. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGE

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THE CHRISTIAN SUN,
RALEIGH, N, C.

Meeting of Conferences.

Ga. and Ala., at New Harmony, Thursday, Sept. 28, 1893.

Eastern Va., at Mt. Carmel, Tuesday, Oct. 31, 1893.

Deep River, at Parks Cross Roads, Thursday Nov. 9, 1893.

N. C. and Va., at Shallow Well, Tuesday, Nov. 21, 1893.

EDITORIAL NOTES

Dr. W. W. Staley gave us a pleasant call last week. We hope he will come often.

Notwithstanding the hard times Elon College opened with flattering prospects last Thursday.

Prof J. O. Atkinson and quite a number of students passed Raleigh last week for Elon College.

Rev. W. T. Herndon attended the Virginia Valley Conference last week. We expect him to bring back good news.

How much more sensible it would be for certain correspondents to send their names with the communication, for we cannot use a communication of any sort if the writer is unknown to us.

The SUN sympathizes with Rev. J. W. Hatch in the death of his wife. She was an excellent lady, and will be greatly missed in her church and community. May the Lord bless our dear brother and the children that are left behind on the shores of time.

Sister A. F. Hill, and Dr. J P. Barrett's wife both of Norfolk, Va., and Sister Ives of Berkley, Va., are visiting at Elon College, N. C. We hope they may have a pleasant time in the old North State. We do not remember the name of the gentleman from Berkley Va., who accompanied Sister Ives to the College, but hope he will be pleased with his trip.

We have just received a beautifully bound copy of a sermon by Rev. H. M. Eaton, on the 80th anniversary of his birth, and 54th anniversary of his ministry. We guess that Bro. Eaton does as much or more work than any other living minister of his age. May the Lord continue His blessings to this good man of God.

Because of the hard times the church will suffer no little, and, consequently, let each and every pastor bring up the full amount of conference assessments and a little over so as to sort 'o even things up a bit. Now last year, according to the financial statistical table, there was the snug little sum of $400 less than the assessment on the one item of missions (home and foreign) which the churches did not send up, and this in only one conference. Pastors, arise and do your duty like men. Upon you rest the respousibility of raising the assesments and if you do not raise them there is something wrong about you.

Texas Advocate:—The most beastly and inhuman act we ever observed in a man who pretended to care anything for his wife, is that of making her sit for hours in an open wagon in the hot sun surrounded by her thirsty little ones crying for water, while the husband and father passed the same time in a saloon cracking jokes, telling yarns and tanking up on liquor. To note the anxious and tired expression on the poor woman's face during all this suspense, and then observe the evidences of a sinking heart when the beast finally reels out the dive thick-tongued and slobbering, is enough to make an angel weep, a devil laugh and a Christian vote for prohibition!

It is confidently reported that the end of the money panic is at hand. We earnestly hope such is the case. Despatches of Tuesday night are to the effect that the panic is over at New York. The banks there have now resumed business. All indications for ten days have pointed to this speedy ending of the trouble there. The effects, however, remain in other sections, and will remain until confidence is restored among the local banks and they resume business, and cease hoarding cash. Let each bank now be liberal and generous in helping those institutions that have been suffering for a want of currency, and the money stringency all over the country will at once cease.

For What am I Living?

Reader, this question concerns you; it concerns every body. Can you answer it? Will you study it prayerfully? You are living for something or God would not let you live. Do you ever ask yourself, why is it that God lets me live? These questions are full of thought, and are for you readers.

"In God we live, move and have our continual being. It is that lengthens out the silvery cord of life, and holds the golden pitcher in its place.

And whenever God has no use for any one the silvery cord snaps, the golden pitcher breaks, and the individual goes to his long home. Often we see individuals who seem to do no good any where. But this is not true. They may be very bad people; and yet some where, some how, in an unseen way by us, they are doing some good. We often see their wicked deeds, but do not recognize any good acts in them. And yet God has some use for them. Though we may not be able to see it.

The pious man or woman full of energy, and in every good act and word, is readily recognized as a benefactor of the country. Many of those who have lived since the days of Luther, or those of Newton and a host of others, look back through the line of history, and see in these the great object of living. Are you striving like these and many others of less brains to make the world better, by an active life of good? This should be the true aim of every one. This is Christianity in motives. What kind of Christianity is yours? Is it active or dormant?

We see an invalid, pale and weak, sitting or reclining in the room year after year, too feeble to take the invigorating air or the rays of the health giving sun shine, and we ask the question, Why does God keep this one here suffering so long? Why is it? We ask again and again. This one, we say, is of no use to any one. But, readers, do you not know that this is often God's way of exemplifying patience by means of object lessons? Every sick room should be a hall of object lessons, and every patient in them a teacher. Reader, have you ever been in the hall of object lessons? Have you ever been a teacher in them? If so, did you possess your Soul in patience, and do you work well?

There is another class of people with large minds, full of energy and have wicked hearts moved by selfish motives, that are useful to the world, by their efforts of both mind and flesh, they often move the great industries of life, thereby giving employment to those who might not otherwise find it And, in this way, many mouths are fed, and bodies clothed, to the delight of hundreds of families. This class of people bring blessings to the world of flesh, but none to their naked souls. Dear friends of brains, energy and worldly minds, we beg you look well to your souls, and prepare for the future state.

A fourth class is composed of those of dispation, and all manner of sin, and seem to be of no use to any one. But sometimes poverty drives these to the plow to make corn for the hungry, or the tool chest to make wagons for the land, or to the wash tub to make clean the clothing for the sick. We must not be understood as saying that all who go to the plow, tool, chest or to the wash tub belong to this miserable class; for some of the best people that ever walked on God's green earth, work at these useful occupations. But we mention these to show how God makes the worst people sometimes do the world good. This class also leaves, what little good it does, in this world, and in the future state reaps an everlasting reward of punishment.

The good that any and all classes of the wicked do for the world, is the result of surrounding circumstances, and will be destroyed with the world. The good done for the world from the stand point of the religion of Jesus, is the result of a desire to serve God, and make the world better. This kind of work is conceived in a heavenly thought and will fully materialize in Glory. Reader, where does your work gather the thought, from the world or heaven?

Now dear friends, remember the great object of this life, should be to get ready for the next. In this we cannot stay long, in the next we must spend eternity. Where will you spend it; in the delightful presence of God? For what are you living, to serve God and be blessed forever more; or to obey the dictates of the world, and sink down into the dark pit in endless woe? As you read these lines stop, and think, and sin no more. Live for a purpose, have heaven in view. To God and right always be true. And at last when your work on earth is done. Angels will sing you a welcome.

Don't Have the Big-Head.

The above caption is not intended to be used in any offensive sense whatever, but simply to call attention to a a subject worthy of careful consideration.

Most people of riper years are fond of bright intelligent young folks, and especially those who are putting forth earnest efforts to prepare themselves for usefulness in life. And with every effort which puts them on a higher plain of knowledge, some one speaks forth praises of admiration. Often these laudations are used to the injury of their recipients.

That which was intended for good often prepares the way for an evil thought. The praises which came from honest hearts, have frequently brought forth a crop of vanity. And this is not very strange, when we take in to consideration the natural inexperience and ambitiousness of most young people. They do not know how to weigh matters like older heads. And their desire to take a high position, in connection with the compliments of their friends naturally enough touches the spring of vanity.

We often praise the young people until finally we see in them the strong symptoms of the "big-head," and then, behind their backs, condemn in them the thing we have helped to develop. Is this right? We think not. Let us be careful how we start the growth of the "big-head" in our young friends.

It is perfectly natural for literary young men to think that they know more than they do; for their knowledge is largely drawn from books; and, unfortunately books often furnish their knowledge very imperfectly. Especially is this true of history. And the young people seeing that the older people do not act according to the book standard, must have less knowledge than themselves. But remember dear young friends that your father and your mother have learned many things by actual experience, that you can not acquire from any book. Yet we appreciate books, and say learn all you can from good books.

We know young men have many things to lead them towards "big-headism." Therefore they have a hard task to keep heart and head right. Keep there right and all will be right.

A great many young men have a slight touch of "big-head" in early life, which they outgrow in after years. But whenever a young man has natural big-head, it nearly always proves fatal. Keep your hearts pure, and your heads in proper shape, and all will be well.

Look at Yourself.

People who are good looking like to look at themselves But the glasses, in which they like to look presents to them only the external appearences. They see only a part of themselves. But there is a glass, into which, if you will look earnestly, you will see yourselves as you are. It is the looking glass that God has given us, it is the Bible. Men don't love to look into it much, because it shows them the ugly spots, the spots of sin. Better look in it, see the ugly places, and have Jesus to wipe them off. A man does not see any need of medicine as long as he does not know he is sick. But as soon as he ascertains that he is dreadfully diseased, he sees a use for the medicine. So a man does not see how he needs the beauties of the religion of Jesus until he sees how ugly he is by reason of sin. Then he longs for the garments of righteousneness.

Dear readers, look into your Bible often, so you may see yourselves as God sees you Then you will want to put on the beautiful garments of righteouness.

Saved by Immerson.

We have at last come upon a case where a man was actually saved by having his body immersed in water. It happened last Sunday morning next door to the residence of the editor of the *Standard*. During a violent thunder storm the residence of our near neighbor was struck by lightning. He was immersed in his bath tub at the time and this saved him—that is, it saved him from temporal death. This is the first case of water salvation of which we have any account, and we are willing for our Campbellite friends to make all they can out of it. Let it be remembered, however, that there is no record as yet that any soul was ever saved by immersion or any other ceremony.—*Baptist Standard.*

We would like to know, if his head was under the water too. And, if not, did it represent the idea of immersion?

Sin is Looking for You.

The *Ram's Horn* says: "Sin is the surest detective any man ever had on his track " And the *Ram's Horn* is right.

The criminal dreads the detective, not because he expects injury directly from him, but because he does not want the crime which he has committed to come to light.

The sinner violates God's laws. This he may do in the drakness of the night, but sooner or later it will come to light. There is a detective that will be sure to find you; and that detective is sin. God's word says; "Be sure thy sin will find thee out." Remember the detective is after you, and will finally stand as a witness against you.

Liberty, N. C.

We reached Liberty last Saturday at about 11: 30. The afternoon and night were spent with Bro. H. K. Trogdon. His wife is a daughter of Rev. J. W. Hatch, we always enjoy a visit to this excellent Christian home. His daughter, Miss Estelle is now a student at Elon College.

Dinner and supper were taken Sunday with Bro R. E. Paterson. His wife is a cousin of Rev. P H Fleming. We found this a pleasant home for a preacher, and were much pleased with our visit. Bro. T. A. Moffitt, the polite depot agent boards at Bro. Paterson. We feel very thankful to Miss Lizzie Paterson for the interest she took in the music at church.

Sunday night was spent with Bro. E A. Griffin. He is pardner in the firm of Griffin and Trogton. They have a good trade and are doing a good business. It is a pleasure to spend a night with this dear Christian family. And in fact all these families are first class.

May the Lord bless the people of Liberty. The services Sunday and Sunday night were very good.

Mr. Brown of the Lutheran Church preached a good sermon in the afternoon Sunday.

"Where is Iola?"

In response to the call of Prof. A. P. Fuquay of Alabama, permit me to say that *Iola*, or *Facing the Truth* is out of print and can not be bought at any price (new) till another edition is printed I am willing to print a new edition if there is a sufficient demand for it. It is more than seven years since it was first printed, and of course there are many of our young people, to say nothing of others, who have not read it. If the brethren generally think a new edition is needed, let them say so on a a postal card either to the SUN or to myself and I will then consider the matter further.

J. PRESSLEY BARRETT.

Norfolk, Va.

Alabama Letter.

DEAR BRO. CLEMNETS:—After a long silence I write you in regard to the Ala. field. The most of our churches have held their protracted meetings, but the additions have not been commensurate with the effort put forth with some of the churches while some of the churches have grown admirably, viz., Pheonix City and Langdale of my charge, 34 additions at the former and 45 at the later. Brother Hunt has had a wonderful meeting at Pleasant Grove also good meetings at Antioch and Beulah but few additions at the last named churches. H. W. Elder my son has held meetings at Red Hill, Ga., Chrsitianna, McGuires Chapel, Forest Home and Union Grove with good success also Bro. Knight has been very successful in his churches. Bro. Smith of Ga. has been with us six weeks preaching and his preaching has been of the highest type. He is certainly a grand man and a giant in the pulpit. We have elected Prof. Fuquay to teach our high school another year and we are now building him a good house in one hundred yards of the school room to live in. Our school has been a success. This year we have 3 ministerial students in school now, and licensed 2 others at our District meeting, we have four new church houses in the central portion of the conference, one completed all to painting, the others progressing nicely; they are a credit to the conference. New Harmony expects to have their house ready by conference. We would like for Bro. Kitchen to come to conference, and if he cannot, some one come in his place—Holt, Hurley, Barrett, Staley, Klapp, Clements, any representative man.

Well I must tell the readers of the SUN about my baptizing at Langsdale the 2nd Sabbath in last month. I had led sixteen young ladies into the water just below the foot bridge all in a straight line and just as I baptized the fourteenth one the banisters gave way and some ten or fifteen fell in without any ceremony, but fortunately no one got seriously hurt.

I forgot to say the church houses of Pheonix City and Mcguires Chapel are undergoing thorough repairs.

Your in hope of eternal life,

J. D. ELDER.

Blessing of Contentment.

There is, nowadays, too much of this unmanly whining of Ahab! We are too hard to please. We are too covetous and dissatisfied. This thing has crept into our Christian homes and turned our social life into a struggle for riches and display For much of this we are responsible. Christian people should set an example of simplicity. If God gives you riches, it is that you may set the example of sobriety to your poorer brethren Lavish expenditure, display of every kind, is at war with the spirit of the gospel, and you who indulge in it are doing incalculable harm. And if you are poor, learn that "man shall not live by bread alone." Oh, for contentment! Do you know what it is? Let me tell you Contentment is a blessed angel out of heaven It comes into your front door and waves its magic wand and the hall looks higher and wider; it touches the pictures on your parlor wall, and they look brighter than anybody else's pictures. It touches your roses, and they look better than your neighbor's roses. It come into your evening meal, and somehow your children look better, and the lamp has a softer glow, and heaven seems to have come down to pay you an evening call.—*Dr. Briggs.*

Renew your Subscription.

THE CHILDREN'S CORNER.

My Dear Children:—

A merry greeting to you. I think that we have so much to make us glad, for we are all so pleasantly situated when we might be much worse off. We read the papers every day about so many, many poor people who are without homes, with out money, without work and nearly starving to death, and if the present hard times do not change for the better many people will starve and freeze to death during the winter. I am quite sure more of the cousins are in such a sad condition. It is well for us to thank and praise God for his mercy and love toward us.

I am glad to get so many nice letters from you. Now a bunch of letters each week like the one that came in this week would keep the Corner as bright as the smiling faces of the little friends.

The many interesting letter this week make me feel as tho you are still my friends and want to keep up the Corner.

Cordially yours,
Uncle Tangle.

Corapeake, N. C., Sept. 1, 1893.

Dear Uncle Tangle:—I have written two or three times to you and the cousins but have failed to send them, but will send this one if nothing prevents, I know you think I have forgotten you and the cousins but have not. My brothers have been sick, and I have been busy helping papa. We had protracted meeting at Cypress Chapel in July and I was of the number that joined the church I hope that you and the cousins will pray for me that I may be a better girl. I know I am lively and run on with my fun but I don't mean any harm by it, I think it is better to be lively than to be sad and have nothing to say Sister is at grandma's and will not be able to write this time, but as there are so many of us I don't guess it makes any difference this time. I attended the marriage of one of my dear Aunts last week, it was a beautiful marriage, she stood under and arch of evergreens and white roses and pond lillies and in the center was a lovely marriage bell. I will have to close as I want to send this to the office. Enclosed find half dime. I am as ever,

Your loving niece,
Minnie H. Brinkley.

Corapeake, N. C, Sept. 1, 1893.

Dear Uncle Tangle: —I have been sick the past week and have not been able to do much work, the Dr came to see me twice, he said I had the bilious fever. I know one thing I was bad off. I hated to give up s papa was so busy with his fodder but we are nearly through now. One of our Sunday schools had a picnic last Friday evening but I was not able to go, I was very sorry but our good Superintendent sent me a nice piece of ice. I enjoyed it lots. I could not go to Sunday school Sunday, I hated it so much. I hope it won't be so any more soon I love to go to S S. I guess all the cousins have been busy was the reason they have not written oftener I feel ashamed it has been so long since I wrote but I hope it won't be so again. We are having rain now, which was greatly needed. I guess I had better close as Buddie wants to write also. Enclosed find five cents for the Band, much love to you and all the cousins I am as ever,

Your little nephew,
Alex Brinkley.

Haw River, N. C., Aug. 30, 1893.

Dear Uncle Tangle:—As I have not written in sometime I thought I would write again. I am sorry to see so few letter in the Corner; can it be that the cousins have become tired and are going to quit writing? I think Uncle Tangle is very kind to us to allow us space in the paper and I think we should treat him more kindly and write oftener. Let us see if we cannot do better in the future. In second Timothy second chapter and the 14th verse I find the missing words "that they strive not after words to no profit." Am I correct? I will ask the cousins a question: How much was the widow's mite, how much money did she give? Enclosed please find five cents. Love to all.

Bethel King.

Corapeake, N. C, Sept 15, 1893.

Dear Uncle Tangle: —I will try to write again after so long a time but if you knew how busy I have been you will excuse me, papa has been nearly all the summer and I had to work all the time. I was sick a week but am nearly well now. There was three of us down at once last week but all of us had the bilious fever. It made me feel so bad I could not go to the picnic. Sisters went and had a nice time, I wanted to go so bad but was not able. I hope our school will have one sometime in this month so I can go It is in a flourishing condition and I think we ought to have a little something to encourage us children. I had to stay at home last Sunday on account of sickness, I wanted to go so bad. I had the pleasure of hearing some of Elon College young ministers; Messrs Rawls and Peel and Harrell were all at our meeting, they are very smart. Every body spoke well of them. I will have to close hoping you and the cousins are well Enclosed find five cents. With love to all I remain.

Your nephew,
Sammie Brinkley

Mr. Jacob Wurtz

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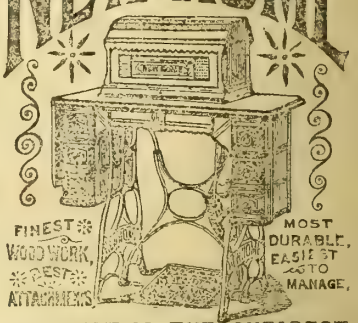

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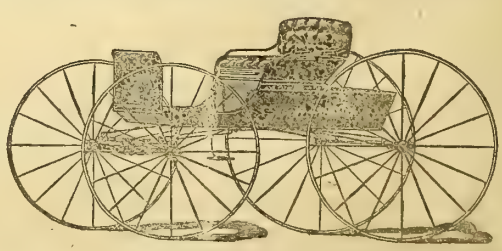

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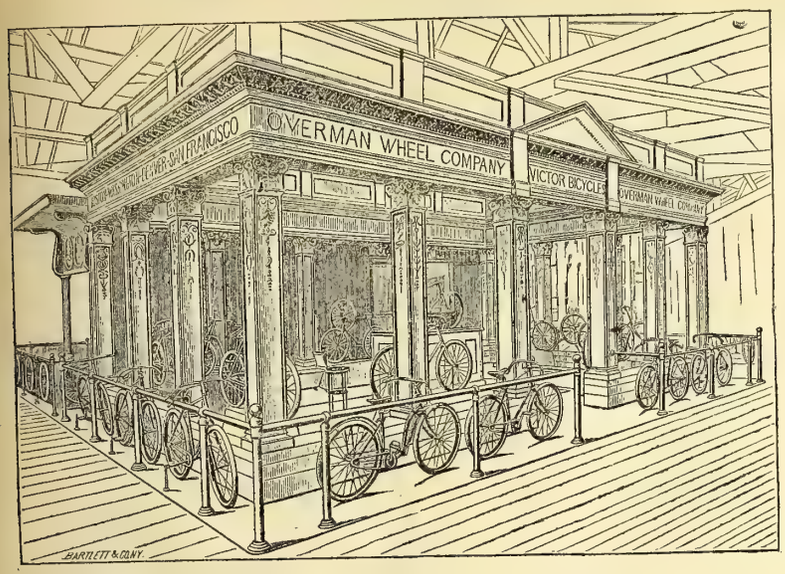


EXHIBIT OF THE OVERRMAN WHEEL CO.'S IN THE TRANSPORTATION BUILDING.

[*From Illustrated American.*]

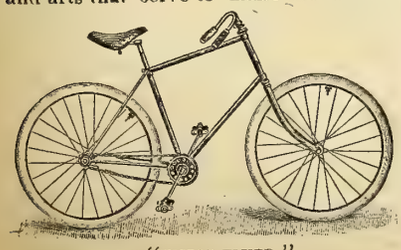
In Transportation Building.

EXHIBIT OF THE OVERMAN WHEEL COMPANY'S BICYCLES.

In the Transportation Building, devoted to all the devices that save the legs and arms of man from labor and fatigue, there is no department more interesting in its way than the exhibits of the manufacturers of bicycles. The bicycle is as yet largely devoted to the pleasure that induces health by keeping its devotes out of doors, breathing the sweet airs of the country, and gaining vigor of body and strength of limb in the pursuit of pure physical enjoyment. As there are bicycles and bicycles, so there are varying degrees of excellence in the displays made by the various makers of the wheels. The exhibit of the Overman Wheel Company, of Chicopee Falls, Mass., is the most attractive and artistic in this department, combining as it does simplicity, taste, and solid worth.

Its pavilion is a structure in the style of the Italian Renaissance, the pillars and fittings being a rich, solid mahogany, adorned on capital, cornice and frieze with a chaste design in gold. The furnishings are in mahogany and Spanish leather, and the rugs and draperies harmonize in tone with the rich artistic red of the tropic wood. In all there is richness and taste and a severe avoidance of ostentation. The narrow space fitted with plate glass cases that overlooks the hall below follows the same scheme of color and decoration.

But this beautiful pavilion is only the husk; the kernel is the bicycle; and the display of bicycles is ample without being bewildering, and without those aids and arts that serve to make the wheels



THE "VICTOR FLYER"

secondary and subordinate to their decorations.

The Overman Wheel Company, with New England honesty that is the acme of business foresight, exhibits the same machine here that it offers for sale every where. The machine must sell upon its intrinsic merits, upon its strength and durability upon its latent superiority to other wheels, and not upon any special additions that a Fair exhibit may show.

The Overman Company makes only a high grade bicycle, the "Victor" and the "Victoria," and is the only company in the country that makes every detail that enters into the wheel within its own factory, it can guarantee its work as being the very best that American skill, knowledge, and ingenuity have so far produced. Its wheels are made for work and not for exhibition; they are designed to give speed, pleasure, and comfort to the men and women who ride them, and not for the professional expert who rides for records, and for gain. Hence, the Overman Company's wheels are acknowledged to be the best as they are the highest priced in the market; and it is an old saying, and a true one, that the best is always the cheapest. This concern devotes all its money and attention to the constant improvement of its product; and while others are spending money on making records and hiring professional racers, they are putting their cash into the best product and hiring the most skillful hands and heads in the mechanical world

The pneumatic tire is essential to all wheels to-day, and the tire most durable, most inexpensively and that is most readily repaired, is the one the rider desires to have.

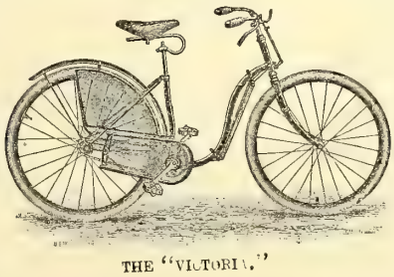
The Overman Company's "Victor" pneumatic tire is a two-inch vulcanized tire, made in two parts The outer covering, reinforced by canvas, resist pressure and is unharmed by punctures; the inner tube is pure rubber inflated with air. If the inner tube is punctured it can be removed instantly; a duplicate, carried in the saddle bag, can be substituted at once and inflated in a few seconds with the little hand pump in the Overman tool bag, and the wheel is ready for action again in a few minutes after the accident The duplicate is inserted in the inner portion of the tire, obviating the necessity for removing the rubber perimeter that touches the earth The whole device is simplicity itself; any rider can manage it, and the mortifying sight of a dismounted rider pushing a disabled wheel over the roads to town is unknown when the wheel used is a "Victor."

And throughout the machine this attention to little details, making a perfect whole, is observed. Fine steel hollow construction, stiffness, solidity, easy running, a nice ballancing of parts, a perfect equipoise, the narrow tread of the sprocket axle, avoiding spread, saddle stretch, and fatigue—all combine to produce an ideal wheel.

In a handsome case in the center of the pavilion is a "Victor" bicycle, the Overman machine, beautifully gold plated to show the decorative possibilities of the wheel. Yet this magnificent wheel, for practical purposes, is the same as the simple "Victor" on the ground. Its ivory handles and white enameled saddle and tool bag make this "Flyer" no more serviceable than its more modest looking brother. Here is the "New Racer," a machine weighing only nineteen pounds, with its high built diamond frame and its low saddle post that is built for those who love racing and speed. It bears the same relation to the reliable, serviceable road wheel that the thoroughbred horse does to the steady roadaster; it is faster, but it is not more durable than the superb "Victor Flyer" that weighs perhaps ten pounds more.

In the handsome cases next the gallery edge we are shown the integral parts of the machine in all their many processes of manufacture, from the crude metal to the highly polished, nickel plated, completed article Here we see the steel, back wheel hub in its twenty-three processes; the front wheel hubs, the sprockets, steel spokes, the rims, the saddles and posts and every detail down even to the cute monkeywrench the company turns out. And there is the India rubber from the rude ham made in the primeval forest of the Upper Amazon and marketed in Para, to the smooth, vulcanized pneumatic tire.

While one is convinced of the supreme excellence of the "Victor" wheel, he is also impressed with the honesty of the work and the sober earnestness of the makers, to rely upon good work and superior results for public approval, rather than upon things that are outside of the true merits of the wheel. A man knows that he is getting the best of its kind from this sterling New England company and leaves resolved to buy none but the "Victor" wheel, when he goes in for a machine. It is interesting to watch the initiated wheelmen as they stop and examine every detail critically and hear



THE "VICTORIA."

their admiring comments upon it. It does not take them long to recognize and applaud its merits.

The wheels are made in different models for different classes of work. For instance, the "Victor Flyer" is designed for a light, speedy, road wheel and for track work ought to be a favorite in Chicago with its splendid highway. The "Victor D" is a road wheel for all-round work and is fitted with every required detail. The "Victoria" is a handsome bicycle of the "Victor" model, fitted with certain necessary adjuncts, designed for the use of ladies and is a nice piece of work.

We can commend this handsome exhibit to all visitors to the World's Fair, as the bicycle is one of the newest and greatest of modern inventions affecting tranportation. It is the largest bicycle exhibit made by any concern that has a display at the Fair.

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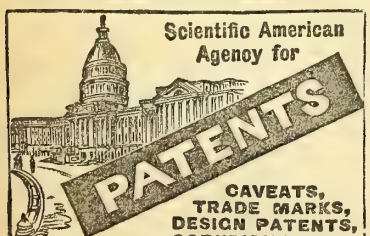
It is not well to lie too long on one side,—especially on the back or the left side Lying on the right side enables the contents of the stomach to pass out and on. Babies are not always able to turn themselves and need some help.

"It is very easy to turn babies over without waking them, and it tends to prolong their naps. Take a firm hold of the clothing near the waist and a little below, and roll the baby gently over. It will not waken the lightest of the little sleepers if properly done, and then it is delightful to see them stretch a little and cuddle down in the new position as though appreciating the change. When they are unable to turn themselves, they get cramped after sleeping an hour in one position, and that wakens them and makes them irritable. If mothers of cross babies will try this plan they will find it helps." Then if you let the baby sleep with its head to the north it may rest more quietly than in another position.—*Selected.*

"Gentlemen, you do not use your faculties of observation," said an old professor, addressing his class. Here he pushed forward a gallipot containing a chemical of exceedingly offensive smell. "When I was a student," he continued, "I used my sense of taste;" and, with that, he dipped his finger into the gallipot, and then put his finger into his mouth. "Taste it, gentlemen, taste it," said the professor; "and exercise your perceptive faculties." The gallipot was pushed toward the reluctant class One by one, the students resolutely dipped their fingers into the concoction, and with many a wry face sucked the abomination from their fingers. "Gentlemen, gentlemen," said the professor, "I must repeat that you do not use your faculties of observation; for, if you had looked more closely at what I was doing, you would have seen that the finger which I put in my mouth was not the finger I dipped in the gallipot."—*Traveler's Record.*



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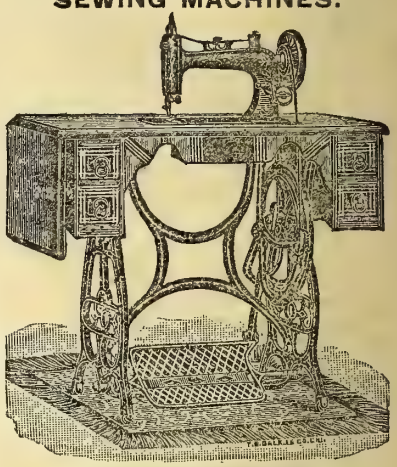

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The immediate effect of a moderate amount of alcohol is a feeling of increased vigor. Ideas are increased in quickness, but lose in concentration. The system soon demands the stimulant more frequently Abstinence is followed by suffering. The hand loses its steadiness, the brain its clearness. Insomnia adds to the drain on nervous forces, and the patient instinctively resorts for relief to the poison which is the direct cause of his condition. In time these symptoms become intensified, and evidences of chronic degenerations manifest themselves. Scarcely an organ in the body is exempt. Alcohol in the stomach retards digestion by paralyzing terminal nerves and by a chemical action on the pepsin of the gastric juice, produces changes in the secretions of the liver, and vitiates the processes throughout the whole alimentary tract, by causing a perverted action of the sympathetic nervous system. Partially-digested food passing from the stomach to the intestines becomes subjected to abnormal fermentations. As a result, poisonous products designated by modern chemists as ptemaines and leucomaines are formed. Elimination is retarded by alcohol; consequently these products are absorbed into the system and an auto-poisoning results. The lungs and skin undertake to assist in relieving the system of effete material, as shown by the peculiarly disagreeable odor of breath and perspiration persisting for days after cessation from the use of alcohol. These patients will be found to suffer from chronic catarrh of most of the mucous membranes, notably the stomach, and chronic liver and kidney changes leading to cirrhosis and Bright's disease Degeneration and resultant weakening of the walls of blood vessels predispose to rupture (usually in the brain,) producing apoplexy.—*Dr. E. F. Arnold, in North American Review.*

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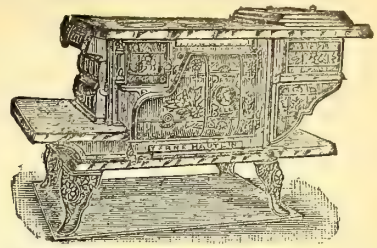

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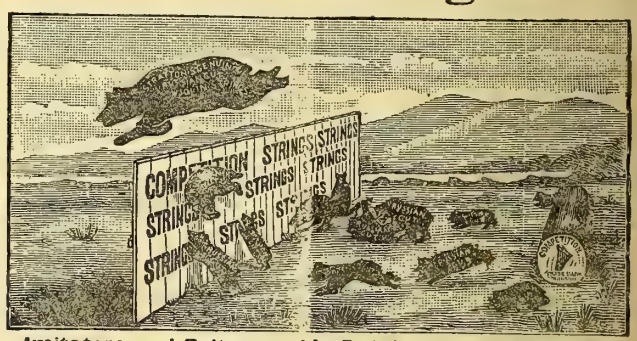

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eave Wilmington	7 40 a m
rrive Fayetteville	12 40
eave "	12 55
" Sanford	3 10
" Climax	6 3 p m
rrive Greensboro	7 10
eave "	*7 35 "
eave Stokesdale	8 37
rrive N. & w. June.—Wal. Cove	9 15
eave N. & W. June.—Wal. Cove	9 25
eave Rural Hall	10 04
rrive Mt. Airy	11 55

SOUTHBOUND	No. 1. daily ex Sunday
eave Mt. Airy	5 10 a m
eave Rural Hall	7 00 "
rrive N. & W. Jun.—Wal. Cove	7 40 "
eave N. & W. Jun.—Wal. Cove	8 00 "
eave Stokesdale	8 32 "
rrive Greensboro	9 40 "
eave Greensboro	10 00 "
eave Climax	10 43 "
rrive Sanford	1 35 p m
eave Sanford	1 55 "
rriv Fayetteville	4 05 "
eave Fayetteville	4 20 "
rrive Wilmington	9 20 "

NORTHBOUND	No. 4. daily ex Sunday.
eave Bennettsville	9 15 a m
eave Maxton	10 25 "
eave Red Springs	11 08 "
eave Hope Mills	12 03 "
rrive Bennettsville	12 25 "

SOUTHBOUND	No. 3. daily ex Sunday
eave Fayetteville	3 25 p m
eave Hope Mills	4 50 "
eave Red Springs	548 "
eave Maxton	6 25 "
rrive Bennettsville	7 35 "

NORTHBOUND	No. 16. MIXED. daily ex Sunday
eave Ramseur	8 50 a m
eave Climax	10 43 "
rrive Greensboro	11 30 "
eave Greensboro	11 50 "
eave Stokesdale	1 05 "
rrive Madison	2 00 "

SOUTHBOUND	No. 15. MIXED. daily ex Sunday
eave Madison	2 55 p m
eae Stokesdal	3 50 "
rrive Greensboro	5 05 "
eave Greensboro	5 20 "
eave Climax	6 25 "
rrive Ramseur	8 05 "

Connections North bound, with the Sea oard Air Line at Sanford; Richmond Danville R. R. at Greensboro; Norfolk Western R. R. at Walnut Cove Junction.

Connections South bound, with the Norfolk & Western R. R. Walnut Cove Junction; Richmond & Danville R. R. at Greensboro; Seaboard Air Line at Sanford; Atlantic Coast Line at Fayetteville.

North bound trains dinner at Sanford and supper at Greensboro.

South bound trains breakfast at walnut Cove and dinner at Sanford.

J. W. FRY, Gen'l Manager. W. E. KYLE, Gen'l Pass Agent.

Richmond & Danville R R.

Samuel Spencer F. W. Huidekoper and Reuben Foster, Receivers.

R. & D. and N. c. DIV.

CONDENSED SCHEDULE.

In Effect Aug. ,13 1893.

SOUTHBOUND	No. 9 & 35	DAILY. No. 37	No 11
Lv Richmond	12 40 pm		*2 50 am
" Burkeville	2 41		2 40
" Keysville	3 24		3 17
Ar Danville	5 40		am 5 35
Lv Danville	6 20	5 50	5 40
" Greensboro	7 50	7 20	6 54

Lv Goldsboro	2 35 pm	
Ar Raleigh	4 25	
Lv Raleigh	4 30 pm	1 00 am
" Durham	5 29	1 30
Ar Greensboro	7 30	5 30
Lv Winst'n-S'l'm	†6 15 p m	*4 45 a m
Lv Greensboro	7 55 pm	8 00 am 654 am
Ar Salisbury	9 35	9 45 815 am
Ar Statesville		11 06 pm
" Asheville		4 0
" Hot Springs		6 35
Lv Salisbury	9 43 pm	9 50 am 8 13 am
Ar Charlotte	11 15	11 25 9 25
" Spartanburg	1 35 am	2 55 11 37
" Greenville	2 28	4 05 12 28
" Atlanta	7 10	10 15 4 55
Lv Charlotte	11 35 p m	9 35 am
Ar Columbia	5 10 am	1 20 pm
" Augusta	8 45	4 25

NORTHBOUND	No. 36 & 10	DAILY. No 12.	No 38
Lv Augusta	5 00 pm		1 00 pm
" Columbia	9 15		4 30
Ar Charlotte	2 20 am		8 10
Lv Atlanta	6 55 pm	9 50 am	1 00 pm
Ar Charlotte	6 40 am	7 00 pm	8 05
Lv Charlotte	2 40 a m	8 35 pm	8 24 pm
Ar Salisbury	4 10	10 03	9 37
Lv Hot Springs		12 44 pm	
" Asheville		2 50	
" Statesville		7 11	
Ar Salisbury		8 00	
Lv Salisbury	4 15 am	10 11 pm	9 37 pm
Ar Greensboro	6 00	11 40	10 49
Atwnsn S'l'm	*8 35 am	†12 50 a m	
Lv. Greensboro	7 30 am	12 01 pm	
Ar Durham	9 28 pm	3 35 am	
" Raleigh	10 30	6 30	
Lv Raleigh	10 35 pm		
Ar Goldsboro	12 10		
Lv Greensboro	6 05 am	11 50 pm	10 49 pm
Ar Danville	7 40 pm	1 30 am	10 07 am
" Keysville	10 20	4 05	4 05
" Burkeville	11 05	4 51	4 51
" Richmond	1 08	7 00	7 00

† Daily except *Sunday*.

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p. m daily except Sunday; arrive West Point 5 00 and 6 00 p m. Leave Richmond 9 30 a m., Sunday only; arrive West Point 5 00 and 6 00 p m Leave *West* Point 6 00 p m arrive Richmond 7 15 p m

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 12 40 p m daily; leave Keysville 3 40 p m; arrive Oxford 5 55 p m, Henderson 7 10 a. m, Durham 7 45 p m Raleigh 6 30 a m. Returning leave Raleigh 1 00 a m., daily, Durham 6 15 a m, Oxford 7 44 a m; arrive Keysville 10 10 a m., Richmond 1 08 p m daily. 7 00 p m.

Mixed train No 61 leaves Keysville daily except Sunday 3 10 A M; Oxford 9 20 a m and arrives Durham, 11.25 a m Mixed train No 40 leaves Durham, daily except Sunday, 6 00 p m., Oxford 8 30 p m, and arrives Keysville. 11 50 p. m.

Mixed Train No. 43 leaves Oxford daily except Sunday 2 25 a m., and arrives Durham 4 15 a m. Mixed train No. 60 leaves Durham, daily except Sundgy, 7 30 a m, and arrives Oxford, 9 10 a m.

Trains on O. & H. R R. leave Oxford 6 00 a m., except Sunday 11 45 a m., daily, and 6 20 p m., daily except Sunday, and arrive Henderson 5 50 a m., 12 40 p m and 7 10 p m, Returning, leave Henderson 8 05 a m., daily except Sunday, 2 25 p m daily, and 7 30 p m daily except Sunday, and arrive Oxford 9 00 a m, 3 15 p m. and 8 25 p m

Nos. 36 and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING CAR SERVICE

On trains 35 and 36 Pullman Buffet Sleeper between Atlanta and New York.

On 37 and 38, Pullman Sleeping cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery,

Trains Nos. 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

Trains Nos 11 and 12, W. N. C. Division, carry Pullman Parlor Cars between Salisbury, Asheville and Hot Springs.

E. BERKLEY, Sup. GREENSBORO, N. C.
J. S. B. THOMPSON, Sup. RICHMOND, VA
W. A. TURK, G P. A. WASHINGTON, D. C.
S. H. HARDWICH, A. G. P. A ATLANTA, GA.
J. H GREEN, Gen'l Mgr, SOL. HAAS, Traffic Manager, WASHINGTON, D. C,

RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 189

TRAINS MOVING NORTH.

	No. 34. Pass. Daily	No 38. Pass. and Mail. Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Pl'ns	7 14	1 39
Macon.	7 22	1 46
Arrive Weldon,	8 30	2 45 p. m

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave *Weldon*,	12 15 p. m.	6 00 a. m
Macon,	1 13	7 06
Warren Pl'ns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a. m., 2.00 p. m Arrive at Franklinton at 8 10 a. m., 2.52 p. m. Leave Franklinton at 12 30 p m., 6.05 p. m Arrive at Lousburg at 1.05 p. m., 6 40 p. m. JOHN C WINDER, Gen'l Manager WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R R.,

IN EFFECT 9:00 A. M. DEC 7, 1890.

GOING SOUTH.

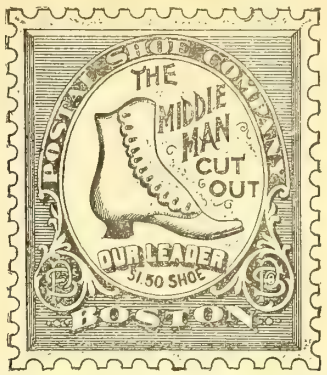
	No. 41 Pass. & Mail.	No. 45. Freight & Pass
Leave Raleigh	4 00 p m.	8 35
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	3 35
Arrive Hamlet,	7 20	8 10 p. m
Leave "	7 40	
" Ghio	7 40	
Arrive Gibson,	8 15	

GOING NORTH

	No. 38. Pass & Mail.	No. 40. Freight & Pass
Leave Gibson,	7 00 a. m.	
" Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m
Cameron.	9 26	9 31
Sanford,	9 52	10 55
Moncure.	10 16	12 10 p. m.
Merry Oaks	10 26	12 50
Cary.	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsboro Road.

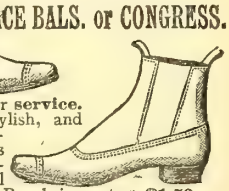
Leave Pittsboro at 9.10 a m., 4 00 p. m arrive at Moncure at 9.55 a. m 4.45 p. m Leave Moncure at 10 25 a m, 5 10 p m arrive at Pittsboro at 11.10 a. m 5 55 pm



Our $1.50 Button Boot is made of **Genuine** French Dongola, **all solid leather,** Common-Sense or Opera Toe. Sizes 1 to 8, and widths C, D, E, and EE. Sent on receipt of **$1.50,** all postage paid by us. Sold by all dealers for $2.50 to $3.00. **Same shoe in misses' sizes,** 11 to 2, spring heeled, **$1.25.**

ANTHONY, FLA., Feb. 13, 1892.
I am pleased with the goods you send. I must say that the $1.50 Leader, now used by my wife, is the equal of any $3.00 shoe she has ever found in this market. I mean it, and I intend to continue saving $1.50 whenever she wants a new shoe.
C. P. COLLINS,
"Tom Sawyer" of *Florida Press*,
Farmers' Alliance Lecturer.

GENTS' CALF, SEWED,
All Solid Leather, Plain or Tipped
LACE BALS. or CONGRESS.

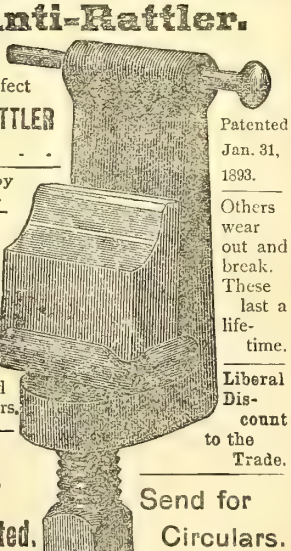


We make these for **service.** They are neat, stylish, and **equal** to **any** advertised $3.00 shoe. Sizes 5 to 11. Sent on receipt of **$2.00,** all postage paid by us. Boys' sizes, 1 to 5, **$1.50,**

Original "Boston School Shoe."
Extra prime grain leather, sole leather tip, Button Boot, *solid as a rock,* sizes 11 to 2. Sent postpaid on receipt of **$1.50. All dealers charge $2.00 for this shoe.**

All Goods Warranted and Satisfaction Guaranteed. Catalogue and Almanac free on application. **POSTAL SHOE CO., 149 Congress St., Boston, Mass.**

The **WATROUS**
Anti-Rattler.



The only perfect **ANTI-RATTLER** sold. - - -

Sample by mail 25c.

Simple Durable Cheap

Easily applied and can be tightened as it wears.

Patented Jan. 31, 1893.

Others wear out and break. These last a lifetime.

Liberal Discount to the Trade.

Agents Wanted.

Send for Circulars.

CARVER MANF'G CO.,
Granville, N. Y.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS

Berkley News.

DEAR SUN:—I am glad to write you this time, because I am always glad to tell good news. I have just passed through two revival services. One at Holland and one at Union, and am glad to report success at both points. Bro. R. H. Holland has informed you about the success at Holland when 52 souls were made to rejoice. We had a glorious meeting.

At Union I labored alone until Thursday, when dear Bro. Kitchen came to the rescue and preached for me. We had a good meeting there. The church was revived, and the Lord blessed our efforts with 31 precious souls.

At Holland, Bro. H. H. Butler did the preaching and gave us some grand sermons. Bros. Rawls, Newman and J. H. Jones assisted in the work.

I spent three weeks among the people of that section the last week being spent in visiting. I enjoyed my stay very much indeed.

After my arrival home Bro Eli Daughtry kindly remembered me and my fondness for fruit and sent me a barrel of fruit and vegetables. This is the second time this dear brother has so kindly remembered me, and I appreciate his kindness, and trust God will abundantly bless him.

We had the pleasure of several visitors at Holland on Sunday. Bro. Joseph Daughtry from Roanoke was on a visit home and we were glad to grasp his hand again. Miss India Wright and my sister Viola Demarest were up from Berkley to spend a few hours with Miss Myrtie Daughtry before her absence to Elon College.

We were rejoiced to see so many baptized and among them six strong young men. It causes rejoicing to see young men coming out on the Lord's side.

We have a great deal to be thankful for and rejoice to know the Lord is our helper.

R. D. H. DEMAREST.

Sept. 2nd, 1893.

Receipt Column.

Thomas M. Thompson $1 00, Feb. '94.

Sallie B. Clarady $.50 Dec. '93.

C. H. Stephenson, Ala. $1.00, Jan. 1, '94.

S. W. Terrel $2.00, April, '93.

M. Mial $1.00, March '94.

Jos. G. Farrel $2.00, July '94.

J S. Ayscue $2 00, Aug. 20, '93.

Miss Mattie Sykes $1.00, May '93.

O. A. Nicholas $1.00, June '93.

Mrs. Ellen Grimes $1.00 Feb. '94.

G. H. Garrison $1 90, Sept. '93.

Mary E. Funk $1.00, Jan. '94.

W. M. Sexton $1.00 Dec. 1893.

Renew your Subscription.

From Southern Churchman,

The exhibit of the official statistics of the German Empire shows that there are 56,563 schools, pupils 7,025,688, teachers 120,032, of whom 13,750 are women. The figures for Prussia are, schools 34,742, pupils 4,916,476 and teachers 70,767, 8,484 being women. In the entire Empire the scholars are 16 03 per cent of the population; in Prussia 16 54. In Germany outside of Prussia there is one teacher to every 61 pupils; in Prussia one to every 70. These teachers receive from $150 to $500 a year. The annual cost of educating a child is in Prussia $7.14; throughout the rest of the Empire $7.68.

A remarkable fact is given in the papers in connection with the universities of Germany. They turn out so many highly educated men that there is no place for them; so that some eminent professors in Germany have sent out a circular to Germans in all parts of the world asking the recipients whether employment in their places of residence can be found for educated German teacher, physicians, engineers, lawyers, ministers and druggists. This circular is a confession that the German universities are graduating far more educated young men than the country's professions can absorb.

Bishop Turner, of the African M. E. Church, has published an announcement preparatory to a call which he will make for a national convention of colored to be held at Cincinnati with a view to general emigration to Africa, His people, he says, are as a race "being decimated in this country by mobs, lynchers and fire-fiends." Here, he says, the negroes are daily put to death 'in the most fiendish manner known in the history of the world, and we are being disgraced by quietly and cowardly submitting to it." The Bishop adds:

"I do not believe there is any manhood future in this country for the negro, and that his future existence, to say nothing of his future happiness, will depend upon his nationalization. . . The negro cannot remain here in his present condition and be a man. Nor will it be possible to remain here a great while, for with the present state of things his extermination is only a question of time."

As the census reports show the negro race in the United States is increasing rapidly possibly he is mistaken in saying they are being "decimated." As we have said before, we fear Africa is no place for the negroes of this country.

Father Green, a Roman Catholic priest, in the *Church Advocate* takes upon him to deny some of Bishop Penick's statistics which he gathered from the last census reports. The Bishop remarked:

"On June 1, 1800, were in prison charged with homicide in the entire country 7,386 people, of these 2,739 were negroes. Here we see that about one-ninth of the population are negroes, and they furnish one-third of the homicides of the entire country."

"I deny the '*one third*,'" says Father Green, "and affirm that the whole sentence of which it is a part is misleading, a calumny on our negro population and a misquotation from the census of 1890. True, the opening sentence is properly quoted from 'Bulletin No. 182,' but does it justify the sweeping conclusion of the other? The Bulletin is a book of seventy-five pages dealing *only* with persons charged with crime and *actually under arrest*. What about the *unarrested*? What about the villains *at large*? What about the lynchers who go in squadrons to string up one poor wretch and then riddle his carcass with bullets? Not a syllable!

But this is not to deny; Bishop Penick could not tell the number of villains in the United States; only those under arrest; and of those in this condition he gives the census statistics—which are very sad; one-third of the *arrested* homicides are negroes."

After Breakfast.

To purify, vitalize and enrich the blood, and give nerve, bodily and digestive strength, take Hood's Sarsaparilla. Continue the medicine after every meal for a month or two and you will feel "like a new man." The merit of Hood's Sarsaparilla is proven by its thousands of wonderful cures. Why don't you try it?

HOOD'S PILLS cure constipation They are the best after-dinner pill and family cathartic.

FOR SALE,

¾ miles from Elon College 10 acres very best tobacco and truck land with a 6 room dwelling nearly complete; fine situation. Other lands adjacent can be bought.

P. A. LONG.

Sept. 7,8t.

$3 A WEEK FOR LIFE.

HERE IS A SNAP FOR BRAINY PEOPLE—THE LATEST THING OUT.

In order to introduce The Canadian Agriculturist in to New homes, the publishers have decided to present an unusually attractive reward list for their Great Eight Half Yearly Literary Attraction for the summer of 1893 which closes Oct. 1. They have entered into a written agreement to pay through the Judges all the rewards offered below.

HOW TO SECURE A REWARD.—Those who become subscribers can compete free of charge All that necessary is to take a few sheets of paper and make all the words you can out of the letters in the three words, "World's Columbian Exposition," and send them to us inclosing $1. for six months subscription to either The Canadian Agriculturist or The Ladies Home Magazine two of the choicest illustrated periodicals of the day.

The sender of the largest list will receive $3 per week for life; 2nd, $1,000 in gold; 3rd, $500; 4th, $250; 5th $100; 6th, Ticket to World's Fair and ten days expenses; pianos, organs ladies' and gents' gold and silver watches, silver tea service, diamonds rings, and over 10,000 other rewards making altogether the most valuable prize list ever offered by any publisher. Send for printed list of former prize-winners.

RULES.—1. Foreign or obsolete words not counted. 2. Letters cannot be used oftener then they appear in the words "World's Columbian Exposition"—that, the word "riddle," for instance, could not be used, because there is but one "d" in the three words, etc. 3. Names of persons and places barred. 4. No charge for packing or shipping, but all prize winners will be expected to help us to extend our circulation. 5. All lists containing over 100 correct words will receive a special reward.

JUDGES—The following well-known gentleman have consented to act as judges and will see that the prizes are fairly awarded—Commodre Calcutt, (Proprietor Calcutt's Line of Steamers), Peterborough, and Mr. W. Robertson, President Times Printing Company' Peterborough.

AGENTS WANTED—We pay $1 to $5 per day salary (no commission) to men, women, boys and girls. Write fot particulars. Register all money letters. Address, AGRICULTURIST PUB. Co., (L'td) Peterborough, Canada.

RAWLS'
NEW YORK CASH STORE
Durham, N. C.

Is the acknowledged headquarters for Genuine Bargains in
SHOES, HATS,
DRY GOODS, NOTIONS, TINWARE, &c.

When you come to Durham do not fail to visit the Old Reliable NEW YORK CASH STORE.

EXTRAORDINARY BARGAINS AT

E. T. JORDAN,

JEWELRY STORE.

I have just purchased a line of ladies and Gents'

WATCHES AND JEWERY

that I can afford to sell at prices less than WHOLESALE COST and while they are going I will sell anything else in my large stock of

WATCHES, CLOCKS, JEWELRY, AND SILVER WARE

at correspondingly low prices. Remember when these goods are gone I cannot purchase any more at the prices I offer them now.

E. T. JORDAN,

Practical Watchmaker and Jeweler, Washington Square, Suffolk, Va.

The Christian Sun

1844 — IN ESSENTIALS, UNITY; HOLY BIBLE IN ALL THINGS, CHARITY — 1893 — IN NON-ESSENTIALS, LIBERTY.

State Library

"Looking unto Jesus the Author and Finisher of our faith."

VOLUME XLVI — RALEIGH, N. C., THURSDAY, SEPTEMBER 14, 1893. — NUMBER 35

The Christian Sun.

Organ of the General Convention of the Christian Church.

CARDINAL PRINCIPLES.

The Lord Jesus is the only Head of Church.

The name Christian, to the exclusion of all party or sectarian names.

The Holy Bible, or the Scriptures of Old and New Testaments, sufficient rule of faith and practice.

Christian character, or vital piety, the only test of fellowship or membership.

The right of private judgment, and liberty of conscience, the privilege and duty of all.

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Suffolk Letter.

It is an open question as to whether clergymen should have vacations to be absent from their work My congregation believes in it and went so far this year as to present me with a purse of $76 60 with a request to attend the "World's Fair" which I did in August remaining there eleven days. My own opinion is, "That all work and no play makes Jack a dull boy," and we want no "dull boys" in the pulpit If the minister really works, he needs the rest. If he teaches truly he needs to refurnish himself by larger observations, by travel, by a deeper study of human society in new fields, by attending religious meetings beyond the sphere of his own neighborhood. Chicago this year furnishes scope for all these at a minimum cost. I think every minister who can ought to attend. I think a visit there is equivalent to a year's travel in foreign lands The history of the human race, their progress in scienes and the machanic and fine arts, the natural products and life of many nations, their languages and religions, all appear in classified groups for comparative study. The architecture of the fair buildings and the landscape gardening of the grounds are on such a magnificent scale as to amuse and please No age or nation has put so much within observation and study of the common people and for so little cost. Foreign life is represented in German, Irish, Japanese, etc., villages as well as by national buildings containing the products and art and people of those lands. You may go to Egypt in the streets of Cairo or to Labrador in the Esquimaux village. Farms and mines and mills and factories and stores and art galleries all come before you full of instruction and delight. The Electricity building is a vast exhibition of indescribable wonders, while in the building of "Fine Arts" Italy and Germany, France and Russia, England and the United States, Sweden and Spain, Mexico and Japan, and many other nations furnish statuary and paintings from the best artists and the best times. A pleasing feature in this great gallery of sculpture and painting is to see so many pieces in marble or in color of Christ. You may see Him in the garden, on the cross, after the Crucifixion, at the well saving the woman, blessing little chilren, in all those attitudes that show His love and compassion for us. What struck me was the unity of the art conceptions which different nations have had of Christ. I wish there could be a similar unity in the creeds of Christendom.

I want to say before closing that the behavior of the great multitudes at the Fair deserves praise. I have never seen so good. I saw only one man drunk while there and he was on his feet The order, the safety, the freedom from fakirs, etc., surpasses a county or State Fair. I saw no place within the grounds where any lady might not go alone with propriety, and no place where you did not get the worth of the prices for which you paid. I several times let my littie daughter, Bessie, go into places, where there was charge, while I remained outside.

I attended four preaching services while there and at one af these heard John McNeil, D. D, who used to be at Regent Square, London The impressions of my trip are a keener sense of my own littleness, a larger respect for mankind, a deeper faith in Christianity, and wider hope that the nations are getting closer, and that the banner of Christ will one day be followed by them all.

W. W. Staley.

Sept. 11, 1893.

Leaves from My Note Book.

That is what we will call them—these notes I am about to undertake to write each week I mean.

Just why we will call them that—well for liberty's sake I suppose. In other words Mr. Editor, in place of "Harvard Note" of former days, your correspondent will endeaver from week to week to send in a few items of some kind which may have impressed him as being of sufficient importance to be jotted down in his note book. And just here (by way of parenthesis) I hope it will not be counted out of place to remark that to that vast host of the Sun's readers who may deem these "Leaves" out of place here and not worth the reading I would most humbly and beseechingly say "Do not read them, don't even notice or think about them—just pass them by without a glance or thought. If on the other hand there be those who from time to time may peruse these "leaves", we shall hope that these will either find something in them to approve or excuse them in their defects because of profession of piety and purity of purpose that underlie and prompt the writings and publishings of these leaves. And even now as I begin once more my weekly notes to the Sun, I am reminded that the summer vacation is over and the year's work is again upon us. Many, varied and lasting have been the changes of events and vicissitudes of fortune and, may I say, fate which have taken place since the summer vacation came upon us. All of course feel rested, full of life and vigorous for the tasks that now lie before us Many have been the scenes of pleasure and "gleeful gayety" through which some and may be all have past during these weeks of rest and pleasure seeking. But even in the midst of these, messages of sorrow and tidings of sadness have come to some of us almost unawares and without expectation or preparation for the shock. It was only the other day and the writer's half sister and a good sweet and lovely sister was she, a strong, healthy girl of seventeen, was cut down in the very bloom of maidenhood and the spirit called home to the God who gave it. Alma was an amiable and loving sister, an obedient and affectionate daughter and a faithful and devout member of the church. Before her death she expressed herself as being willing to go and perfectly resigned to Christ and His keeping. Thus one by one we see our relations and friends and loved ones cut down by our side. Frequently with but little warning some are called from time to eternity. Whose time it will be next—well kind reader you do not know, nor I. God help us to be ready when that summons shall come.

J. O Atkinson.

Elon College, N. C, Sept. 10, 1893

God's Cure for Worrying.

On every side we meet overloaded people, and each one thinks his burden is the biggest. One is worrying about his health, and another about his diminishing income, and another about her sick child, another about her children yet unconverted; and so each man or woman that has a worry of some sort goes staggering along under it. In the mean time a loving and omnipotent Father says to every one of them, "Cast thy burden upon the Lord and he shall sustain thee." As if this one offer were not enough, the Holy Spirit repeats it again in the New Testament: "Casting all your anxieties upon him, for he careth for you." This is the more accurate rendering in the Revised Version; because the word "care" does not signify here wise forethought for the future, but that soul-harassing thing called "worry." The reason given for rolling our worries over upon God is very tender and touching. "He careth for you" means that he takes an interest in you—he has you on his heart! Beautiful and wonderful thought! It is the same idea which the Psalmist had in his mind when he declares that the Lord telleth the number of the stars, and yet he healeth the broken in heart and bindeth up their wounds.

He is the one who says, "My child, don't carry that burden." The infinite ruler of the universe, who is wise counsel and wonderful in working; the God who guarded the infant Moses in his basket of rushes; who sent his messenger birds to Elijah by the brook Cherith; who quieted Daniel among the ravenous beast and calmed Paul in the raging tempest,—he it is who says to us, "Roll your anxieties over on me, for I have you on my heart." Yet how many of us there are who hug our troubles and say to God, "No we won't let anybody carry these troubles but ourselves." What fools we are! Just imagine a weary, foot-sore traveler tugging along with his pack in a hot July day. A wagon comes up, and the kind-hearted owner calls out, "Friend, you look tired. Toss that pack into my wagon." But the wayfarer, eyeing him suspiciously, mutters to himself, "Perhaps he wants to steal it," or else he sullenly replies, "I am obliged to you ,sir, but I can carry my own luggage." The folly of such conduct is equal to that of the man who should check his trunk through to Chicago and then run into the baggage car every hour to see if his trunk is safe. We do not hesitate to trust our own valuable property to railway officials and expressmen, and laugh at the folly of those who refuse to do it; and yet we repeat a worse folly towards our all-wise and loving God. Oh, fools, and slow of heart to believe!

From beginning to end a Christian life is a life of faith. The word "trust" is the key-word of the Old Testament theology, and the word "believe" is the key-word in the New. They both mean the same thing. Jesus Christ never agrees to bear the sinner's sins until the sinner is penitent and has willingly accepted him as his substitute and burden-bearer. When your heavenly Father says to us, "Give me your load, trust me; what you cannot do, I will do for you," he expects us to take him at his word. He never consents to carry our burdens unless we entrust them to him. Worry is blind, but God sees the coming relief just ahead. Worry is impatient; but the patient God bids us wait and see. Worry complains of the loads; but God's offer is to lighten them by putting himself, as it were, into our souls and under the loads. He then becomes our strength—a strength equal to the day. This is a supernatural work. This is what is meant by "My grace is sufficient for you." This is the result of having Jesus Christ dwelling in our souls as a light to cheer and a power to sustain. "Follow me" implies that Christ leads us at every step, and he never means to lead us over a precipice or leave us in the lurch.

Such an actual and constant trust is the only real antidote to worry. The more entirely and simply and implicitly we trust, the quieter we become. As the baby drops over upon mothers's bosom into sweet repose, so God giveth his beloved sleep. Not sleep from work, but sleep from worry. I have always found that legitimate work is strengthening to body, brain and heart; our devotions. Nearly the whole magnificent thirty-seventh Psalm is aimed against the sin of fretting. Paul, the giant worker who laid the foundations of Christ's kingdom from Jerusalem to Rome, and who had the oversight "of all the churches," never seems to have chafted himself with a moment's worry. He warned sinners "with tears," but they were such tender tears as Jesus shed over a guilty city. "Be anxious for the nothing, brethren!" was his calm counsel to his comrades, for he knew whom he believed.

And now if our blessed Master has our work under his charge, our parishes, our mission enterprises, our S. S. classes upon his divine heart, why should we worry? The most fervent desire to save souls must be tempered with trust in him who alone can save a soul. Don't begin the year's work with loading a ton of anxieties on your back. If God permits you and me to labor for him in vain, it is his loss more than ours If Jesus Christ is one board of our little boats why should we be running about in distress lest the vessel sink? Duties belong to us; results belong to him. Many an one who reads these lines has plenty of loads to bear. Don't be surprised; they belong to human life; some of them are put on you to make your sinews strong, It is the weak and wicked worry over the future that cuts your sinews. Remember that God never promises anything more than grace sufficient for the hour and strength equal to the day. God's love will outlast all your to-morrows; roll your anxieties over on that love; it will cure all your worry —*Dr. Cuyler, in the New York Evangelist.*

"Conscience-Stuck."

BY REV. J. K. WILSON.

We saw a weather-vane the other day that seemed to have a mind of its own in regard to the direction from which the wind was blowing, or, at least, ought to blow. While its neighbors were swinging merrily in the shifting breezes, pointing generally toward the west, this one stretched its finger out obstinately and inflexibly toward the east. There it remained, day and night, in storm and calm, always pointing in the same direction.

Well, was the wind always east in that particular spot? Not a bit of it. It blew west, and east, and north, and south, and other vanes felt it, and swung around, and told the truth about it. This recalcitrant vane was *stuck*, that was all. It had got rusty, or out of balance in some way, until it had become almost impossible for it to move. Nothing short of a cyclone would have effected it. It was good for nothing as a weather-vane until it had been taken down,and made over, and carefully put in place again

Now, on general principles we concede at once that a weather-vane is one of the poorest possible symbols of conscience; and yet, as we looked at this particular vane, somehow it suggested the manner of the working—or, rather, the not working—of what some men call conscience You know there are lots of people whose consciences give them no trouble at all. They can do a great many things that most of us are a little shy of; and when remonstrated with, they reply, "Why, I don't think there is any harm in these things. I am very careful to go by my conscience, and my conscience doesn't condemn me." Or, again, there is the persistent neglect of what appears to others very manifest duty. Still is conscience urged; "When my conscience tells me that I ought to do this or that, I'll do it; but my conscience hasn't spoken on the subject yet."

And so it goes, until the question arises, Isn't it just possible for one's conscience to get *stuck*, like that unruly weather vane? May it not so long record the blowing of the winds of inclination as to be absolutely untrustworthy in regard to those which come from any other quarter? May not what we sometimes pride ourselves upon as *steadfastness* be more truthfully defined as *stuckfastness*? And isn't it a good thing for young Christians, and for older Christians, too, for that matter, to take care to see that conscience is in good working order before they ventnre to trust simplicitly in its decisions?—*Golden Rule.*

"Bad Copy."

"I've read," said an editor to a writer in the *New York Times*," hundreds of rolled manuscripts, and I never yet have found one I cared to print. I have decided that the stupidity which rolls a manuscript cannot produce anything worth reading." A rolled manuscript is a desperate thing, but there is another that is almost worse—the one that comes to you with the last page on top and the first at the bottom. A manuscript was once sent to me arranged in this careless manner. There were five or six hundred pages of it. Do you know what I did with it? I sent it back to the author with a note in which I advised him before he sent that manuscript farther on its travels to show sufficient interest in it to arrange the pages properly. I hope for his sake that he acted upon my advice. If he did not I doubt that his tale ever got a hearing. Life is too short for the important thing to be done as they should be, and it never could be long enough for one not only to do his own work properly, but to rectify the careless work of others. A rolled manuscript shows a thoughtless writer, but a manuscript arranged backwards a carelessness that is insulting to the person to whom it is sent, and argues ill for the intelligence of the writer. An attractive looking manuscript goes along way towards winning the favor of the reader. Even if refused it is refused with genuine regret; but a reader is only too glad to find the carelessly prepared manuscript as worthless as st looks.—*The Critic.*

The Sun does not have occasion to suffer thus.—[Ed.

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Lonly Thankfulness.

REV. J. MAPLE, D.D.

And Jesus answering said, were there not ten cleansed? but where are the nine? Luke 17:17.

Christ was on his way to Jerusalem, and in a part of the country where he had but few friends; but his fame as a great healer of disease, had preceded him. This attracted many to hear him, and others who were diseased came to him hoping to be healed He was traveling in an unusual road to Jerusalem, and he may have went this way just to meet and heal these ten lepersus persons; for he came from heaven to earth to seek and to save the lost.

There is much more in the incidents that occurred in the history of Christ than appears on the surface. There is a deep spiritual meaning in them, and they illustrate the work of Christ as the Saviour of sinners.

I. *These men stood afar off.*

Leprosy was regarded in the law as the outward symbol of sin in its deepest malignity—of sin as involving seperation from God; not of spiritual sickness only, but of spiritual death, since separation from the fountain of life involves death Hence those who had it were required to keep aloof from the healthy. This represents the separation of the sinner from God. He is far from God in thought, feeling, desire, purpose, and life. As Isaiah said to Israel, "your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Nations are separated by seas, rivers, mountains, but most of all, by languages, and these are an evidence of sin. Churches are separated by forms, ceremonies, and wrangles. These are all born of sin, Individuals are separated by hatred, and fear of each other. This is the fruit of sin.

Though these lepers stood afar off they were within hearing distance of Christ. "They lifted up their voices, and said, Jesus, Master, have mercy on us." They were not without hope. Thus it is with us. Theirs was the most incurable of diseases, yet they had hope in Christ, and looked to him for deliverance. Thus may we however sinful we may be. Christ came to save sinners, and he is always in hearing distance.

II. *This was a mixed company of men.* There were nine Jews and one Samaritan, and between the Jews and Samaritans there was the bitterest of religious animosity. They had no dealings with each other. What caused these men to forget these bitter feelings, and dwell together in peace? Common misery. Illwill, pride, exclusiveness, old controversies were all forgotten in their common danger and sorrow. Men are made to forget in judgment what they will not forget in love. A consciousness of common danger buries all disputes. When the delegates from America were returning from the world's first Christian convention held in London England they encountered a terrible storm, and the captain of their vessel informed them that the probabilities were they would all go to the bottom of the ocean. There were on board the ship Baptist, Methodist, Presbyterians, Episcopalians, Lutherns, and other different denominations. What did they do? Go to discussing their differences on doctrine and forms and ceremonies? No, a sense of common danger banished all these things from their minds, and they thought only of the common salvation that is in Christ. Lifted above all narrow prejudices they united in observing the Lord's supper.

It is a sad thing that there is a feeling among Christians that requires judgments to remove it.

III. *The prayers of these lepers.* "Jesus, master, have mercy on us."

There is no distance from which sin can separate us from God but what prayer can span it. What a blessing this is.

The prayer of these men shows that they realized their danger. No man prays for deliverance unless he feels that he is in danger. A man does not call a physician until he is conscious of his need of help.

The worse the bodily disease the more a man feels it, but the worse the spiritual disease the less he feels it. The worst spiritual condition is when a man says, "I am rich, and increased with goods, and have need of nothing; and knowest not that he is wretched, and miserable and poor, and blind, and naked."

These men acknowledged the authority of Christ. "*Jesus, Master*" Those who would receive help from Christ must accept him not only as a Saviour, but also as Lord and Master; and must bow to his authority. 'All men should honor the Son, even as they honor the Father." "At the name of Jesus every knee should bow" If we receive him as Master then he will be Jesus to us; and not otherwise.

These men did not specify in what particular way they should be cured, but left this with Christ. We can safely commit all to his mercy. This will never fail, and he knows what is best for us. One cause of trouble with many is that they have laid down the way in which God must come to them, and if he does not save them in this way they think that he has not come to them at all. This was the trouble with Naaman. 2 Kings 5:10-14 Men can be persuaded to do some great thing, go on a long journey, sleep on spikes or nettles, or whip themselves, and fast long, rather than give up some cherished lust.

IV. *Christ's Command.* "He said unto them, go shew yourselves unto the priests." Leperous persons went to the priest not to be cured, but for them to determine whether they were cured or not. Thus Christ sending those men to the priest implied that he would heal them, and their going showed considerable faith in him. They took his simple word, and so must we. When the individual leper came to Christ he cured him first, and then sent him to the priest; but here he sends the men first to the priest. He did not cure all in the same way, nor give all the same command. He adopted his methods and direction to the condition of the patient. He does not awaken all men to a consciousness of their sinfulness and need of salvation in the same way, and by the same means. One is awakened by the preaching of the gospel, another by silent meditation, sickness, reading the Scriptures, or the death of a friend. God deals with the individual as his condition requires. Here is where many make a mistake. One judges all by his own experience, and they must be converted just as he was or the work is not genuine. Another judges his experience by some one else's experience, and if it is not the same he thinks he has not experienced religion. Both are wrong. We should be guided by the teaching of the Scriptures on this question, and not by any one's experience.

These men obeyed at one. They did not wait for more light, or until they were healed, or to enquire what use there was in starting off in that way; but went at once. They found the cure by obeying We should follow their example. The commands of Christ are two-thirds promises. This command embraced the promise of a cure.

The experience of these men was marvelous. Christ commanded them to go to the priest, and immediately they started. They did not know just what it meant, nor how it would work; but they trusted in the wisdom, love and power of Christ. As they were walking all at once they became conscious that they were cured. Their scabs were all gone, the sores were healed, their flesh was healthy, their nerves had regained, their elasticity, their musles, their strength, their steps were firm, the blood flowed free through their veins, and every nerve in them tingled with new life. They were new men physically. It was wonderful.

From this narrative we learn two things. 1. The marvellous power of Christ. He simply said, "go shew yourselves unto the priest," and as they went he regenerated their physical nature by the exercise of his mighty power They saw and heard nothing, but experienced a complete cure. This was wrought by the silent exercise or his power. He is the same Saviour still. 2. We may expect God to meet us with blessings when walking in the path of duty. These men found the blessing in obeying Christ. "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed" Daniel walked in the path of obedience, and it led him into the lion's den; but there he met the angel of the Lord. The three Hebrew young men obeyed God, and obedience led them into the furnace of fire; but there they met the Son of God.

V. *The conduct of these men after they were healed.* The nine Jews went about their business, and paid no attention to Christ who had healed them. They thought not of the great obligations that they were under to him. He had saved them from a terrible death, and made life a blessing to them instead of an awful curse; but they thought only of self and the pleasures of this life, and there was not enough manliness about them to return and thank him. These men are representative characters. How often men in danger pray for deliverance, and when saved go right on in their old sinful life. How shameful.

The Samaritian came back to Christ as soon as he was conscious that he was healed. "He turned back, and with a loud voice glorified God. And fell down on his face at his feet, giving thanks." He realized that his wonderful cure was from God "He glorified God." He told all what God had done for him, for his heart was full of gratitude and glowed with love. Thus it is with the saved soul. David said, "Come and hear all ye that fear God, and I will declare what he hath done for my soul."

This Samaritian recognized Christ as the divine agent through whom he had been so richly blessed. "He fell on his face at his feet, giving him thanks." Thus it is with the converted man. He realizes that it is through Christ that he has been saved, and his heart goes out in gratitude to him. Rejoicing in his victory over the powers of darkness and the fear of death he exclaims with Paul. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

This man was a gentile, and the last one of the ten we would have expected to return and thank Christ,

we would naturally expect the nine Jews to do this, for they had the law and prophets; and were the professed servants of God, but they did not come back. How often is this the case. Those from whom we have the right to expect the most because of their superior advantages we often receive the least, and those from whom we expect the least often do the best.

Christ noticed this man, and distinguished him with a new blessing "He said unto him, Arise, go thy way: thy faith hath made thee whole." Now he could return to his family, and enjoy the blessings of his home. He could show them that he was cured. So must the converted man go into society, and show by his life that he has been cured of his spiritual leprosy.

REMARKS.

1. It is possible to receive temporal blessings, and not spiritual. These nine Jews were greatly blessed in their bodies, but not in their souls. Their bodies were healed, but the spiritual leprosy remained unhealed This was their own fault. Thus a man may have good physical health, enjoy great temporal blessings; and yet be cursed with the spiritual leprosy.

2. Whatever reason and conscience tell you is right you must not hesitate to do even if many do oppose it. Nine of the ten leperous persons who were healed turned their backs on Christ, and went on in their old sinful life; but this had no effect on the noble hearted Samaritan. He obeyed his conviction of duty, and manfully acknowledged his obligations to Christ. He was a manly Christian man.

3. Only one of the ten met the opprobation of Christ. Why? Sinner, let your own reason, judgment, and conscience answer this question.

A Safe Religion.

There is nothing indefinite about the teaching of Jesus of Nazareth as to a safe religion. It is all comprehended in the words purity and love, and all is essentially love A love of God to do his whole will in action and thought, comprises the whole duty of man. To love God means to keep his commandments, and the safe and sure religion, which offereth and giveth us eternal life is based on that. It is very significant that Christ never spoke of religion apart from the daily life, from the ordinary actions of man. The sacred and the secular are combined without difference. To render unto Ceasar his dues does not demand a separation of the things of God from the things of man. A daily application of spiritual laws is in obedience to the divine command, while a blind following of creeds and ceremonies, and a worship of church discipline and dogmas is a following after man When Christ spoke of the "Kingdom of Heaven," he had no reference to a separation of the temporal from the spiritual, but only to the spirit and quality of the blessed truths in the general life of man. Motive, not appearance is the demand of the law. To those who come to the master for advice about eternal life, He gave advice not about repairing to the temple for worship or going through long and imposing ceremonies, but to "love God and keep his commandments," "This do, love God; this do and thou shalt live. '

Christ taught no theology, he spent his time in giving plain in junctions. The articles of confession, the Trinity, he stopped not to discuss, but taught the great doctrine of repentance and faith. The theologians place little stress upon the things that are to be done toward God and man, but rather upon the duties relative to self.

The church often opens the doors to a belief in creeds and dogmas, the form of which Christ proclaim against. It is not a belief in church, a dependence upon baptism and Communion that should give us assurance, but "to do the will of our Father which is in heaven." In these days when ritualisim and formalism, when show and display, when machinery and custom are becoming masters of the church there is a great need for the simple story of the cross, which is the basis of the only safe religion. Into Baptist churches the cold and chilly form of ceremony is stalking, whose wings are soread to overshadow the true worship of God. Loyalty to creed, to denomination, to church, to pastor, to people, availeth nothing with God, without it be the direct result of the love of God. Loyalty to God demands a worship pleasing unto God rather than men.

The safe religion must grapple successfully with the low and vicious, it must soften the outcast and call back the wanderer. It was to sinners, open sinners, that Jesus addressed himself chiefly. Ministering unto the saints is secondary to the conversion of souls Purity and love at the centre of life is the safe religion. Have you it? Repentance and righteousness! Toward God repentance, toward man righteousness. To be safe in religion we must have love as to motive for all things, and what are the fruits of love: charity, meekness, joy, temperance, longsuffering, gentleness, faith Have you them? If so do you not feel the all pervading safety of your religion? "We know that we have passed from death unto life because we love the brethren."

When we have passed from death unto life our religion is safe and we will in eternity be

"Safe in the arms of Jesus,
Safe on his gentle breast."

What a comfort to feel our safety; when storms rage about us and the tempests are high we take refuge in places builded for protection, and when the stormy winds of temptation beat upon our craft let us take refuge in the care of God wherein we are safe through faith in Him. Make safe your boat; anchor on the promises of God and do his will in all things pleasing Him rather than man, and safety shall attend your step. The safe religion is in the love of God.—*North Carolina Baptist.*

The Right Use of Money.

INDEPENDENT.

In times of financial stress the prominent thought with almost every one is how to keep money, not how to use it. In truth, these are the very times when it is most important that whatever money people possess should be used rightly. At present the difficulty is not so much the absolute lack of money as the fear that people have with regard to its use. The tendency is to hoard rather than to spend, on the part of those who have not, there is an increasing desire to seize by force, if necessary, what agitators have been in the habit of telling them is their own. The trouble, undoubtedly, goes back During past years had employers and employed been wiser in the use of their money they would not now be so anxious, the first about keeping it, the others about getting it Still the past is past, and we have to do with the present condition.

The need that naturally comes to the front is that of charity. We find calls on every hand for assistance to the poor. Is this assistance wise? It is the fashion with many to decry almsgiving as really doing more harm than good by encouraging pauperism. It is really sacrificing suffering individuals to a general theory of the public good. We suspect that the French communist, had he been in actual want, would have been only too glad of his host's charity. It is undoubtedly true that much apparent poverty is really only blatant beggary. According to the daily papers, when a few weeks since, the savings banks of this city announced their requirement of a considerable notice for the withdrawal of large sums by depositors, a number of persons who were availing themselves of a free soup kitchen quietly left, only to reappear in the line of these same large depositors. Such instances discourage those who are really desirous of helping, yet it is at the same time true that the agent of benevolent societies, such as the Association for the Improvement of the Condition of the Poor, and the Charity Organization Society, both ef which have been recently noticed in our columns, announce that there is already much suffering and that there will be more. So long as we have well-known and trustworthy organizations, thoroughly equipped for the wise distribution of alms, no better use can be made of the money of the rich, already more than sufficient for their immediate needs, than to see that these are enabled to succor the sick and starving. But it is not charitable organizations alone that call for help. Our home and foreign missionary societies are urgent.

But it is not only the rich to whom this question comes home very closely. The poor, and especially that great class of people who, hitherto comfortable, now find want if not poverty staring them in the face, find it most pertinent. We are tempted sometimes to think that with our talk about independence there is less real independence of character in this country than in many others. How many there are who actually lack the courage to say, in regard to some proposed expense, "I cannot afford it"! One family must make as much of a show as their neighbors, notwithstanding the fact of an income less than half as large. Those who have met with financial losses cannot bring themselves to acknowledge it by a change in their manner of life, but will scrimp in secret and deny themselves needed food for body, mind and soul, in order that they may appear to live as well as formerly. There is no disgrace in economy, [illegible] disgrace is rather with those who [illegible] false pride seek to deceive their fellowmen. The subject is naturally capable of infinite applications.

Generating Fools.

'Tis said: "It takes a smart man to act the fool." There is a man going here and there through the country who, by his example, is generating fools. But it takes more than example to make a first-class fool. There must be some native talent. This man's fools are none of them first-class; very few are even second or third-class. Most of them will barely measure up to fourth-class. No reputable circus would employ them. They could scarcely get positions in even one-horse sideshows.

"It takes a smart man to act the fool." Yes, and a *smarter* one to know where and when not to act the fool. Not long since I heard a preacher attempt "the fool" in his pulpit Now, I am aware that there are some first-class pulpit fools who could at any

time get a job in the leading shows of our country. But this brother did a poor job. He was evidently not more than a fourth-rate fool Besides he lacked—what all pulpit fools lack—sense enough to know that the pulpit is not the place for such things

I know a sensible young preacher who was *growing* in power and usefulness. A pressure was brought to bear upon him to attempt the "fool." He was not a "natural-born fool," nor was he able to *aequire* the faculty for acting the fool. Hence his efforts appeared silly. But his friends and his Church continue to pat him on the back and urge him on.

If I am any judge he will never make a fool. He would have made a solid, sensible preacher of the gospel; but I fear attempting the fool has ruined him as a preacher of the gospel of the Lord Jesus Christ.

I would that the next General Conference would hire *all* our fools out to the circuses until their foolishness is all spent. For when we want our families—our children—to hear such things it would be far better to take them to the circus than to the church to hear them.

I am not an advocate of the circus, but my judgment is that the clownish pulpit is as demoralizing as the circus.—*Writer in Nash. Christian Advocate*

Is it Loose or Christ-Like?

HERALD OF GOSPEL LIBERTY.

It is often said against a broad fellowship, such as that of the Christians, that it is loose and tends to encourage laxity of opinion. It is frequently asked, with a lift of the eyebrows that betokens entire assurance and a part of the interlocutor: "What sort of a church would that be in which all kinds of opinions were tolerated—Baptists' and Pedobaptist', Friends' and Swedenborgians', Methodists' and Episcopalians', Arminians' and Calvinists', Unitarians' and Trinitarians'?" The question is always put as if it carried some irrefutable logic in it.

One might reply by saying that kind of a church would be very similar in its fellowship to the heaven where all these various theorists must meet by and by We do not suppose that any denomination is vain glorious enough to imagine that it has an exclusive privilege in the good and beauty of paradise. Baptists must meet Pedobaptist there, and the Arminian must be neighborly to the Calvinist.

Or one might reply by saying that if the Friend is good enough company for the Master, we fail to see why the Baptist and the Presbyterian should exclude him from their fellowship. Are they wiser and better than their Lord? Or do they hold that the Friend is not within the pale of Christ's sympathetic companionship?

This whole subject resolves itself into the question. How wide and inclusive is the Church of Christ? If it includes all that love the Lord, whether they are in this or that denomination, then no one can be accused of looseness who proposes for himself and for every other Christian a basis of church affiliation that shall embrace all of these. How wide is the kingdom of heaven? That is the question. Whoever stands on a foundation narrower than it must explain by whose authority he shuts out any of the children of God. If he admits that Christ includes the Friend, then he must explain why he is not on a foundation as broad as Christ's is.

It may be said that those that are similar in thought and practice have a right to band themselves together as a church and to protect themselves from innovations which might destroy the unity of their purpose and disintegrate them. But there is precisely the point at issue. That idea justifies sectarianism, and, logically carried out, would divide the Church, till no two in it would be found in the some organization. It means individualism run to the extreme The union of the Church, for which the Master prayed, becomes, in view of such a theory, as phantasmagoric as a midsummer night's dream.

No one has a right to be narrower than the Master was. No one has a right to cast upon other Christians the odium of a suspicion of their credentials Christ-ward. The only logical escape for the sectarian is for him to deny that those outside of his sect are Christians. He who does this will find himself some day as lonely as the ghost of Ishmael.

Forgiveness.

A street boy was run over several week ago by a heavy wagon in New York city. He was in the gutter in the act of stooping, and did not see the approaching team. Another game, who had been taunting him, ran away when the accidents happened. The injured boy was taken to the nearest hospital, where he was found to be fatally hurt.

After he had been in the hospital a few days a small boy, as ragged and friendless as himself, called to ask about him and to leave an orange for the injured lad. The visitor was shy and embarrassed, and would answer no questions.

He soon came again with an apple, to be used for the same purpose. After that almost every day he appeared at the hospital, bringing some small gift.

One day the nurse told the little visitor that his friend could not get well. The boy lingered in the receiving-room and then with some hesitation asked if he could see John. He had been invited before, but had refused

The little patient was lying on his cot very pale and weak. His eyes opened in dull surprise when he was told he had a visitor. Before he knew it two little arms were about his neck, and a familiar, grimy face bent over his and sobbed,

"I say, Johnny, can yer forgive a feller? We was always fightin,' an' I know I hurt yer, an' I'm sorry. Won't ye tell me, Johnny, that ye hain't got no grudge agin me? '

The boy reached up his thin arms and locked them about his little mate's neck and said, "Don't cry, Bobby. Don't feel bad. I was firin' a rock at yer when the wagon hit me. You forgive me? Yes, you forgive me an' I'll forgive you, an' then we'll be square. The folks here have learned me a prayer. How does it go, nurse?"

" 'Forgive us our trespasses,'" said the white-robed nurse, softly.

The next morning Bob was a little late. The kind nurse met him with a grave face. Johnny, she said, had just died. She led the boy to the place where his little friend lay shrouded from sight. He looked at the dead face a moment, and turned away with streaming eyes.

"Didn't say—nothin'—about *me*?"

"He spoke about you before he died, and asked if you were here," replied the nurse.

"Are you sure he forgiv' me?" pleaded the trembling voice.

"I am quite sure "

"Then—may I—may I go to the funeral?"

"Indeed you may," said the nurse, tenderly. "Poor Johnny hasn't any friends."

He was the only mourner; his little heart the only one that ached, and his the only tears shed over the pauper sod But Bob has exchanged forgiveness with his friend before he died, and felt his conscience clear with his small world.

If such nobility of feeling can be found in the midst of ignorance and vice, what excuse can there be for us if we fail to exhibit it? His teaching, Who spake as never man spake," is emphatic: "Forgive if ye have ought against any, that your Father also which is in heaven may forgive you your trespasses."—*Youth's Companion.*

How Christian Endeavor Bounds It.

From a Recent Address by S. L. Mershon.

I have before me here a class in geography, and I ask the one at the head of the class to bound for us the plan of salvation. He says it is bounded on the north by our back fence, on the east by our neighbor's line, on the south by the public highway, and on the west by our other neighbor's fence. He thinks the religion of the Lord Jesus Christ is a good thing to have in his family, and stops right there. Next.

It is bounded on the north by our town limits, on the east by the railway, on the south by the river, and on the west by the other town limits. Not right; next, please bound the plan of salvation.

Bounded by Canada, the Atlantic, the Gulf of Mexico and the Pacific. Not right; next, Christian Endeavor, bound it for us. Though the youngest scholar in the class, she goes off with a bound.

It is bounded on the north by the throne of God, on the east by the star that hung o'er Bethlehem, on the south by the verge of the bottomless pit, and on the west by the uttermost parts of the earth. "Go ye into all the world, and preach the gospel to every creature."

There's a wideness in God's mercy like the wideness of the sea. Don't undertake to run the surveyor's line through the "great commisson," or attempt to hedge it in by geographical limitations, else it becomes treason against the government of God.

Washington Letter.

If I were called upon to name the the professions which accomplish the most beneficial results for mankind I should unhesitatingly choose the clergymen, who devote their lives to preserving immortal souls, and the physicians, who strive to preserve mortal bodies. Therefore I consider the gathering of physicians from all parts of the American continent, which, under the name of the Pan-American Medical Congress, is now in session here, as second in importance only to a similar gathering of the Christian ministers of the continent. The object of this congress is a noble one—the dissemination of infomation gained by its members in successfully alleviating human suffering and preventing the spread of contagious diseases, and, as President Cleveland fittingly said in a short address opening the Congress, "the protection of the public health and the preventation of contagious diseases are objects properly brought under consideration at the capital of a nation which appreciates fully the serious importance of everything which aids in making intercourse between civilized countries and commerce between them safe and easy."

The address of welcome to the Congress on behalf of our municipal government, made by Commissioner Ross, contained some very happily-chosen language, a portion of which

is quoted: "And I cannot but believe that this extraordinary spectacle, this assemblage of physicians from all the great powers of the Western hemisphere, has a deeper significance than even that most laudable purpose of the extension of medical knowledge among its constituents Does it not indicate that benevolence and philanthropy are no longer limited by national boundaries, but that they are becoming as broad and universal as humanity itself? There will never be a time when there will be no clashing of interests among the nations of the earth. But when the poor of Ireland were suffering for the want of bread; when Chicago was desolated by fire; when Charleston and Johnstown were helpless; and when the peasantry of Russia were starving, the world's sympathy in the form of material aid ignored the ocean's barrier and the boundaries of States, directed only by the thought that the stricken and the suffering belonged to the same great human family. These bonds of human sympathy and and the new swift means of intercommunication are bringing the nations into closer relationship. May we not be encouraged to believe that this Pan-American convention is a forerunner of successive congresses of all civilized states, Whereby the commoninterests of the race may be fostered and maintained? The enthusiastic applause which greeted the address of Mr. Ross was proof the positive, to me, that the physicians in attendance realized importance of the Congress, not only to the physical welfare of the peop'e of this continent, but also as a powerful factor in the great work of moral reform which is going on all the time, notwithstanding the belief of the uninitiated that it sometimes stops for a time. The opening of the Congress was preceded by a prayer and invo cation for divine blessing, by Bishop Paret, of Maryland.

So much has of late been said in the newspapers about the condition of President Cleveland's health that a word or two about his appearance as he stood up to address the Congress may not be amiss. He was dressed in black, as he usually is upon all public occasions, and if one can judge anything by appearances was feeling particularly well He walked easily and erect, his eyes were clear and bright, while his voice certainly sounded like that of a man in good physical condition. Unless the coat he wore was unusually tight, I think he has lost some flesh since I saw him last—late in June. But he still has more, probably, than he desires to keep. I have been told, but cannot vouch for the statement, that he has been, and is dieting himself for the purpose of reducing his flesh.

Many of the physicians are accompanied by their families, who are having social attentions showered upon them by the Washington people. Particularly noticeable among the foreign Ladies are the wives and daughters of a number of Mexican physicians.

It pleased many that in the speech made by the new Chinese minister when he was formally presented to the President by Secretary Gresham, no reference whatever was made to retaliation on the part of his government because of the Geary act. The fact that he has leased a large double building for himself and legislation for a term of years, with privilege of at any time purchasing it, is also regarded as an indication that he has no knowledge of any intention on the part of his government to break its diplomatic relations with the United States.

CORRESPONDENT

Sept. 6, 1883

Being and Seeming

BY MILDRED MCNEAL.

"Strive to be what you wish to appear,"—what a little nugget of gold this saying is for every one who wishes—and who does not?—to appear well in the eyes of others. There would be no progress in character-building if it were not for this desire for another's good opinion; but our structures will only be so many block houses, that will tumble down and roll away to the four winds at the first jar, unless we use as a mortar the little word *be*.

Strive to *be* what you wish to appear. A little pond of water often looks clear and radiant and attractive until it is stirred up, and then what depths of darkness we find in it! Just so your appearances, however they may shine, as long as they are only appearances, will in some stir or excitement break up and reveal the cloudy, murky depths below.

Plating wears off. You need never hope to be credited with being pure silver unless you are pure through and through. You may wish to appear unselfish, and do a thousand little generous things, but if your deeds are only plating, and deep down in your heart is a bit of false metal that says, "I do not want to do that one bit," then woe to your generosity. There will come a time when the false metal will be too strong for the true.

If you want to appear sweet-tempered with a little grumbling growl down in your heart, beware. The growl may not get into words, but the full, round tone of sweet temper will suffer a little, and the white, smooth brow will have writing upon it,—or printing, rather,—and the clear eyes will be shadowed.

To be genuine, you must be genuine through and through. There is no half-way work about it; for what you are will surely be written on your face and in your eyes,—especially in your eyes. They are indeed windows of the soul, and though what is written there may not be legible to some, it is still there, and whoever is able to read it may do so. Let me look into a man's eyes and hear his voice, and I will tell you whether I want to trust him.

It has been my good fortune to have had several true, genuine, whole-souled friends, who gave, in voice and face and life, the ring of the true metal. They were born so, you say. Perhaps they were. I admit that it is easier to have a sweet, round nature given us than to cultivate it; but it can be cultivated. It may be hard to be genuine silver, when so many of us, either by nature or degeneration, are genuine pewter But there is an alchemy that will transmute the growlings and grudgings and unlovelinesses in our natures into generosity and sunny-heartedness. The alchemist is God. The alchemy is prayer.—*Golden Rule*

A Frequent Question.

"Are not Abana and Pharpar better than all the waters of Israel?" (2 Kings 5:12.) In every revival meeting there are people who take just the same stand in their hearts that Naaman took before Elijah's house. They would like to become Christians if it could only be done in a way that would not humble their pride. They want to get to heaven, but they want to do it in their own way. They want to throw away God's plan of salvation and substitute one of their own make. Instead of trusting in their atonement made by the blood of Christ, they prefer to trust in their own morality and self-righteous works. They would like to have the reward of Abel, but they are not willing to give up the murderous spirit of Cain in their hearts. No matter what they are asked to do they stubbornly decide that they will not. If the preacher asks all to stand up who have a desire to be saved, they say in their hearts that they can be converted just as well by keeping their seats. If they are asked to go to an altar they are up in arms at once, and defiantly say that they can be religious without going to a mourner's bench. Self struggles hard for its life, and refuses to be led to the place of sacrifice. They want to be somebody, and prefer to keep their deadly leprosy rather than leave their chariots. They fail to see that the thing God wants is for them to make an unconditional surrender; give up their own way and submit to his, and that the things which the preacher proposes are simply means for that purpose. It was God's power that cleansed Naaman, and not the Jordan's water, but he had to give up all his own preconceived notions by going to it and bathing as the prophet required before the divine power could act. Only by doing as God tells him to do can the sinner find peace and rest.—*Ram's Horn.*

Virginia Valley.

The Virginia Valley Conference met the 31st of Aug. and all the churches were represeted. After the oganization the business was taken up and attended to, to the delight of all. While there was not as much money raised for missions as we would have been glad to see, yet we think that the churches of this conference are becoming more and more awakened to a sence of their duty along the line of missions. There is a fine field here for the Home mission work and in a number of places they are calling for the Christian church. Will Dr. Barrett tell us if the Christian missionary Association can help us any in putting a man in the field to do mission work? Dr. Herndon and Rev. A. F. Iseley of the N. C. & Va. Conference was with us, and rendered valuable help. Owing to the very heavy rain fall on Friday the second day of conference the attendance was small but Saturday the clouds had blown away and we had a beautiful day and a large attendance. Sunday we had two services Dr. Herndon, preached in the morning and Rev. A. F. Iseley, in the evening to attentive congregations Dr. Herndon is here in the interest of Elon College and is, we are glad to say meeting with some success though the people of this country like they are elsewhere, feel the effect of the money panic and cannot do as much in helping the college as they would be glad to do.

Our meeting commenced at Antioch last night, which we purpose to continue for ten days or more. Rev. A. F. Iseley came to assist us and purposes staying till the last of Sept. Dr. Herdon will be with us for several days, while he is looking after the college interest. We are very glad to have Bros Herndon and Iseley with us for it is not often we get to hear our Bro ministers preach and when we do it is a treat. I have agreed to serve the conference another year the Lord willing, and our prayer is that it may be a year of work as well as joy. We will commence a series of meetings at Bethlehem, the third Sunday of Sept. and hope to have a good meeting.

E. T. ISELEY.

Sept. 5, 1893.

From Ga. & Ala.

DEAR SUN:--I will give to the readers of the SUN an account of my summer's work. My first work was to assist my father in a revival effort at Longdale, Ala. Here we had a glorious meeting--it lasted from Saturday night till Thursday night embracing the 2nd. Sunday in July. Visible results, 27 accessions. On Friday, accompanied by Rev. C. C. Heard, we reached Phœnix City, where we held two interesting services. This church is in a prosperous condition. Both of the above places are under the care the Home Missionary. On Saturday 4 p. m. I boarded the Columbus Southern and soon landed at Red Hill, 40 miles from Columbus. Here found a good congregation awaiting my arrival. This church is under the care of Rev. Jubilee Smith and has been for near 40 years Bro. Smith has done some of his best work at this point. Yet for the past few years his health has been very bad, and some other difficulties had rendered the church in a cold stupor. I preached here for five days during this time a good interest was awakened. I received six into the church the last night of meeting. I promised to meet with them the fourth Sunday in Aug

Thursday morning I boarded the train for home at which point I reached at 10 p. m. I had been away from home two weeks. I found all well.

I remained at home Friday and on Saturday morning I left for Christiana at which place I reached for 11 o'clock service. We had a good meeting at this point and received 4 into the church. From this point I went to the D. M. at McGuires Chapel, after the D. M was over Rev. Jubilee Smith remained with me and we continued the meeting for several days; but the weather was so gloomy and creeks up and bridges down we could not be successful. We received one member.

On Saturday before the first Sunday in Aug. I began a meeting at Forest Home, where we continued 7 days here. Bro. Smith was with me a part of the time. We had a good meeting, 13 additions. From this point we went to Union Grove where we run a meeting for some days. Here the weather interfered very much with our services. Yet we had a good meeting, and trust great good was accomplished. We received two members. Bro. Smith did good preaching at all these points. The brother is old yet he is full of the gospel. I next went to McGuires Chapel and held my regular appointment. We had a very pleasant meeting.

On Friday before the 4th Sunday in Aug. I started back to Red Hill according to promise. I arrived at this point at six p. m. and began a meeting that night, and continued till Thursday night following.

We had a glorious meeting, 19 additions and more to follow.

I reached home Friday night before the 1st Sunday in Sept. Saturday morning I started for Forest Home. Here I had a good meeting, 1 addition.

The good Lord has wonderfully blessed me in all my labors. I preached seventy-two sermons and received 73 members May God bless our Zion and prosper us in all good works. Let every church in the Conference be ready with their dues and delegates where the time comes.

Yours fraternally,
H. W. ELDER.

Sept. 7, 1893.

Elon College Notes.

It is with a feeling of responsibility that we, J. H. Jones and Wm. H. Boone, will attempt to interest the patrons of the SUN, after the pleasant pen of our esteemed Mr. E. Moffitt, has reported to them the notes of the College during the past session. But we, will alternately endeavor to let those interested in this institution know something of the interest and work that exists.

All "old students" were glad indeed, to welcome Prof.'s Atkinson and Moffitt back to their recitation rooms we miss, however, the faces of Prof.'s Kendrick and Scholz, and are sorry they can't be with us.

Prof. Bandy adds much to the faculty force, and the impressions he is making upon the student body are good.

Students and faculty both seem very deeply enthused in work, and the indications are that much will be accomplished this year.

One Sunday school, Y. M. C. A., and prayer-meeting work has begun again. In these, we trust, many souls may be shaped perfectly for Christ's kingdom and make models for others.

The rain and mud at the opening keeping the new students in their room so closely caused a little home sickness; a few tears shed for "mamma," but now the sun shines as brightly here as at home.

The "new boys" think that there never was, in any college, two such Societies as the Phi and Clio, since these are the only subjects the "old boys" will talk to them about. On account of the bad weather the annual reception was postponed from the first until the 8th, at this time, faculty student and friends assembled, enjoyed themselves very much for a few hours. We were glad to have with us on this occasion Miss Annie Graham a member of the College Alumni also Misses Bettie Graham, Ida Kernodle, Lydia Micheal and Mr. W J. Graham former students Mr. W. H. Albright, also of the Alumni, came for the reception the first. He remeded his disoppointment by "calling."

Mrs. A. L. Hill of Norfolk, Va., and Mrs. J. P. Barrett are in town. they seemed to enjoy the reception, A pleasant reminder of younger days.

Bro.'s Clements and Wellons came up the 8th on business. Those who subscribed toward ceiling the chapel last commencement, when they come again will be elated to find the seats so nice and well arranged. These are the greatest comfort that has yet been added to the institution.

Rev. M. L. Hurley's nice residence is nearing completion, the town will be glad to welcome himself and family soon.

Prof. Atkinson preached to the people at Pleasant Hill on Sunday 3rd ult., and last evening conducted the prayer meeting in the Chapel, his subject was—Selfishness vs. Unselfishness, his logical ideas were forcibly produced. It is a grand thing for the development of young men to be here and in discussing Biblical topics.

Mr. I. W. Johnson was elected yesterday by the Sunday School to fill the vacancy, caused by Mr. I. F. Pierce's absence, as leader of choir.

The friends of the college, who wish "*The Elon College Monthly*" to visit their homes during this scholastic year will send one dollar and name to Miss Irene Clements, manager of the subscription department. Let me urge that this be noticed. The "*Monthly*" with Prof. Moffitt as Alumni editor will be interesting and well worth its price, besides you will aid greatly in its publication.

W. H. BOONE.

Elon College, N. C., Sept. 11th, 1893.

Holland Items.

Our Sabbath school yesterday was well attended and exercises interesting, notwithstanding it meets at the same hour of the Baptist school of this place. We formerly met in the evening, so as not to conflict with the Baptist school; but a majority for several reasons, favored a change to morning.

On account of a heavy rain fall, we had no prayer meeting last night, this is about the first time we have failed to meet since our meeting begun.

Bro Etheldred Holland a faithful member of Holy Neck Christian church, and one of the SUN's warmest friends, has been suffering very much several days with a carbuncle.

Next 4th Sunday and Saturday before, will be the time for our quarterly and communion meeting at Holland. Brethren and sisters of other churches are invited to be with us. Our Missionary meeting will take place at about 2 o'clock Sunday evening. Our conference, the last one for the year, will be an important one.

R. H. Holland.

Notes and Notions.

The man who has no trials has no fellowship with Christ.

There is no sin that drags men down against which the Bible is not filled with warnings.

Human philosophy has never done anything to make anybody better.

The only place where a sinner can ever see God is in a Christian's life.

The devil would rather get one child by the hand than to make a dozen drunkards.

One of the hardest people to get along with is the man whose religion is all in his head.

It won't help your own garden any to sit on the fence and count the weeds in your neighbor's truck patch.

No man has as much religion as God wants him to have until he can get down on his knees and earnestly pray for people he don't like.

Every man who knows God knows that a work has been done in his heart that only God could do

There is plenty of room in this world for people who have the same kind of relion at home they have at camp meeting.

Too many of us expect others to be better than we are willing to be ourselves.

God's best helpers are those who are faithful in little things.

The man who deliberately wrongs God will have but small regard for the rights of his fellow men.

If you have no joy in your religion it may be because you do not give enough.

—*Rams Horn.*

In view of what Hood's Sarsaparilla has done for others, is it not reasonable to believe that it will also be of benefit to you?

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The Christian Sun.

THURSDAY, SEPTEMBER 14, 1893.

REV. W. C. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGE

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THE CHRISTIAN SUN,
RALEIGH, N, C.

Meeting of Conferences.

Ga. and Ala., at New Harmony, Thursday, Sept. 28, 1893.

Eastern Va., at Mt. Carmel, Tuesday, Oct. 31, 1893.

Deep River, at Parks Cross Roads, Thursday Nov. 9, 1893.

N. C. and Va., at Shallow Well, Tuesday, Nov. 21, 1893.

EDITORIAL NOTES

Service were conducted at the Norfolk church Sunday night by Rev. J. P. Barrett, D. D.

September number of Historia is replete with historical events related in a very entertaining manner.

Rev. C. V. Strickland author of Evangelists songs of Praise Children's Day Programs, etc , is now conducting a religious department in the Farmer's Guide, a monthly periodical of large circulation issued at Huntington, Ind.

Rev. W. T. Herndon expects to attend the Ga. & Ala. Conference. We hope that Rev. J. D. Elder and the other brethren will treat the Dr. kindly while he is with them. But we know they will do that; for that is their way of doing businass.

Every sign now points to a steady revival of business trust, and that means a steady appreciation of values The reaction will not be rapid, but each day should now make the general business outlook brighter. Let us have faith in our country and in ourselves and all will be well.

"If the yoke of Christ is not easy, you are wearing it with a stiff neck." "The angels are God's servants, but redeemed men are His sons." These are samples of excellent short sermons which are being published by that unique and original religious weekly known as THE RAM'S HORN. This paper has new rooms in the Woman's Temple Chicago. If 10 cents in stamps are sent to this address, a trial of the paper may be had for the three weeks. See their advertisement in another column.

With the issue of Sept. 6, Rev. J. A. Speight, D. D., retires from the editorship of the Asheville Baptist. The Dr. has made a strong and manful struggle, and deserves great credit for his success. Broken health is a cause for this action. The paper will be continued with a fine list of talented men on its staff.

The SUN readers can congratulate themselves on that we have promises from such men as Dr. Barrett, Rev. Foster, Prof. Atkinson, Dr. Staley, J. H. Jones and W. H. Boone, and others, for frequent articles from their pens That their efforts and the efforts of others who continually befriend us will elevate the general tone of the SUN there is no doubt.

The World's Fair commission are as anxious now to have the gates closed on Sunday as they at first were to have them opened, but fate seems to be against them. In a recent effort to have the injunction set aside compelling them to keep the gates open the case came up before a drunken judge who postponed it for sixty days. Now they are compelled to keep open gates at a continual loss to themselves

The New Hope Institute at Milltown, Ala., has thus far enrolled 130 pupils; twelve in music and four ministerial students, two of whom expect to enter Elon College soon. The stockholders are now building a commodious residence for their teacher. Prof. A. P. Fuquay has been elected for another year. Next session opens the first Monday in November. The school and surrounding country are in good spirits for future success

We often hear people say they have given their "mite" to the cause of God, and it is said with a conviction and earnestness that denotes their desire to have it believed. Now it is the opinion of this writer that the widow's mite was *all she had*, and for a person to give a small sum more or less and claim it is their mite is a deed like Ananias and Sapphira Committed in the early age of Christianity The widow's mite was her all. The mite you give—is it all you have?

Our politics need reforming. Is it the best way to reform them to enlist in the work of reform the fear of God, the love for Christ, and the religious sentiments of the people? A little monthly paper published at Morristown, Tenn , called the *Christian Patriot*, believes that the Bible is the best book for earth as well as for heaven, for the courts and congresses as well as for the church. It treats the question: "What does the Bible say about politics?" A sample copy will be sent to any address, or it will be sent on trial for six months for ten one cent stamps.

The Revival Season.

For several weeks now our "Field Letters," have brought most encouraging news from the various sections of our country. Hundreds and thousand of the churches have recently held their annual revival meetings and gracious and grand are the results reported thereform.

Here a church has been wonderfully revived, many souls have been reconsecrated to Christ and the entire membership promises better life and more work for the cause. There a church has added twenty-five, fifty or an hundred to its list of membership, many of the worst sinners of the community have given their hearts to God and are determined to live better lives, while many old feuds, dislikes and hates among the members themselves have been broken down, laid aside and the promise has been given that they shall be and are forgiven and forgotten. Thus one and all sinners and Christians, are going to live better lives and "do more in the future than they have done in the past" for the up-building of Christ's kingdom here on earth.

These we say are the reports and these the promises and vows made by thousands of souls within the last few weeks. God be praised for this gracious out-pouring of His Holy Spirit. And God grant that these pledges, so recently and so determinately made with heart all aglow with rejoicing and with lips aflame with praise and thanks-giving, may one and all be kept without blemish and without breach throughout the year and life.

But even in time of this heated and impassioned vowing and promising is it not well to throw over it all one or two cool, calm considerations.

1. The general sentiment and spirit of fellow feeling and brotherly love that prevails in your neighborhood will not prevail everywhere and all the time during the next and the coming month and year. Temptations, trials and difficulties will come. These must needs be. The "divine order of human society" is of such nature that man shall and must have more or less of temptations. This is a probationary life We are all human and mortal. Have you fully made up your mind to rejoice, be glad and love the brethren and treat your neighbor as yourself even when these days of temptations and trials are come over you? God grant that you have

2. The religion that helps one to forgive his brother today and will not help one live peaceably, honestly and brotherly with that brother tomorrow, next day and all the year is not the religion of our Lord and Savior Jesus Christ. His was a live, active, ever present religion. And that is the kind and the only kind. He gave to the world and lived and taught amongst men whereby they might be saved.

3. It is the little drops of water that make up the vast ocean. It is the little wrongs gradually accumulated and heaped up in the heart that made that life a life of sin and estrange that soul from God. An unkind word today, a prevarication tomorrow, a slightly dishonest deal with my fellow, the worldly amusement today which seems it itself no harm—begin with these and soon that spirit now rejoicing in a gracious Father's love will be steeped again in indifference, neglect, sin. If we would have our hearts rejoice, if we would live better and nobler lives, if we would carry out the promise and vows recently made, we must keep those hearts day by day consecrated and aglow with the Heavenly Father's love,—we must live Christianity now and not do the doubtful deed today, sin openly tomorrow or forget God next day. The Christianity that does not help one live will certainly be void, vain, empty and useless at death.

The University of N. C.

Last week when the press announced the successful opening of the University at Chapel Hill, N. C., many hearts were made both glad and sad. They wre made glad at large number of students present, and sad to see that base ball, foot ball and general athletics seem to be made the central thought.

Few persons, if any will object to such exercises on the college grounds as may be necessary for the good health of the young men. But there are many hard working farmers in the state, when they are forced to pay tax to pay for hot and cold water baths for the atletics, will not look as pleasant as an angel. Many of them are not willing to work hard in the field for their money, and then be forced to pay it to an institution which encourages young men in running around from state to state with a foot ball or base ball teem.

We had hoped that the time had come when men were to be held in esteem, more for heart and head culture than for physical force, but it begins to look as tho that happy day has not come yet; for in nearly all that we have read about the student body at the university, the praise

is given to physical weight and height with as much emphasis as to mental power.

We want the university to do well; but we are sure it is not best for the country for the young men to be running around from state to state.

The Evangelist Moody.

Our readers will remember that last March the Raleigh pastors, with two exceptions, rejected the idea of inviting Mr. Moody to this city, saying that his efforts were calculated to do the cause of Christianity more harm than good. And the *Advocate* came out in what it intended to be a very conciliating manner and endeavored to smooth over the action of said pastors but all intelligent persons continued of the opinion that sefishness and avarice were at the bottom of the unchristian proceeding. Mr. Moody is now, and has been since the opening of the great Fair, doing more good in Chicago than all the denominations working individually or in concert. O shame upon the narrowness of denominationalism which will not allow of the recognition of real merit or further the cause of Christ just because it is not done by its own preachers and evangelists in its own churches and in such a way as to bring all the benefit upon itself! Of Mr. Moody's work in Chicago the *Presbyterian Observer* says:

Chicago is a centre of interest at any time, but just now it possesses more than a local interest The World's Fair is bringing to it thousands of temporary residents Under these conditions it is cheering to know that Christian workers are awake to their opportunities, and are, even during the heated term, working with the greatest earnestness, enthusiasm and persistence in behalf of souls. Not only are the ordinary agencies employed, but extraordinary ones have been set in motion with tact and energy. For over three months the religious campaign, inaugurated and engineered by Mr Moody, has been skillfully and faithfully pushed, and it reached, August 20, a notable degree of interest snd impressiveness. On that day no less than sixty-five different meetings were held by the forces at his command, at thirty-five places, in four languages, with an aggregate attendance of about forty thousand hearers. Churches and theatres were utilized for the purpose, and thousands were turned away for want of room. It is said by those who ought to know that among all classes much intertest is shown both in the preaching and in the singing Not even the Fair and the worldly attractions of the city can keep multitudes from the places where the pure Gospel is presented in simple and impressive form. This is the day of evangelistic effort. God is favoring it; not that he would dispense with his regular ordinances and church services, but that he would have the masses more fully reached. His blessing is resting upon the labors of those who seek to counteract the merely wordly and materialistic influences of the times. He would let the world know that there is a Gospel of grace and salvation, as well as a nation of liberty and progress, to be loved and honored during our Columbian celebration. He would show the representative of all lands that it is still a living power. It is to be hoped that the good work of Evangelism will not stop at Chicago, but will extend far and near, and bear the richest fruits to the glory of the Lord.

It Hits Many.

The *Ram's Horn* puts it this way about the Sunday Christian: "Get thee behind me, satan, I'll see you again on Monday.

It does look like satan ought to let the member of the church, who had served him all the week, have a little rest when Sunday came. But he who makes satan his companion six days, will not easily exclude him on the seventh. It is hard to chew tobacco six days and not on the seventh. So six days service for satan will open the way for the seventh.

If you want a happy Sabbath day, serve God the six preceeding ones. As oil lubricates machinery, so service to God in the week, oils our hearts for Sunday worship.

Meeting at Wake Chapel.

Rev. C. Rowland of Texas commenced a meeting at Wake Chapel, N. C., the first Sunday in this month, and preached two sermons a day during seven successive days. The preaching was in great power, and was carrried to the hearts of the hearers by the spirit. We never heard a better gospel preacher than Bro. Rowland. The crowds were large every day. There were about 30 converts and 17 accessions to the church.

Quite a number of preachers of various denominations were present to listen to the man of God, catch the Holy Ghost fire and lend a helping hand in the good work.

We shall long remember this great meeting. No one can tell the good that was done. Only eternity can tell the full results of the work.

Another Good Writer Added.

Mr. Editor: –I am very glad to know that some of our brethren are becoming more interested in the *Correspondence* for the Christian Sun. There are many people who will be delighted to read a letter or letters from Dr. Barrett every week. With Bro. Barrett filling his promise in Sun of Aug. 17, your readers will certainly be obliged.

The most interesting part of a religious news paper is the Editorals and Correspondence i. e. original matter. Not necessarily local news, but *fresh articles* on practical, every-day religious subjects. Now, Mr. Editor, with Bro. Barrett and Prof. Atkinson to write say, for the first week in each month and Dr. Jones and Prof. Moffitt the second week and Drs. Long, Staley Newman, with many other ministers and laymen who can write, and write well too, if they will, to contribute regularly on the plan suggested above and then the field notes as they come in, from time to time, I do believe we will have a most interesting church paper. I do most heartily endorse Bro. Barrett's proposition and promise to write, the best I can, more frequently. Brethren we ought to help our Editor in getting matter for the paper. The Editor must spend much of his time in the field looking after the subscription, and it is a difficult matter to write Editorials while on the wing.

J. L Foster

[We will be glad to have you write aften, Bro. Foster. Dr Barrett will keep his promise and Prof. Atkinson will furnish us weekly Leaves from his Note Book. Hope others will be as kind. –Editor]

Can we Unite the Deep River and the N. C. and Va. Conferences?

This is a question that has come to my mind many times; and others have spoken about it. Let we say in the beginning; that I am a member of the Deep River Conference, and am very anxious to see the day come when we can be united with the churches of the N. C. and Va. Conference. I wish to bring the question before the people, for discussion in the columns of the Sun, with the hope that, if possible, the union may be formed at the approaching sessions of the two conferences. I have no 'axe to grind,' but feel an interest in every thing that may help to sharpen the 'sword of the spirit,' and to advance the cause of Christ.

The N. C. and Va. Conference has, for some time been discussing the question of division in its own body, because of its becoming so large as to be unwieldy. Those opposed to division take the ground that, while the conference is becoming large, it is not sufficiently large and strong to admit of division: Could not a compromese be made by taking in the Deep River conference, and then divide the combined conferences into two such parts that both of them will be strong in themselves?

The question, then is, would such a union and division be helpful to the church and to the cause of Christ? It seems to me that it would.

In the first place, I may say that, considering the conferences as two separate organizitions, of course we, of the Deep River conference, would be most benefited; for, as is known to all, we are weak as to the number of churches and of members; and union with the N. C., and Va., conference would strengthen this weakness, and it would not only give us more churches, and more members, but would throw us into union with some stronger churches which would necessarily quicken us on all lines of church work. The great thing that we need is just this kind of contact; for when we see that we have within our conferenee sufficient strength to enable us to carry on the various church enterprises, our people will not be slow to move forward. We have the latent power, which only needs to be brought to the surface; and when it is brought out, our churches will be equal in every respect to those of the other conferences. What few churches we have have good large membership; and our people, especially in Randolph county where most of our churches are, are financially and numerically able to compete with any of the other denominations

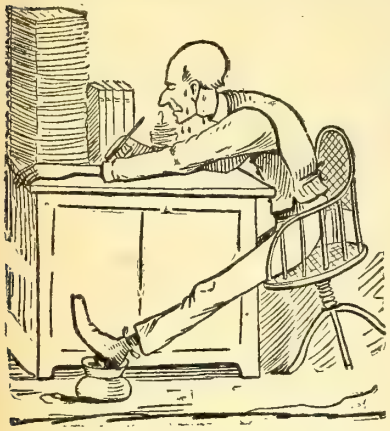
The union would also be beneficial to the N. C. and Va. conference; for the additional territory and membership would relieve the question of division of the most serious objections on the part of those opposed to it. Our conference being small, and the N. C and Va. conference being large, the union would render easy a division into two bodies of such proportions as to make both strong and, at the same time wieldy

And, again, it would be beneficial to the N. C. and Va. conference by giving it a broader field of usefulness than is open to it now. We have the members, the churches, and the openings for churches, that, with the encouragement which the knowledge of added members and strength would give us, are capable of adding to the Christian church a degree of strength that could be excelled in very few communities.

The weak churches of both conferences could be grouped with the strong ones, and thus quicken both. The field for usefulness is broad; the seed are already sown; and it is now for the stronger churches to help us gather the harvest. Let us not allow conference lines to be a barrier o us in the great common cause for which we are laboring. If union will be beneficial, if it will strengthen weak churches and not weaken strong ones; in a word, if it will further our church enterprises, and gather in a new harvest of souls for Christ, let us agitate the question, and effect the union at our next conferences. I sincerely hope that the brethren of both conferences will give us their views on this measure, for we want to see all sides of it; and then by the help of God, let us do something.

Emmett L Moffitt.

Elon College N. C Sept. 9, 1893.



THE CHILDREN'S CORNER.

My Dear Children:—

It is encouraging indeed to have our Corner filled with such nice letters. It makes the heart of your old Uncle glad. You don't know how much he does like to get these nice letters. He loves you very much and prays for you every day.

And now you are giving Aunt Myrtle something to do too. You should see the sweet smile on her face when she gets the money; I think it would encourage you very much. She has learned to love you and takes a deep interest in you, tho you wouldn't believe it from the frequency of her letters.

Quite a number of the cousins are now at Elon College and the Band would enjoy a letter from there. The Band has an intersest in the college and church and letters from there will be appreciated.

Cordially yours,
Uncle Tangle.

Providence Va., Aug. 26, 1893.

Dear Uncle Tangle:—It has been so long since I have written to you I guess you have almost forgotten me, but I hope you have not It will soon be time for me to go to school again. I love to go to school. I am glad that we have got our same good teacher that we had last season. I will close my little letter with much love to you and the cousins. Enclosed you will find a half dime that I made myself; hope it will do a little good.

Your niece,
Gertrude Gibson

Patmos, N. C., Aug. 30, 1893.

Dear Uncle Tangle:—Not having sent a communication to the Corner since May last and not seeing any letters from the cousins in the two last numbers of the Sun, I thought I would try again, though feeble it be, yet I have been taught, and my experience teaches me also, that in order to succeed we must continue to try. I am now going to the public school at New Elam and while speaking of New Elam, will tell you and the cousins that the new church house there is progressing finely, and when complete will be quite a durable and commodious house of worship. Now Uncle, I will answer your puzzle in the Sun of July 14 verse the missing words are found, which are, "words to no." Hoping to soon see many letters in the Corner every week, and if you do not "lose" this, please publish it, if worthy, or consign it to the waste basket. I enclose half dime for the Band. Wishing you and the cousins much success. I remain

Your loving niece,
Maud V. Gunter.

Merry Oaks, N. C., Sept 1, 1893.

Dear Uncle Tangle:—I will try to write to you and the cousins a little, as I have not written in a good while, I am sorry to see no letters in the Corner, I am going to school to Mr. Joe Goodwin, and I go to Sunday school at New Elam. We had Sunday school in the new church last Sunday. I will ask the cousins a question: how many times is the Lord mentioned in the Bible? How old was Noah when he died? Will close, I haven't any money this time, but I hope I will have some next time. I will close, much love to you and the cousins.

Una Davis

Milltown, Ala., Sept. 1, 1893.

Dear Uncle Tangle:—I am a little 14 year old girl that wants to join the Band. I have never written to the Sun before. I am going to school now. Will soon stop and go to picking cotton. I will have plenty of help, I have 2 brothers and 5 sisters, and can love them all. We girls have organized a reading club; I think it is very nice; we have had some splendid pieces read. I go to Sabbath school whenever I can. I will ask a question. Who made the axe to swim.

Annie Terrell.

Weyers Cave, Va., Sept. 3, 1893.

Dear Uncle Tangle:—You may think I have forgotten the Band but I have been so busy that I did not have time to write but now have an opportunity and I will do so. I was received into the Christian church at Antioch last May at the quarterly conference by Rev. E. T. Iseley our beloved pastor. He came up to see us the fifth Sunday of July and preached two excellent sermons for us. I am sorry that the cousins are taking so little interest in the Corner, hope they will not be silent as long as I have been. I will ask a question What was the metropolis of Assyria. I don't remember of the cousins asking any questions lately so I can't answer any. Come cousins, all that have time, and write oftener. Who will take an interest in the Corner if you do not? I enjoyed Uncle Millard's verses and hope he will write again soon. It is encouraging to us young Christians to see the older ones taking an interest in the Corner. I send one dime for the Band.

Alfred W. Andes

Corapeak, N. C., Sept. 1st, 1893.

Dear Uncle Tangle: As all of my brothers and sisters are going to write I have asked mama to write me a letter too. I would be so glad if I could see you once as I have heard so much about you. I have been very sick but have got able to go about again for which I feel so glad I was so bad off I could not even sit up long at a time so you know, Uncle Tangle, that was bad for a little girl like me. And I must tell you that while I was sick my dear auntie was married. I hated so bad for her to get married for I think she is the sweetest thing I ever saw, nearly. I fear she will not love me as well now as she did, for I know she has always loved me devotedly. Her name is Mattie but I have always called her Patsy. It is a funny name but she likes it as I am so small I expect she will want me to call her Auntie now as she is on the old list, but it will be very hard for me to do She went on a bridal tour and got back last Thursday just before that storm for which I was so glad, for it was awful, especially on the water. Well as my letter is so disinteresting I had better close for fear you will not want to publish another from me Enclosed find five cents for the Band With much love to you and the cousins, and a kiss for Aunt Maggie I am,

Your little niece,
Grace Brinkly

Milltown, Ala, Sept. 1, 1893.

Dear Uncle Tangle:—I have written several letters to the Sun and have never sent one off. I am determined to send this one off we do not take the Sun now but we have a good neighbor that sends hers to us to read, you do not know how much we enjoy reading it. I am not going to school, haven't been any this summer I will be so proud when the time comes for me to go Prof A P. Fuquay has been employed by New Hope school for another year. They are going to build him a house near the school house My papa has gone to day to haul lumber to build the house. Prof. A. P. Fuquay is a good teacher. I love him as a teacher Everybody gives him the praise for being so patient with all.

Your little niece,
Clara Terrell.

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of Shanleyton, Va., was a sufferer with stomach trouble. At times she was in severe pain and great misery. Piercing pains would seize her in the right side and at times shoot from the hip to the breast. She also suffered chills in the body and limbs. Physicians failed to diagnose the case and medicines failed to cure.

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The only work God pays for is that which somebody tries to do for nothing.

The devil loves a grumbler, no matter whether he belongs to the church or not.

We are never saved by knowing our strength or lost by knowing our our weakness.

We need more of the kind of reform that does not go a thousand miles from home to begin work.

There is a touch of flavor in the garden truck that is only known to the man who swings the hoe.

God has ordered that the man who will not help others may prosper only that he may rob himself.

Heaven without love would not be any more like home than an ice palace.

The man who serves Christ for gain will betray him as soon as he can get a better price.

It will not help the cause of God any for you to boast of what a big sinner you used to be.

Whoever will receive Christ as a governing power will soon know him as a saving power.

One of God's ways of helping us to help ourselves is to give us something hard to do for him.

It will not do any good to pray for ten talents if you are not improving your one talent.

The door of salvation is always open, but it is not God's purpose to drive anybody through it.

There are thousands of ways in which people can show without knowing it they do not love God.

There isn't much good in the man who tries to be good only when his head tells him that he ought to.

When the church becomes so much in earnest that there will be soul-saving stations in the neighborhood of every theatre and saloon, the world will begin to come to God in earnest.

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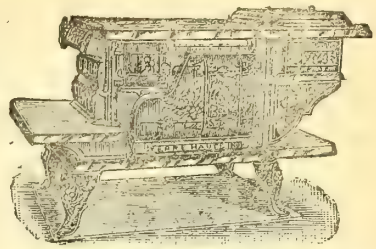

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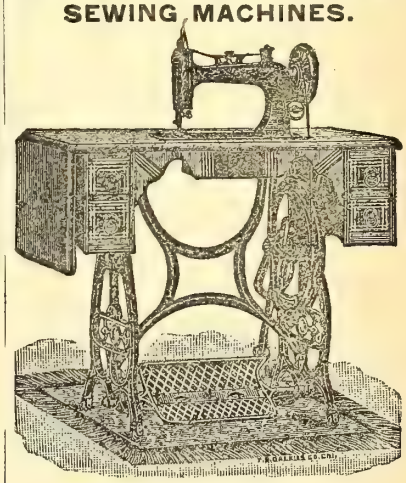

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God's acre is always full of solemn monuments, and all can understand what these stones show. They are *stones of sorrow*, for they tell of separation, and separation is one of the great features of our life. Every stone raised in memory of the dear departed bears witness to the sorrow begotten by the separation. The churchyard stones are also *stones of love*. Those who are gone must be remembered; their image must not fade away. Every tombstone raised marks the love for one who will never be forgotten—These also are the *stones of hope*. Nature tells us nothing as to what will follow the gloom of the darkness of death. But hope is built, not on nature's testimony, but on the word of Him who is the resurrection and the life. He hallowed the grave by resting there. He was the conqueror of death, and ever lives above to fill us with the strength which flows from His triumph over the grave. The stones of the churchyard point us to Him as one source of hope and ground of peace.

All the darkness of nature's difficulties is dispelled by Him who is the way, the truth and the life. Every note which seems to sound in discord now shall soon be turned in perfect and glorious harmony. Every cloud shall finish at the breaking of the great Easter morning. Creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God, and then shall the righteous shine forth as the sun in the kingdom of their Father.—*The Quiver*

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How to Secure a Reward—Those who become subscribers can compete free of charge All that necessary is to take a few sheets of paper and make all the words you can out of the letters in the three words, "World's Columbian Exposition," and send them to us inclosing $1. for six months subscription to either The Canadian Agriculturist or The Ladies Home Magazine two of the choicest illustrated periodicals of the day.

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Rules.—1. Foreign or obsolete words not counted. 2. Letters cannot be used oftener then they appear in the words "World's Columbian Exposition"—that, the word "riddle," for instance, could not be used, because there is but one "d" in the three words, etc. 3 Names of persons and places barred. 4. No charge for packing or shipping, but all prize winners will be expected to help us to extend our circulation. 5. All lists containing over 100 correct words will receive a special reward.

Judges—The following well-known gentleman have consented to act as judges and will see that the prizes are fairly awarded—Commodre Calcutt, (Proprietor Calcutt's Line of Steamers), Peterborough, and Mr. W. Robertson, President Times Printing Company' Peterborough.

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Arrive Fayetteville	12 40 "
leave "	12 55
" Sanford	3 10
" Climax	6 05 p m
arrive Greensboro	7 50
leave "	7 55
leave Stokesdale	8 37
arrive N. & w. June.—Wal. Cove	9 15
leave N. & W. June.—Wal. Cove	9 25
leave Rural Hall	10 04
Arrive Mt. Airy	11 55

SOUTHBOUND	No. 1. daily ex Sunday
Leave Mt. Airy	5 10 a m
leave Rural Hall	7 00 "
Arrive N. & W. Jun.—Wal. Cove	7 40 "
Leave N. & W. Jun.—Wal. Cove	8 00 "
Leave Stokesdale	8 32 "
Arrive Greensboro	9 40 "
Leave Greensboro	10 00 "
Leave Climax	10 43 "
Arrive Sanford	1 35 p m
Leave Sanford	1 55 "
Arriv. Fayetteville	4 05 "
Leave Fayetteville	4 20 "
Arrive Wilmington	9 20 "

NORTHBOUND	No. 4. daily ex Sunday.
leave Bennettsville	9 15 a m
leave Maxton	10 25 "
leave Red Springs	11 08 "
leave Hope Mills	12 03 "
Arrive Bennettsville	12 25 "

SOUTHBOUND	No. 3. daily ex Sunday
Leave Fayetteville	3 25 p m
Leave Hope Mill's	4 50 "
Leave Red Springs	5 48 "
Leave Maxton	6 25 "
Arrive Bennettsville	7 35 "

NORTHBOUND	No. 16. MIXED. daily ex Sunday
leave Ramseur	8 50 a m
leave Climax	10 43 "
Arrive Greensboro	11 30 "
leave Greensboro	11 50 "
leave Stokesdale	1 05 "
Arrive Madison	2 00 "

SOUTHBOUND	No. 15. MIXED. daily ex Sunday
leave Madison	2 55 p m
leave Stokesdale	3 50 "
Arrive Greensboro	5 05 "
Leave Greensboro	5 20 "
leave Climax	6 25 "
Arrive Ramseur	8 05 "

Connections North bound, with the Seaboard Air Line at Sanford; Richmond & Danville R. R. at Greensboro; Norfolk & Western R. R. at Walnut Cove Junction.

Connections South bound, with the Norfolk & Western R. R. Walnut Cove Junction; Richmond & Danville R. R. at Greensboro; Seaboard Air Line at Sanford; Atlantic Coast Line at Fayetteville.

North bound trains dinner at Sanford and supper at Greensboro.

South bound trains breakfast at Walnut Cove and dinner at Sanford.

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Richmond & Danville R R.

Samuel Spencer F. W. Huidekoper and Reuben Foster, Receivers.

R. & D. and N. c. DIV.

CONDENSED SCHEDULE.

In Effect Aug. ,13 1893.

SOUTHBOUND	No. 9 & 35	DAILY. No. 37	No 11
Lv Richmond			12 40 pm
Burkeville			2 41
Keysville			3 24
Ar Danville	5 40	am 5 35	
Lv Danville	6 20	5 50	5 40
Greensboro	7 50	7 20	6 54
Lv Goldsboro	2 35 pm		
Ar Raleigh	4 20		
Lv Raleigh	4 30 pm	1 00 am	
Durham	5 29	1 30	
Ar Greensboro	7 30	3 20	
Lv Wein'n-S'lem	6 15 p m	*4 45 a m	
Lv Greensboro	7 55 pm	3 40 am	654 am
Ar Salisbury	9 35	9 45	8to am
Ar Statesville		11 06 pm	
Asheville		4 00	
Hot Springs		5 36	
Lv Salisbury	9 43 pm	9 50 am	8 10 am
Ar Charlotte	11 15	11 20	9 25
Spartanburg	1 35 am	2 55	11 07
Greenville	2 28	4 05	12 28
Atlanta	7 10	10 15	4 55
Lv Charlotte	11 35 p m		9 35 am
Ar Columbia	5 10 am		1 20 pm
Augusta	8 45		4 25

NORTHBOUND	No. 36 & 10	DAILY. No 12.	No 38
Lv Augusta	5 00 pm		1 00 pm
Columbia	9 15		4 50
Ar Charlotte	2 20 am		8 10
Lv Atlanta	6 57 pm	9 50 am	1 00 pm
Ar Charlotte	6 40 am	7 00 pm	8 05
Lv Charlotte	2 40 a m	8 35 pm	8 24 pm
Ar Salisbury	4 10	10 05	9 37
Lv Hot Springs		12 44 pm	
Asheville		2 50	
Statesville		7 11	
Ar Salisbury		8 40	
Lv Salisbury	4 15 am	10 11 pm	9 37 pm
Ar Greensboro	6 00	11 40	10 49
Arwusn S'lem	*8 35 am	+12 50 a m	
Lv. Greensboro	7 30 am	12 01 pm	
Ar Durham	9 28 pm	3 35 am	
Raleigh	10 30	6 30	
Lv Raleigh	10 35 pm		
Ar Goldsboro	12 20		
Lv Greensboro	6 05 am	11 50 pm	10 49 pm
Ar Danville	7 40 pm	1 30 am	10 07 am
Keysville	10 20	4 05	4 05
Burkeville	11 05	4 51	4 51
Richmond	1 08	7 00	7 00

+ Daily except Sunday.

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 00 a m. daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p m daily except Sunday; arrive West Point 5 00 and 6 00 p m. Leave Richmond 9 30 a m., Sunday only; arrive West Point 5 00 and 6 00 p m Leave West Point 6 00 p m arrive Richmond 7 15 p m

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 12 40 p m daily; leave Keysville 3 40 p m; arrive Oxford 5 55 p m, Henderson 7 10 a. m, Durham 7 45 p m Raleigh 8 50 a m. Returning leave Raleigh 1 00 a m., daily. Durham 6 15 a m, Oxford 7 44 a m; arrive Keysville 10 10 a m., Richmond 1 08 p m daily. 7 00 p m.

Mixed train No 61 leaves Keysville daily except Sunday 8 10 A M; Oxford 9 20 a m and arrives Durham, 11 55 a m Mixed train No 40 leaves Durham, daily except Sunday, 6 00 p m., Oxford 8 30 p m, and arrives Keysville, 11 50 p. m.

Mixed Train No 48 leaves Oxford daily except Sunday 2 25 a m., and arrives Durham 4 15 a m. Mixed train No. 60 leaves Durham, daily except Sunday, 7 30 a m., and arrives Oxford, 9 10 a m.

Trains on O. & H. R. R. leave Oxford 6 00 a m. except Sunday 11 45 a m daily, and 6 20 p m., daily except Sunday, and arrive Henderson 5 50 a m., 12 40 p m and 7 10 p m. Returning, leave Henderson 8 05 a m., daily except Sunday, 2 25 p m daily, and 7 50 p m daily except Sunday, and arrive Oxford 9 00 a m, 3 15 p m. and 8 25 p m

Nos. 36 and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING CAR SERVICE

On trains 35 and 36. Pullman Buffet Sleepers between Atlanta and New York.

On 37 and 38, Pullman sleeping cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos. 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

Trains Nos 11 and 12, W. N. C. Division, carry Pullman Parlor Cars between Salisbury, Asheville and Hot Springs.

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S. H. HARDWICH, A. G. P. A. ATLANTA, GA.
S. H GREEN, Gen'l Mgr., SOL. HAAS, Traffic Manager, WASHINGTON, D C.

RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 189

TRAINS MOVING NORTH.

	No. 84. Pass. Daily.	No 38. Pass. and Mail. Daily Ex. Sunday.
Leave Raleigh.	5 00 p. m.	11 25 a. m
Mill Brook.	5 15	11 41
Wake,	5 39	12 05
Franklinton.	6 01	12 26
Kittrell.	6 19	12 44
Henderson.	6 36	1 00
Warren Plns	7 14	1 39
Macon.	7 22	1 49
Arrive Weldon,	8 30	2 45 p. m

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon.	12 15 p. m.	6 00 a. m
Macon,	1 18	7 06
Warren Plns.	1 30	7 15
Henderson.	2 22	7 53
Kittrell.	2 39	8 11
Franklinton,	2 56	8 29
Wake.	3 17	8 50
Mill Brook.	3 49	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a. m., 2.00 p. m Arrive at Franklinton at 8 10 a. m., 2.32 p. m. Leave Franklinton at 12 30 p. m., 6.05 p. m Arrive at Louisburg at 4.46 p. m., 6 40 p. m. JOHN C WINDER, Gen'l Manager WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R. R.

IN EFFECT 9:00 A. M. DEC 7, 1890.

GOING SOUTH.

	No. 41 Pass. & Mail.	No. 45. Freight & Pass
Leave Raleigh	4 00 p. m.	8 35
Cary.	4 19	9 20
Merry Oaks.	4 54	11 28
Monroe.	5 05	12 10
Sanford.	5 28	2 10
Cameron.	5 54	20
Pik'n Pines.	6 21	5 05
Arrive Hamlet,	7 20	8 10 p. m
Leave "	7 40	
" Gibs	7 49	
Arrive Gibson,	8 15	

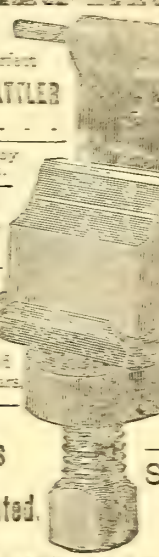
GOING NORTH

	No. 38. Pass & Mail.	No. 40. Freight & Pass
Leave Gibson.	7 40 a. m.	
" Gibs,	7 58	
Arrive Hamlet.	7 38	
Leave "	8 00	
Pik'n Pines.	8 58	7 40 a. m
Cameron.	9 03	9 31
Sanford.	9 52	10 35
Monroe.	10 16	12 10 p. m.
Merry Oaks	10 36	12 50
Cary.	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 30

Pittsboro Road.

Leave Pittsboro at 9.10 a. m. 4.00 p. m. arrive at Moncure at 9.35 a. m 4.45 p. m Leave Moncure at 10.25 a. m., 5.30 p. m arrive at Pittsboro at 11.10 a. m 5.55 pm

The WATROUS Anti-Rattler.



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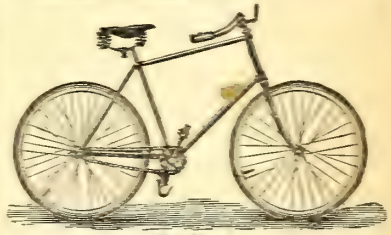

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Durham, N. C.

DEAR SUN:—I left here Monday a. m. for Elon College arriving between 4 and 5 a. m. and found conveyance to take me to Pleasant Hill 17 miles that we drove before breakfast. After a good breakfast and a short nap accompanied by my old friend and brother Dr. D H. Albright I went to the church in time for the p m. services where I met a large crowd of anxious hearers. Prof. Atkinson had preached for them the day before and Rev. Bro Barrett conducted a service for them Monday forenoon. The pastor Rev. T. B. Dawson was water bound and failed to get there at all. I conducted the services preaching twice a day until Thursday p. m. when we closed. We had a first class meeting, 12 professed and then united with the church and more to join next meeting. I have been visiting this congregation for nearly 40 years and was their pastor once and it was a very dear meeting with us all as it had been several years since I had been there I came on Friday to Elon College where I met the brethren in Executive Board meeting and to greet the students and professors again in their college work. Here I unpectedly met Sisters Anna Hill and Mrs. J. P. Barrett from Norfolk spending a few weeks at the College, they are well and also baby Barrett very much improved.

I am again at my post of duty feeling right much fatigued having been in protracted meeting almost every week from sometime in July preaching regular twice a day having preached 50 sermons in six weeks. Nothing special in my work here but a gradual increase in congregation. A few of my members are sick Deacon Rufus Canada has been sick fo several weeks, but a little better now.

J. W. WELLONS.

Home and Love.

Home with love in it is a kind of paradise. I suppose with love out of it home is a kind of pandemonium. The sweetest hours of life are those when the heart is full of love and those hours are almost as sweet in the recollection as in the present experience. In the day and night, and in times of revery, we recall every look, every gesture, every word by which love was confessed to us, and I suppose, even in extreme old age, the heart never forgets the scenes and the memories of love's young dream. Such is the heart of man. —*Dr. Stalker*

Steal a chicken, and you are a thief; steal $1,000 from your employer, and you are an embezzler; steal $5,000 from the Government, and you are a defaulter; rob your competitor on the Stock Exchange of $10,000, and you are a financier; rob him of $100,000 to $500,000, and you are a wizard or a Napoleon of finance; wreck a railroad and gather it in, and are a "magnate;" wreck a great railroad system, and you are a "railroad king;" conduct a "negotiation" by which a strong nation plunders a weak nation of thousands upon thousands of square miles of territory and makes the weak nation pay milliards of money indemnity for the wrong it has suffered, and you are a diplomat. Truly, "the times are out of joint."—*Religious Herald.*

Receipt Column.

J H Burns $.50, Jan. '93.
Rev. J W Fuquay $1 00, Jan. '94.
W M Sexton $1 00, Dec. '93.
D G Shomo $2 00, Dec. 12, '93.
J S Kagey $2.00, March '94
Joe D Long $1.00, Dec. 12, '93.
W J Lee $2 50, July '95.
L W Allen $1 00, Feb. '94.

Modesty in prayer meeting is shown by quietly taking one of the empty front seats, instead of crowding into one of the "chief seats" in the back of the room. By this modest act on the part of one who is willing to render service, the leader is encouraged, added warmth is given to the exercises, and a good example is set by the willing hearer. Modesty in this line is a trait as commendable as it is rare —*S. S. Times*

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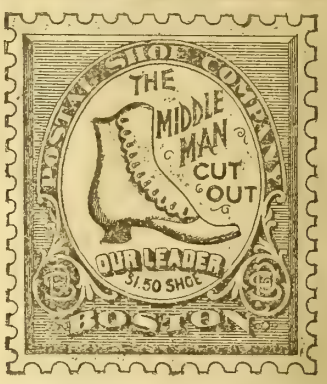

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ANTHONY, FLA., Feb. 13, 1892.
I am pleased with the goods you send. I must say that the $1.50 Leader, now used by my wife, is the equal of any $3.00 shoe she has ever found in this market. I mean it, and I intend to continue saving $1.50 whenever she wants a new shoe.
C. P. COLLINS,
"Tom Sawyer" of *Florida Press,*
Farmers' Alliance Lecturer.

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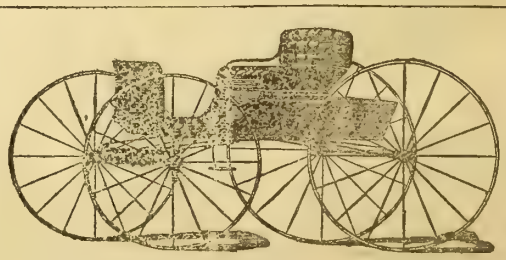

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THE CHRISTIAN SUN.

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"Looking unto Jesus the Author and Finisher of our faith."

VOLUME XLVI. RALEIGH, N. C., THURSDAY, SEPTEMBER 21, 1893. NUMBER 36

State Library

The Christian Sun.

The Organ of the General Convention of the Christian Church.

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.

2. The name Christian, to the exclusion of all party or sectarian names.

3. The Holy Bible, or the Scriptures of the Old and New Testaments, sufficient rule of faith and practice.

4. Christian character, or vital piety, the only test of fellowship or membership.

5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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Suffolk Letter.
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How Can the Busy Pray?

Leaves From My Note Book.

There is more than one way to perform deeds of philanthropy and the editor and proprietor of the Cosmopolitan Magazine has recently proven this too in a very unique and substantial manner. I doubt if there was such a Magazine on the market for the money, even before it was announced at the beginning of this summer that hereafter the Cosmopolitan would be reduced from its already low price of $3.00 per annum to half that sum. One of the most deservedly popular magazines of the times, always well illustrated, neatly and handsomely gotten up withal, never failing to present an interesting table of contents, subjects well chosen and always ably handled, topics covering a broad range and dealt with by some of the most astute, profound and polished thinkers of our times—these and many other such characteristics had all gone in together to make the Cosmopolitan Magazine one of the most popular periodicals of our time. It appeared prodigious and at the same time revolutionary when it was announced that this monthly could hereafter be had for $1.50 per annum. Its author was a man of considerable means. He no longer cared to accumulate wealth. What he wanted now was only to get enough out of the Magazine to pay its running expenses and he was determined to put in the hands of the poorest of men just as good reading as the richest could get. The poorer classes should not be compelled to read poor and filthy literature because all good literature was dear and hard to get." Thus the Cosmopolitan was put in reach of all. This certainly seems to me a deed of philanthropy that the American people and the world should and doubtless will appreciate.

What has been the result? Thus far I have seen no answer at all to this question, but I have watched very closely the copies of the magazine that have appeared since this announcement, to see if I could find any depreciation in grade, quality and kind of matter published each month. And so far from finding this to be the case, the September number is certainly just the other way—it is an achievement in magazine literature that I have not yet seen surpassed. The entire number is given to the write up, description and illustration of the great World's Fair. Of course no one can get a correct and definite idea of what the World's Fair really is without seeing it, but one certainly can get some idea of its greatness, and its "magnificent wonderfulness" by reading and studying well this Sept. number of the Cosmopolitan. There are several articles in the one number and I see that some of these short articles cost as much as $1600.00 each. To those who have not visited the Fair these articles will prove a revelation And to those who have been it will afford much additional wonder and admiration and give much impress to ideas already formed or partially formed about the Fair. And while speaking of the Fair I am reminded of the leading editorial in Harper's Weekly of last week. It is both a soliloquy and an exhortation. The writer makes a strong and touching appeal to all who can to attend the Fair. Having crippled (and sent off on crutches) all of my adjectives and phrases in trying to describe the Fair since I saw it a few weeks since I know not better how to close these Leaves than by quoting the last paragraph of the article in question. In speaking of the Fair in general and the buildings in particular this writer thus concludes: There is one thought impressibly stealing over the beholder of all this magnificence—that it will be among us in its bodily existence only so short a time. Like a gorgeous dream of human genius it has arisen, and like a vision it will pass away. It will live however, as a glorious memory, and long be spoken of by this and coming generations as one of the greatest marvels of the closing nineteenth century. Every one who has seen it will cherish the remembrance of what he saw as a precious treasure which no one will be willing to part with for any price, while those who now miss this great opportunity will never cease to deplore the irreparable loss caused by their gross neglect when they hear others tell the wonderful story. Even people of small means should not recoil from the expense of a journey which in these hard times they may consider an extravagance, and they should not fail to bestow upon their children the boon of enlightening and ennobling impressions which this grand spectacle conveys, and which in all likelihood this will be the only opportunity in their [illegible] receive and enjoy.

O. Atkinson.

Elon Co[illegible]., Sept. 18, '93.

Berkley.

Ed. Sun:—We had a good meeting at Union last Sunday, and very good attendence. I preached a sermon on water baptism by request. The congregation, (a large number being Friends,) were very attentive. At the close of our service four united with the church. Three of those being Friends. They had never heard water baptism preached about before and were convinced it was right. On account of the heavy rain that raised the branches until they were impassible, I did not get to Franklin at night. On Tuesday Bro. James Scott took me to Deacon R. H. Keen's, I found sister Keen sick in bed, but am glad to state she was able to be up about the house before I left. I had a very pleasant stay with all the dear brethren.

Sunday evening I delivered a short temperance address at Berea, Union, church. I stopped with Bro. and sister Baton Sunday night.

In my last letter to the Sun, I forgot to state, that the second Sunday in August was our communion day. Bro. R. H. Holland preached for us and administered the sacrament. May God bless His people and lead them in paths of pleasantness.

Fraternally,
R. D. H. Demarest.

Sept. 18, 1893.

Photographs of Our Missionaries.

I have a very fine cabinet size photograph of our missionaries and some of their native helpers. The group consists of Mr. and Mrs. Woodworth, the daughter Lina, and Miss Penrod; two Bible women, Mrs. Neda and Miss Ren; and six of our native preachers, to wit: Mr. Ianchi, Ohta, Kitamura, Fajima, Samomiya, and Takurai, twelve in all. I will furnish this group of pictures at 25 cents single, or $2 50 per dozen, postpaid on receipt of price.

J. G. Bishop.
Mission Sec'y A. C. C.
Dayton, Ohio.

He Gathers Them Into a Drunkards' Hell.

FROM DEMOREST'S MAGAZINE FOR AUGUST.

All alone in his bar, counting over his gold,
Sat a licensed rum-seller, hard-hearted and cold;
Though his day's work was done still he lingered late,
Like a goblin appearing, a phantom of fate.
A worker of infamous evil was he,
With a soul that was black as night-storm at sea;
And these words of doom from a liquor-fiend fell:
"Ho! I gather them into a drunkards' hell.

"Yes, I gather them in from the Church and the State,
From the high and the low, from the rich and the great.
It is known to the pastor my pew rent is paid;
And the votes I control make the statesmen afraid;
So my crimes they condone, and with smiling they come
For a share of my gold that I make by my rum.
Yes, I've brought them securely under my spell,
And I'll gather them into a drunkards' hell.

"Yes, I gather them, in—men, women, and boys,—
Scores of thousands each year my poison destroys,
Both the body and soul, the wide world around,
From the homes where the bliss of sweet joys should abound.
Dearest mother, fair daughter, kind father, and son,
How I scatter their idols and hopes one by one!
With my license to kill, it is known full well
How I gather them into a drunkards' hell.

"Yes, I gather them in from the gay festal board,
From the banqueting-hall where the red wine is poured,
From the gay social glass on the bright New Year's morn,
From the young father's home where the new babe is born;
From the glories of fame they exultingly prize,
From the chamber of death where the dearest one dies,
From the fair marriage-feast, and the funeral knell,—
All are gathered alike to the drunkards' hell.

"Yes, I gather them in from the doctor who deals
Alcohol to his patient, assuming it heals,
While the deadly nostrum benumbs the poor brain,
And brings on delusions with many a pain.
Though the poison may lull and appear to give ease,
While the 'gold cure' is proof it prodnces disease,
And nostrums all fail to make sick men get well,—
Still I gather them into a drunkards' hell.

"Yes, I gather them in. Hear their wild shrieks and groans!
Helpless women are praying with heart-breaking tones,
While their children beg bread in pitiless cold,
Still I rule them as king and my rum scepter hold.
Though my victims are many yet hell claims them all,
Whether coming from palace, from hovel or hall.
Both by night and by day all my records do tell,
How I gather them into a drunkards' hell.

"Yes, I gather them in by extending my trade,
For my dealing near doubles each passing decade;
And Congress stands by me and fosters the sale
Of the devil's best aids, lager beer and cream ale;
But the pride of my life and the joy of my heart
Is to find Christian voters are taking my part,
And ships rum to the heathen, with Bibles to sell,
While I gather them into a drunkards' hell.

"Yes, I gather them in without hope or release,
Where the pangs of their torments will ever increase."
A long line of goblins, a dark ghastly train.
Made of rum-ruined wretches all writhing in pain,
Rushing on madly, gnashing teeth as they told,
With wails of the damned how the liquor-fiend sold
Them the liquid of death he was licensed to sell,
And gathered them into a drunkards' hell.

Would you gather them in from the dram-drinker's doom
From an unending death, from a dark, living tomb?
Would you break the shackles and set captives free
From the poisoning curse of the dark upas-tree?
Would you strike down the foe that is blighting the land,
And crown our nation, most noble and grand?
Then vote as you pray, for no rum-fiend to sell
That which gathers men into a drunkards' hell

B. M. LAWRENCE. M. D.

Seven Togethers.

BY REV. JAMES MAPLE, D. D.

Together. Romans 8:17.

There are seven togethers that form the links in the golden chain that bind us indissolubly to Christ, and give us the assurance of an immortal existence in heaven. Men dread death and long for immortality; but the abiding consciousness of sin make them dread the future, and awakens an anxious desire to find some way to be saved from the guilt and consequences of sin. Human philosophy could devise no plan of salvation, but God has provided the way; and this is through Christ. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The seven togethers of the gospel of Christ cover the whole ground, and give us the steps that lead from the valley of death to "the house not made with hands, eternal in the heavens."

The first together is a very precious one, and found in a rich connection, "God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together in Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Man is "dead in trespasses and sins." He is spiritually dead. He is dead to holiness, to God, to hope, and to heaven. He lives as though there were no God, no future, and no judgment, "having no hope, and without God in the world." The worst feature in his case is that he does not realize his condition, and is indifferent about it. He is as it were asleep, and sees not his danger. The first thing that he needs is to be awakened out of this deadly sleep. Hence Paul says, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

As the father raised up Christ from the dead so he quickens and raises the believer from moral death, and makes him spiritually alive. Christ said, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." This is in connection with the resurrection of Christ, for his triumph over death and the grave demonstrates his divinity, and his claims as the Saviour of the world, and the Judge of man. This is calculated to awaken man from his spiritual slumber, and make him realize his sinfulness and need of salvation. This was the fact that Paul used to awaken the Athenians to a consciousness of their lost condition. He said to them, "God now commandeth all men everywhere to repent: because he hath appointed a day, in which he will judge the world in righteousness by that man who he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

The quickening of man to consciousness of his lost condition is the first step in his salvation, and the greatest blessing that can be bestowed upon him, for without this he is lost forever. I read of a man who lay down on a large rock just in the edge of the ocean. It was a pleasant day, and the scenery around him was beautiful. The air was fragrant with the aroma of flowers, and the songs of the birds were sweet and charming. He soon fell asleep. The tide came creeping in, and rising higher every moment. In a short time every avenue of escape would be closed up, but he is all unconscious of his danger. A friend discovered him in this condition, and aroused him from his sleep. What greater favor could he have done him than this, for he saved his life.

The second together in this golden chain that binds us to Christ is still more precious than the first link. God hath "made us sit together in heavenly places in Christ." The word places is not in the original, but it is understood. It means heavenly places, or heavenly things. The word places, does not express the best sense. In the twentieth verse Paul says, God "raised Christ from the dead, and set him on his own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." The word places here expresses Paul's idea exactly, and it means heaven itself. Christ is on the right hand of God in heaven. "Who is gone into heaven, and is on the right hand of God." 1 Pet. 3:22. In the first passage quoted it may mean places or things, and it probably means in things pertaining to to heaven; fitted to prepare us for heaven; and tending toward heaven. It refers to everything that is heavenly in nature, or that has relation to heaven, whether gifts or graces. Through Christ God bestows upon his children all the spiritual blessings fitted to prepare them for heaven such as pardon, adoption, the illumination of the Spirit, and its quickening power.

To sit together means intimate association, and to share his honors. So close is our connection with Christ, that we shall partake of his glory, we shall be like him. "As we have borne the image of the earthly, we shall also bear the image of the heavenly." He "shall change our vile body, that it may be fashioned like unto his glorious body." "For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him." "And if children, then heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together" When he shall come to be glorified in his saints, and to be admired in all them that believe." In solemn prayer Christ said, "Father, I will that they also, whom thou hast given me, be with me, where I am; that they may behold my glory, which thou hast given me." The precious promise of Christ is, "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor." The Father honors the servant of Christ now by adopting him his heir. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." When the Danish missionaries in India appointed some of their Indian converts to translate a catachism, in which it was mentioned as the privilege of Christians to become the sons of God, one of the translators startled at so broad a saying as he thought it, said: "It is too much; let me rather render it, they shall be permitted to kiss his feet." God will honor the disciples of Christ by receiving them into heaven, and to all its privileges. What greater honor could a king bestow upon a faithful subject than to adopt him into his family, and re-

ceive him into his home as his child.

This opens a glorious future to the child of God, and should inspire him with an earnest purpose to live worthy of his destiny. Paul says, "Walk worthy of God, who hath called you unto his kingdom." Live as kings, commanding your spirits, judging your souls to be above ordinary pursuits. It is not for eagles to catch flies. Of old it was said, "*cogito te Ceasarew esse*," —"Remember that thou art Cesar." Remember that thou shalt one day be a king with him in glory, and therefore walk becomingly.

The third together embraces the practical life of the Christian. Paul says, "Knowing that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." The old man here means the carnal habits and dispositions that govern man in his sinful life. When he becomes a Christian this old man is crucified and put to death, and the new man governs. This is explained by Paul in his letter to the Ephesians where he says. "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Paul tells us how it was in his own experience. He say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by faith of the Son of God, who loved me, and gave himself for me." Paul had once lived a sinful life, and was governed by his passions and appetites. He still lived in the flesh, but was no longer ruled by the passions of his animal nature. This had been crucified and put to death, and now Christ ruled in his mind and heart. Hence he says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." The sinful world had lost its influence over him, and he was dead to it. This is called crucifixion which was a lingering death. The man would be several days dying. Thus the death of the old man, or of our sinful passions, is a lingering one. They do not die at once. It costs many a sharp hard struggle to put them to death. This was Pauls experience. He says, "I find them a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man, but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the of sin which is in my members." This is true of every Christian, and it is only through the help that comes from Christ that we gain the victory. In his sharp bitter struggle with his sinful passions Paul felt his weakness, and exclaimed: "O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord."

The fourth together is suffering with Christ. "If so be that we suffer with him." Paul said to the Philippians, "For unto you it is given in behalf of Christ, not only to believe in him, but also to suffer for his sake." Paul desired to "know him, and the power of his resurrection, and the fellowship of his sufferings, being made comfortable unto his death." He felt that it was a privilege to suffer in the cause of Christ—a declaration which may sound strange to the man of the world. Yet this sentiment frequently obscures it in the New Testament. It is said of the apostles that "they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame in his name." Peter said to his brethren, "But rejoice, inasmuch as ye are partakers of Christ's sufferings." Christ came, suffered, and died to redeem the world from sin and death. This is a glorious work, and worthy of Christ himself It is honorable and a source of joy to be engaged with him in this great work, and to even suffer with him.

Christians have been greatly persecuted because of their religion, and one design was to select such kind of of punishment as would deter others by its disgraceful nature from becoming Christians. Nothing to most men would be more disgraceful than a public whipping. It is a punishment inflicted usually not so much because itgives pain, as because it is esteemed to be attended with disgrace. The Jewish rulers doubtless desired that the apostles might be so affected with the sence of disgrace as to be unwilling to appear again in public as preachers of the gospel of Christ; but they did not understand the motives that governed them. Instead of considering it a disgrace they felt it to be an honor thus to suffer for Christ. They had done nothing of which to be ashamed; and they rejoiced, therefore, in a conscience void of offence; and in the consciousness of benevolence and integrity.

In the third persecution of the Christians during the reign of the emperor Nerva A. D. 98, Ignatus bishop of Antioch suffered martyrdom for his faith in Christ. His last recorded words were, "Let the fire, the gallows, the devouring of wild beasts, the breaking of bones, the pulling assunder of my members, the bruising or pressing of my whole body, and the torments of the devil or hell itself come upon me, so that I may win Christ Jesus."

Paul says, "I bear in my body the marks of the Lord Jesus." He refers to the scars of the wounds that he had received in the service of Christ. He had been repeatedly scouraged, and he bore the marks of that on his body. These were honorable scars and he was proud of them. "I price this wound," said Lafayette, when he was struck in the foot by a ball at the battle of Germantown, "as among the most valuable of my honors." This was an evidence of his devotion to the cause of human liberty. Thus it was with Paul. His scars were more honorable and valuable to him than any ribbon or star indicating elevated rank, more valuable than ducal caronet: more valuable than the brightest jewel that ever sparkled on the brow of royalty.

The fifth together means a rich reward and a glorious furture to the Christian. He is a child of God "by faith in Christ Jesus." "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ." He came "to redeem them that were under the law, that we might revive the adoption of sons. And because ye are sons, God sent forth the Spirit of his Son into your hearts, crying, Abba, Father, Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." It is just like this: a rich man takes a poor child into his family, adopts him as his son. In this way he becomes a joint heir with the man's own children. Thus God adopts us into his family as his children, and this makes us joint heirs with Christ. The inheritance of the child of God is incurruptible, and undefiled, and fadeth not away." It is "reserved in heaven."

It is not possible for any one on earth to describe the riches of heaven. John had glorious visions of that country. He saw its beautiful flowers, trees, rivers, and mountains. He heard the triumphant songs of the redeemed, and saw the mighty host of the holy angels; yet he was compelled to say, "It doth not yet appear what we shall be." It doubtless embraces all that is essential to our highest development and happiness.

The sixth together promises an honorable position to the disciple of Christ in heaven. There are three promises of Christ in reference to the future. 1. "Because I live, ye shall live." 2. "Where I am, there ye may be also." 3. "To him that overcometh will I grant to sit with me in my throne, even as I have overcome, and am set down with my Father in his throne." There is an ascending scale in these three promises of Christ. It is a grand thought that death will not end our existence, but that we shall live through all the coming ages of eternity. It is a still sublime and more inspiring thought that we shall live where Christ is, but above and beyond this is the promise of a seat with Christ on his throne.

The seventh together is the last link in the golden chain. "If so be that we suffer with him, that we may be glorified together." The sufferings of Christ were succeeded by a state of heavenly glory. The Father "set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and given him to be head over all things to the church." It was this hope that sustained Christ in all his sufferings. "Who for the joy that was set before him endured the cross, despising the shame, and is now set down at the right hand of the throne of God." All the disciples of Christ will share in his glory as joint-heirs with him. Just how this is to be, and all that it means we do not now know; but we shall learn from experience. "Now we see through a glass, darkly; but then face to face: Now I know in part; but then shall I know even as also I am known." Paul knew enough of the glorious that awaits the child of God to lift him above all dread of the sufferings and trials of this life; and he could say: "For I reckon that the sufferings of the present time are not worthy to be compared with the glory which which shall be revealed in us."

The Lions in the Way.

BY THEODORE L. CUYLER, D. D.

JOHN BUNYAN, in his immortal allegory, makes his Pilgrim to encounter, at a very early stage of his pilgrimage, "two lions in the way." He was told afterward that the ferocious-looking beasts were "placed there for trial of faith where it is, and for discovery of those that have none." The Pilgrim heard the lions roar; but he went on, keeping in the midst of the straight road, and they did him no harm, for the Lord of the road had mercifully muzzled them.

This is a parable for every one who aims to set out on a new and a better life. The road to Heaven is not a smooth, macadamized one, like the drives in a city park—well graded and well guarded. There are steep Hills of Difficulty to be climbed, valleys of sharp trial to be threaded, and lions to be faced. He that cometh after me, says the divine Saviour, must take up his cross and follow

me; and the path of obedience to Jesus Christ often runs uphill. When an awakened soul—convinced of sin by the Holy Spirit—undertakes a Christian life, he not only encounters difficulty in breaking with his old sinful self, but also oppositions from without. This evil world is not a friend to grace, and its currents do not set Godward.

One of the lions which a seeker after salvation is very apt to encounter is Ridicule. You may say that this is only an ass in a lion's skin; but it has terrors for thousands, especially for the timid, for the proud, and for the sensitive. The dread of a sneer has sent may a "Pliable" back into a life of impenitence, and I fear that the records of eternity will show that many a soul has been laughed out of Heaven. Some are timidly reluctant to have it known that they are even thoughtful about their soul's welfare. In Princeton College one of two most intimate friends was afraid to divulge to the other that he had determined to begin a new life and to serve Christ. At length he mustered courage to make the confession, and to his wondering delight he found his friend in the same state of mind. Each one had been a lion in the way to the other. A timid, shrinking wife is often afraid to expose her secret anxieties to an irreligious husband's laugh. A father who would not be afraid to face a cannon on a battlefield finds it no easy bit of bravery to call in his children and offer his first family prayer. When a certain pastor invited every anxious inquirer to retire with him to his study for conversation and prayer, one young man moved stealthily up the aisle until his eye met the eye of a companion, who gave him a look of surprise and contempt; and he slunk back again to hide his confusion and to stifle the conviction of conscience. "What a fool!" you may say. Very true; but, good reader, have you never played the coward at the bray of an ass who wore the skin of a lion?

Place an average young man in a circle of a shopmates or fellow-clerks or fellow-students with whom he desires to be on good terms, and what a strong temptation he is under to stifle his first religious convictions! How often he is laughed out of those convictions and laughed into places and practices that his conscience condemns; and bitterly does he pay for his cowardice. When a man of good intentions and small experience is exposed to the tainted atmosphere of politics, it requires no little courage to face the first sneers and stares and contemptuous flings that greet him when he stands up for the Right. The very taunt of "Sunday-school politics" has its terrors to the weakly vertebrated *debutant* in public life. For twenty years William Wilberforce was the target of every graceless scoffer in the British Parliament who delighted to sneer at him as "the honorable and *religious* gentleman." He won his victory and had his reward. What Hadley Vicars had to encounter from his messmates in the British army— what John Wesley had to endure at Oxford for belonging to what was stigmatized as "the Holy Club," I need not repeat. Scoffers are Satan's guerrillas, skulking beside the pathway of Right, to aim their cowardly shots at better men than themselves. There is only one way to meet ridicule. March straight up to it and over it. Like the beasts that roared at "Christian" in the allegory, it will be found only a contemptible "chained lion" after all. Some of my readers may recall the story of the Christian soldier who knelt down to pray in the barracks and his ungodly comrade threw boots and other missiles at him. The weak-kneed chaplain suggested that he might avoid this ridicule by praying silently in bed. Meeting the chaplain soon after, the brave fellow said: "I took your advice for a night or two, but it looked like denying my Savior. Now I kneel down and pray, and last night the whole dozen of them knelt down and I prayed for them!"

Sneers and scoffs are not the only "lions" to be encountered by the soul that seeks to lead a true life for Jesus Christ. Selfishness and worldly ambition are a pair of very ugly lions that require often the almighty grace of God to conquer. Henry Martyn, after winning the first honors at Cambridge, determiuded to consecrate himself to the humble toils of a foreign missionary. "Oh," he wrote in his diary, "it is an arduous thing, an awful thing to rout out every worldly ambition and every earthly affection and to live only for another world!" Jesus Christ gave him the grace to "stop the mouths of the lions," and out of the very crosses that he carried he wrought the ladder which carried him up to a glorious world-wide influence in the kingdom of God. The lions were made to draw his chariot.

Skepticism is a very noisy roaring lion in these days. March right up to it, my friend, and you will find that it begins and ends in mere *denial* of *truth*. It is a mere negation. Try the Bible for yourself as a rule of living; try Jesus Christ for yourself as Savior and a Guide and the "lion" becomes a phantom of straw. Your simple "I *know* whom I *believe*" is the sufficient answer to all the infidelity that was ever spanned by men or devils.

Bunyan was right when he declared that God had so ordered it that Hills of Difficulty shall be found in every man's road to Heaven and that lions shall confront him in the way. They were put there not only to test faith, but to strengthen faith. Our enemies may become our helpers. Every tough climb carries you upward to a purer atmosphere. Every hard fight well fought gives you spiritual sinew. He that endureth to the end shall be saved.

Let me offer two or three practical suggestions to those who are seeking a true Christian life. The first one is: never seek *easy* paths or places. Peace of conscience, usefulness, spiritual growth and the joy of victory are never found there. Never choose any path in which you cannot discover the footprints of Christ and of all heroic men and women. To such a man as Paul the roar of lions became music to his ear; they proved to him that he was in the King's highway of holiness.

Every victory you win makes you the stronger. The strength of the conquered foe enters into your own soul. The vanquisher of Satan's lions becomes more lion-hearted. Faith as a mere opinion is only a straw; but faith *exercised* links you to Jesus Christ and becomes invincible.

Finally, when your Divine Leader commands a duty he gives you grace for that duty. For every fight he furnishes the weapons; his mastery of you will give you mastery of self and of sin. Faith will fire the last shot, and when the life-battle ends you will stand among the crowned conquerors in Heaven.—*Independent.*

Convicting Words.

Two of the most horrible murders in the criminal history of this country have been followed within a few months by one of the most memorable of trials. The people, not only of Massachusetts, but of other states, waited with intense interest for the verdict, that should set a young woman free from the terrible charge of killing her step-mother and her father, or that, by sustaining the charge, should convict her of the appalling crimes.

As the trial was public and widely reported, and was of national importance, a reference to it is not out of place.

As the cross-examination of the witnesses proceeded, the government's case gradually fell to pieces, and its inability to furnish convincing proof of guilt could be distinctly seen.

But one fact the lawyers who defended the young woman found it hard to overcome. It was twisted and dstorted into a condemning motive. It embodied only a few thoughtless words, but upon these the attorney for the prosecution, in summing up in his closing address the testimony of the witnesses, largely depended for a verdict of "Guilty."

Some six months before the murders were committed, the accused young woman, as is common with girls, talked somewhat freely to an acquaintance about her domestic and and family affairs.

"Don't say mother to me!" she is reported to have said to her dressmaker. "She is a mean, good-for-nothing thing!"

That was the whole of it; but it was the rope that came near hanging her. The hurried, impulsive words were enough to found an argument against her of sufficient motive for the crime, and to make emphatic illustration of the reflex action of hasty speech.

Many persons try to excuse the impetuous word by saying, "It's my way. I speak out openly and frankly what I feel."

Now we all know that to "call names" is one of the most common faults, especially of young people; but no one will say that this thoughtless indulgence necessarily means murder in the heart, or even deep-seated feeling. Youth is prolific in the use of intense expressions, and exaggerates pleasure or misery easily and heedlessly.

Any good that can be said about a friend or an acquintance can never harm its subject, or do injury to the one that utters it. But if in the hurry of life, in moment of grievance, or in the snare of the temper, the temptation comes to give expression to the word that exposes human imperfections, or malign character, better bite the tongue than say it. Words are winged messengers that fly forth never to be recalled. A thoughless expression may determine a character or ruin a life.

There are more than sixty separate warnings against talkativeness in the Bible. From Solomon to Christ it was no secret that, to the thoughtless man, his "mouth is his destruction, and his lips are the snare of his soul."—*Youth's Companion.*

Don't You Know.

That to have perfect health you must have pure blood, and the best way to have pure blood is to take hoods Sarsaparilla, the best blood purifier and strength builder. It expels all taint of scrofula, salt rheum and all other humors, and at the same time builds up the whole system and gives nerve strength.

Hood's Pills may be had by mail for 25c. of C. I. Hood & Co., Lowell, Mass.

It will be to the interest of all persons thinking of getting monuments or fine carved tablets, before purchasing elsewhere, to call on or write E. T. Marks & Co., Prop.'s of the Capital Marble Works, Raleigh, N.C. 810tf.

And Congress stands by the sale

Children for Leaders.

Under the above caption the Nashville Christian Advocate says:

"It is notorious that the young people in many places are giving direction and tone to the Church life; their societies, their leadership are conspicuous. Is this best? Can children be leaders? Is the spirit engendered by young life the spirit of sobriety, of reverence? Can there be solidity in such direction? The pastor makes a sad mistake who does not use his utmost care to save the young; the mistake is scarcely less serious and more far-reaching to turn the reins of control over to the young. The element of humility and obedience are not in leadership, but in following. The young are to be trained under the direction of those who, by reason of their age and training, have been schooled in the sober virtues of spiritual leadership.

"The spirit native to young folks is not the spirit that should form Church sentiment, or challenge Church leadership. Let the young be led by the training hand of age, experience, and wisdom.

"Rehoboam made no more fatal mistakes when he rejected the counsels of the old and tried leaders of his father for the spirit and freshness of young counsel, than the church does **in making the young their leaders. Reverence is not in young hearts; experience, maturity, wisdom are not there.** The prophesied woeful day to Israel would be when women and children were their leaders."

The facts stated are self-evident, but the way they are stated I am sure does not convey the right idea. It is not stated in the prophesy that the woeful day would be the result of having women and children as their leaders; but it is more probable that the indifference of the older people caused the woeful days and as God's cause must have leaders the women and children were pressed into service. Take for example a church that has come under the writers notice: It has a number of men on its roll who are apparently qualified to fill any office in the church but when it became necessary to elect a deacon they, one and all, absolutely refused to accept the position, and when a superintendent was to be elected for the Sunday school they again flatly refused to accept that office. Now what could be done? Through the indifferent and perhaps lukewarm condition of those who ought to have been appointed the church was in a quandary—it must use the women and children or let the church run down for want of Christian men to fill the offices and transact business. In this church there was a young man who had consecrated himself to God and thought that the utmost he could do would be but a small recompense for the inestimable blessing conferred upon him in the salvation of his soul. All eyes were now turned upon him. He told them he was neither qualified nor worthy for an office in the church but that he thought it was wrong to refuse to try to do the needed work and if they saw fit to elect him he would do his best with the help of his Redeemer. The result was he was elected to four offices in the church and two in the Sunday school.

Shame on such a church!

The men were not made indifferent because this youth was made a leader, but he was made a leader because of their woeful condition.

When those who should be in authority in the church neglect their privileges and plunge into worldly pursuits, or sit back in their pews expecting the pastor to tickle their ears and senses with eloquent and complimentary sermons prepared especially for them, and consider it a compliment to the church and God for them to attend divine worship once or twice a month, verily satan has a mortgage on their souls! Woeful days are upon the church of to-day!

God will have leaders and since the men have enlisted in the work of satan the ever faithful women with the children as earnest helpers nobly come to the front with their God given qualities and grandly, lovingly, heroically, push forward the Gospel of Christ, and it is little enough the rest of us do if we encourage them and help them that when these same children are grown old in the service of God and us old fossils are dead and laid up on a shelf the church will have leaders who are qualified, and the necessity will not exist for the children to be leaders. A false modesty on the part of many of our noble and well qualified women keep them in the back ground. When those who are eminently fitted for church work throw off the bondage and superstition of the dark ages and take their proper place in Christ's vineyard then, and not till then, will satan's power be broken.

The writer has heard many of those church deadheads say, with the adacity of a brass ape, that they ought not to be expected to go to church any oftener than they do, and that the church ought to be glad that they come at all.

The church will be surprised if they see such things in heaven.

It were better a thousand times that the church be led by children than that all perish for want of leaders. Prophesy tells us that in the great and perfect day "a little child shall lead." Then let us encourage the children, Bro. Advocate, and stop throwing cold water.

D. J. Mood.

Holy Neck and Berea.

In this part of the vineyard things are pursuing an even tenor. No special revival service have been held yet, and therefore we have witnessed none of those great outpourings of the Holy Spirit which seem to have visited some of our sister churches. We have not heard the "rushing mighty wind," but trust we are ever hearing the "still small voice," calling Christian to a better life and the unregenerate from their sins. We are hoping and praying for those silent influences which will prepare us as churches and individuals, for the gift of the Holy Ghost, "when the times of refreshing shall come from the presence of the Lord." Until then, let us do our part and abide God's pleasure, knowing that "they that wait upon the Lord shall renew their strength."

Berea has had three valuable accession during the year,—Bro. I. J. Monell from Bethlehem, and his wife from Benn's (M. E.,) and Mrs. Mary Everett from Linville (Virginia Valley.) These are all active and useful members.

Special services for revival will be conducted at Holy Neck, beginning Monday after the 3rd Sunday in this month, by Rev. H. H. Butler and myself. May the hearts, and minds of both preacher and people be prepared for this great work, that God may bless our souls and strengthen his Zion at this place.

I feel much indebted to my churches for a vacation kindly granted me to attend the great "World's Fair" at Chicago. And "granting vacation" was not all. One of them (Berea) presented me with a handsome purse to help defray my expenses. This was an unexpected kindness which I greatly appreciated, and I heartily thank all who assisted in this act of benevolence assuring them it was accepted as an unmerited favor.

This leads me to note a fact, which, to my mind, has great significance. Many other churches have done the same thnig. This is more than merely an expression of kindness toward pastors. It is an expression of the increased demand the church of today is making upon her ministry and an expression of her purpose to help them to meet that demand,—a demand that they be "up with the times." This is right, and it means better times for the church. Just as long as the church is satisfied with ignorance and illiteracy and superstition in the church, so long will it be there; but let the church put her veto upon it and it is bound to go.

It was my sad mission on yesterday to bury Miss Ella, daughter of Bro Dempsy Langston of Berea. Miss Ella had been greatly afflicted from childhood, and therefore deprived of those blessings and privileges so dear to most young people. But it is all over now. After a brief sickness she passed away on Saturday Sept. 9th, to be no more on earth. She was a member of the Episcopal church and **died trusting in her Saviour, having expressed her desire to depart and be with Jesus which is far better. On Sunday afternoon we laid her away** amid a drenching storm. How significant! The dead are shut out forever from the storms of sorrow and trouble, while the living must still endure them.

N. G. Newman.

Attention.

TO MEMBERS OF THE MISSIONARY ASSOCIATION:

Notice is hereby given that the next Annual Meeting of this body will be held at Mt. Carmel church, Isle of Wight Co., Va., on Wednesday, Nov. 1, 1893—P. M.

All members are requested to send in their annual dues at once to Capt. T. R. Gaskins, Drivers, Va.—do not wait. There are more than 25 members who have not paid up the membership for the year now ending. I wish to beg each of them to pay at once, as the Association is helpless without money.

Those who subscribed at Berea during the session of the Eastern Virginia Conference, but did not pay and those who subscribed at Wake Chapel, and did pay, during the session of the North Carolina Conference, are specially urged to give immediate attention and send in the sum of *ten dollars* each for the individuals or churches.

Rev. Dr. C. J. Jones is to deliver the annual address before the Association during its meeting with the Eastern Va. Conference.

Fraternally,

J. Pressley Barrett, Pres.

The Christian Sun.

THURSDAY, SEPTEMBER 21, 1893.

REV. W. G. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGE

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Address all communications to
THE CHRISTIAN SUN,
RALEIGH, N, C.

Meeting of Conferences.

Ga. and Ala., at New Harmony, Thursday, Sept. 28, 1893.

Eastern Va., at Mt. Carmel, Tuesday, Oct. 31, 1893.

Deep River, at Parks Cross Roads, Thursday Nov. 9, 1893.

N. C. and Va., at Shallow Well, Tuesday, Nov. 21, 1893.

EDITORIAL NOTES.

Ho for conference!

Who are your delegates?

Don't fail with you assessments!

Get ready for death; it is coming.

The Ga. & Ala. Conference next week!

Where are you going to spend eternity?

Get ready for conference; it will soon be here.

The rains last week did much damage in many places in the State.

You have no idea how much the SUN is NEEDING that $2.00 you owe it!!

Rev. W. W. Staley, D. D., is this week aiding Rev. P. H. Fleming in a meeting at New Providence.

Now is the time to push conference collections. Let every church try to come up with all the collections in full.

Surely our congress does not understand the condition of the country. If it did, would it not act more promptly?

We need to give Roanoke attention, and that right early. Can we do it? Can the Missionary Association not look after this point? Let the approaching session at Mt. Carmel consider the matter and the arrangement may be made.

Don't fail to read Dr. Barrett's call to those who subscribed for the Missionary Association and then act.

BERKLEY NEWS:—Rev. S. S. Barrett is very feeble confined to his home. The new church is nearly complete. Rev. Roger Charnock has opened his academy for '93 and '94, with a good attendence.

Let the Conferences send in their minutes for the Annual as soon as the Conference adjourns. If you will do this, you will get the Annuals in about two weeks after the adjournment of the last conference. We want to make the Annual a beauty this year. The price will be as usual, ten cents.

Our thanks are due for a copy of hand book of the Centennial Celebration of Raleigh in 1892. It contains the early history of Raleigh together with the centennial address delivered by Kemp P. Battle, LL. D., and an account of the centennial celebration. It is neatly bound and the contents are exceedingly well arranged. It is a valuable book.

We need more literature—more papers taken, more tracts and books circulated and read. How can it be done? Well each one must do his part. Some one must write, some one must print and some one must sell and circulate. If we can get our brotherhood to co-operate in all these departments, we shall soon have enough literature to answer present needs.

The newspapers seem to make as much fuss over the new baby at the white house as though it were the only baby. It is right for the people to rejoice with the President of these great United States in all his prosperity. But with God, one baby is as good as another. The great men and women of the land, are not usually born in the white house nor some great mansion, but in some obscure building. This is often consolation to poor mothers whose babies receive but little notice. Jesus was born in a manger.

A letter from a brother, eminent among us, for his usefulness says: "We dwell apart." And then he gives a remedy for this sad state of our Zion, as follows! "We must get nearer to Christ and that will bring us nearer to each other and nearer to our church work." That is the key note—closer to Christ, and that will heal our wounds and mend our broken fences and restore wasted confidence, and fill our empty hearts with a real sympathy that "the world, the flesh and the devil" cannot destroy. In getting closer to Christ we must get closer to holiness and further away from sin. Let us seek the baptism of the Holy Ghost and that will lift us above the miasmatic influences of sin and make us to dwell serenely on the mount of transfiguration, that is, we shall get so near to God that we shall be changed in spirit and life—we shall put away the old man of sin and put on the new man in Christ. Oh for the baptism of the Holy Ghost for the church.

The attention of the members of the Missionary Association is called to the notice in this issue from the President of that body We hope the forthcoming meeting of the Association may be one of real encouragement. Certainly if the CHRISTIANS, as a people, are to do God any real, active and aggressive service, they cannot afford to pass by such an opportunity as is afforded them for usefulness in the spread of the gospel, in the organization of this Missionary Association. A big door is open to the CHRISTIANS throughout the length and breadth of our country to do a grand Missionary work. Think of Georgia and Alabama, and the Deep River and the Virginia Valley Conferences, where we are weak and need to recruit our forces at once, if we are to hold the fields we now have in our possession.

Nearly all of our active denominations use the labors of the Evangelist in their efforts to spread the gospel and to build up the churches already established. Why do not the CHRISTIANS do so also? The office is a scriptural one, the work is a useful one and much needed—then why not have the evangelists in our conference? We certainly have men adapted to the work—why not look them up and call them out? The N. C. and Va. Conference and the Eastern Va. Conference each ought to have an evangelist to go from church to church and labor in the revival work, and if that is more than can be supported, certainly the two ought to afford all the work one man can do and support him well. What say the brethren. Do we need such a man? If so, who is he? Let us have an expression of opinion as to the work and the man.

What did you preach about last Sabbath? Perhaps the World's Fair, or some other current event. Very well, but would not a better subject have been found in "the old, old story of Jesus and his love"? Verily the World's Fair and other current events afford a fine field for oratory and description and speculation on the possibilities of the in-coming century, but. Jesus and his love, his power to save from sin and the joy of a life hid with Christ in God, those are themes of which this poor sin-stricken world has great need to hear and to know. Brethren of the ministry of the gospel of Christ, suppose we let the secular press tell the people about the World's Fair and current events, while we give ourselves truly to the preaching of the Word of God. Doubtless the change would be helpful to many churches and to many preachers as well. The glad story of redemption through the blood of the Lamb—that is our theme—the grandest of earth. Let us confine ourselves to our work and "press with vigor on."

Scientific Preaching.

The gospel is intended to bring an alienated world to God through Christ. And this should be the object of every sermon. Preaching for any other purpose is actuated through impure motives, and will sooner or later bring the preacher evil tidings.

If the promptings in the preacher's heart are all right they are sure to send him to the proper source for his material, and it will always be found in the Bible. The gospel of the Bible, coming from a pure heart, is sure to bring souls unto Christ; "For it is the power of God unto salvation."

A preacher may draw from the source of knowledge he has to illustrate and drive the gospel truth to the heart. But he must be sure that the great vital body of the sermon is from the Bible. The history of the world shows that the preachers who have done most in leading men and women to God, have been those who have held themselves close to the Bible. It is the only kind of preaching that is adapted to all classes and conditions of poeple, the rich, the poor, the high, the low, all the human family. It lifts the beggar up from the dung hill, and brings the rich man down to a level plain; it points out the same path for all.

There are a few preachers in the world who draw their sermons largly from science. There please a few and disgust many. To a few of these who understand science, they are as beautiful toys without life; but to the illiterate they are as a "sounding brass or a tinkling cymbal."

Science is all right in its place, and should be studied and learned by all who are blessed with an opportunity of doing so. God intended it to bring great temporal blessings to the physical man; but

He gave the Bible to teach the ways of salvation. The Bible has God for its author, and will always vindicate its truthfulness by His power and goodness, and will make it a spiritual power, wherever it is preached, to all grades of people. Man is the author of all scientific books, and they may be studied and learned with as much accuracy by the wicked as the righteous, showing by this that they bring their thoughts from things of the world. A soul touched by the finger of God's love always finds a pleasure in the Bible which other books cannot bring. And any one who finds more pleasure in science than in the Bible, be he preacher or some one else, is a stranger to the kingdom of salvation. He is not purged from his old sins, and cannot see afar off.

Study science and all other good text books, but be sure to preach the Bible. It is the preachers great text book. It is the "sword of the spirit." It is the book that teaches the ways of God. Never give up the Bible. Hold on to it as the only God given book.

Christianity a Civilizer.

The natural tendency of man, unrestrained by Christianity either directly or indirectly is retrogradation. And this retrogradation will lead to the lowest hell But the natural tendency of Christianity is elevation towards a higher life.

No nation, destitute of the influences of Christianity, can rise in the scale of civilization. Because, without Christianity sin like a mighty weight pulls down all the time. And as sin can rise no higher than its author, the devil, it must hold that, over which it has influence, on a level with him.

Christianity always has an elevating influence on every thing over which it has an influence. The man saturated in crime, when brought under the saving influenec of Christianity, is made a good citizen, and thereby one of the small units in the sum total of civilization A community brought under the saving influence of Christianity is a larger number in the make up of civilization. And thus, in proportion to the influence of Christianity over the citizens of a nation, civilization is advanced.

No neighbor or nation, untouched by Christianity, has ever made any progress towards a higher life either mentally or morally; for they are destitute of the force of development in these directions. A thing to move in any direction, must have some power with its tendency in that direction

If you want tofind the best forms of government and the highest types of civilization, go where Christianity has the greatest influence over the people. "Righteousness exalteth a nation."

The influence of Christianity in the heart makes a man a better husband, a better father, a better doctor, a better merchant, a better citizen, a better *any thing*.

The world must be lifted to heaven, or it will be pulled down to hell. Christianity is the force that pulls towards heaven; sin is the force that drags towards hell. Give Christianity its full power, and soon you will see a type of civilization imitating that of heaven.

Elon College Notes.

The esteemed and accomplished Miss Bessie Moring left our town last Tuesday to take a position as Art Teacher in female department of Rutherfordton Military Institute Rutherfordton, N. C. Miss Bessie will be greatly missed in our "Ville" and we congratulate the people of Rutherfordton or their success in procuring the services of such a young lady.

Mr. B. F. Long, Jr., one of our Alumni of '93, left here last Monday for the State Universaty where he will take a post graduate course.

Mr. J. M. McAdams our ex-post master has moved his family to Siler City where he expects to go into the lumber business We regret the loss of him and family.

We were made to rejoice the first of last week by the arrival of Mr. B T. Hurley and Miss Annie Gradner—both students of last year. Miss Annie reports a pleasant and profitable trip to Chicago.

The "Society Fever" has not yet abated, its temperature now being about one hundred and fifty-two degrees.

Mr. W. H. Boone spent last Tuesday in Greensboro in the interest of the *Elon College Monthly*.

Mrs. C. O. Ives accompanied by Mrs. J. J Otley both of Berkley, Va., came to our town last Friday and will remain with us until Monday Mrs. Ives came to visit her daughter Miss Mary who is here in school. These ladies seem greatly pleased with all our surroundings.

Dr. Kernodle, our College Physician, has moved his family in the cottage formerly occupied by our ex-postmaster, Mr. McAdams.

Prof. Bandy carried his class in surveying out last Saturday to make a preleminary survey of a rail road from Elon to Altamahaw cotton mills. The class reports a pleasant and practical trip and is elated with this study under Prof. Bandy.

We have heard many fine compliments paid the last issue of the SUN We trust it will continue worthy of such compliments and even greater ones.

A choir has been organized here among the faculty and students, which will meet regularly for practice. By this we think that our music will soon surpass any that may be heard at any of our churches.

Prof. Newman filled Mr. Laine's appointment at Mt. Vernon church last Sunday.

Yesterday we had regular services in the College Chapel. Preaching in the morning by Dr. Long, and an interesting prayer meeting at night conducted by Mr. W. H. Boone.

J. H. JONES.

Elon College, N. C., Sept. 18, '93.

Inconsistencies and Results.

There is perhaps nothing that hinders the progress of the church more than the inconsistencies of its members. When a man comes into the church he is compelled to keep his church covenant, if he lives a Chritian, God requires him to keep the whole law and not just a part. How much consistency would there be in a man who would build a fence around his garden and then let the gate stand open all the time? What would be the result? Why, his neighbors chickens would destroy all his vegetables just as entirely as if he had not put a fence around it at all. Now tell me what is to become of the man who keeps nine of God's laws and neglects the tenth, or refuses to keep it. Let us see the resnlt. The word of God says: "For whosoever shall keep the whole law, and yet offeud in one point, he is guilty of all." James 2:10. One of the late and the great inconsistences, of the churches of this country, was the asking of the blasphemers' drunk and illoyal men of Chicago to keep the gates of the World's Fair closed on Sunday, when the churches don't keep the Sabbath Holy themselves. Here is the humble consecrated pastor who preaches loyalty to his congregation and the benefit of keeping the law, and then steps right out of his pulpit to a car and hastens to some other town or home or if he don't do this, he goes home with some of his members and sits down and talks on general secular topics, viz., farming, merchandising ,money-making, or politics., etc., etc. If I understand what God requires of me as a Christian it is as much my duty to refrain from secual talk as secular work. And now here are the laymen, who when they get on the church ground, you will find them grouped here and there, and I tell you it is a nice little treat to find one of these groups talking on a religious subject, but it is rather, what did you get for your tobacco or cotton? or grumbling of the hard times, or can't I hire you to work for me tomorrow, or help me roll logs, thresh wheat or shuck corn, etc., etc. Now these wicked men of Chicago have seen these inconsistencies of ours and hence they have contempt for our petitions. And another inconsistency is this, that we would petition congress to enact a law forbidding the World's Fair being open on Sunday, when we have a law already forbidding all secular labor. now if we were to see a man plowing or splitting rails why we would proceed to indict him. Now this reminds me of the following incidents: A magistrate once arrested three wagons, teams, drivers and held them over till Monday, tried and fined them for violating the law and at the same time trains run right through this village every Sunday and that same magistrate lives in this village, but does not even attempt to arrest the train, and he has as much right for this and as much law to sustain him in this as he had in the former case. And another was as follows: A steamer landed at Norfolk, Va., on Sunday and some men went to unloading this vessel on the same day and for this violation they were arrested and tried. Well this reminds me of something that is very common in our days, viz., That if a man steals a pair of shoes which he possibly needs, or a pocket knife, or he is hungry and steals a chicken he must go to the penitentiary for 2, 3, 5 years, but if some other man shall steal 5 or 10 thousand dollars and to say the least of it he is respected and more especially if he takes the advantage of the homestead law, or if he hides behind an assignmet, for instance, I know a character, who was in business, and he gave his father his house and lot, bought another and built him a very handsome house on it and made that over to his wife or it stood in her name, and then made an assignment, after the assignment took charge of the remainder of the property, he then remodeled his business house and made it large and went into business on a much larger scale, and then in less than 12 months he was made an officer in his church. The result of this is that sinners lose confidence in us, and we lose hold on them, and in many cases the sinner has contempt for our pretended righteousness. I take the following paragraph from the Winston Union-Republican, which speaks for itself. It looks like we are swallowing camels and choking at gnats:

"At a meeting of the board of Aldermen Monday night the subjoined Sunday ordinance was passed:

"Any person who shall open any shop or store on Sunday, for the purpose of buying or giving, selling, except in case necessity, shall be fined $25; and if any store shall be found open, it shall be prima facie evidence that the same was opened by the proprietor for the purpose of selling; drug stores may be kept open at all times; but no cigars, tobacco, soda-water, mineral water, or any goods except for medical purposes, shall be sold on the Sabbath, at any place within the corporation of the town. Restaurants must close Saturday night at 12 o'clock and may open from 6 to 8:30 a. m. and 12 to 2 p. m. and from 5 to 7 p. m."

This settles mercantile and drug store part of the question. However the warehouses in tobacco season, livery stables, street cars, post offices, railroads, etc., are still open.

P. T. KLAPP.

Elon College N. C., Sept. 13 1893.

THE CHILDREN'S CORNER.

MA DEAR CHILDREN:—

Here is a full Corner again today. Now this is nice. Bessie writes an interesting letter about her trip to Chicago and we want to hear more about it. She says she is afraid her money was lost with the the letter when the office was moved, but it was not for I take care of the money as soon as it comes. Maud writes quite a sharp letter to me and asks me to correct a mistake in her letter of last week. She answered the question and stated where to find it but the printer made her say, "In the SUN of July 14 verse," leaving out several words between "July" and "14 verse." We are sorry it happened so Maud, and hope you will overlook this little error and write again soon.

I know the Corner has been enjoyed very much the past weeks and Ihope many more cousins will write and thus keep it full.

Cordially yours,
UNCLE TANGLE.

FRANKLINTON, N. C., Sept. 9, 1393.

DEAR UNCLE TANGLE:—Baby Staley comes to greet you and the little cousins. Hope you haven't forgotten who she is. Somebody recollects when a pretty silk handkerchief came with Baby Staley on it. I know who she is, and thank her too. Now if you lose this letter like you did my other one she will not know it. I send five cents.

WILLIE STALEY.

FRANKLINTON, N. C., Sept. 9, 1893.

DEAR UNCLE TANGLE:—I guess we little cousins have been resting long enough, as my school begins Monday I thought I would write today. I have had a very quiet vacation helping mamma in her canning and preserving fruit. There is nothing of much interest for me to write as I did not go to see the world's wonders this. brought me a napkin ring carved by hand out of wood from Tunice. You announced in your paper two weeks ago that I had a new Auntie she and my Uncle came home yesterday and we all were very glad to see them. I send one dime.

Your loving niece,
ANNIE STALEY.

MOUNT PLEASANT, Va., Sept. 14, '93.

DEAR UNCLE TANGLE:—As I have never written to the Children's Corner I thought I would write a short letter. My papa takes the SUN and I run every week to get the paper before mamma gets it, to read the cousins' letters. I am a little girl twelve years old and I go to Sunday school every Sunday morning. Dr. Barrett preaches for us and I like him splendid. I must close for fear my letter finds its way to the waste basket.

MARY C. HANBURY.

FRANKLINTON, N. C., Sept. 9, 1893.

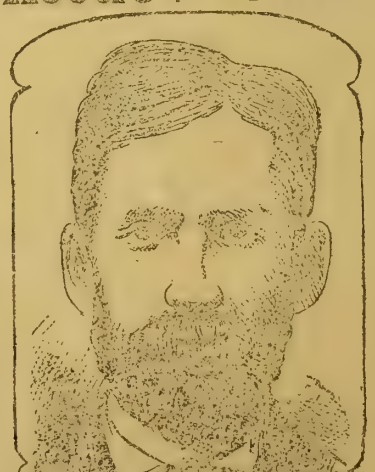
DEAR UNCLE TANGLE:—As my last letter was lost when the office was moved I fear my dime was also, but I hope not. I will write again and send you another dime. I hope Margaret will have a letter in the Corner soon. I am very sorry I was absent when she came to see us.

I will tell you a few things I saw at the "White City," I can't describe the fair, for it is beyond description. Papa and I left home the third of Aug. for Suffolk, where we were joined by six girls. At Norfolk we went on board a Washington Steamer. We sailed up the Potomac and passed Newport News and Old Point Sunday morning about six o'clock we passed Mt. Vernon, the old and renowned home of Washington. Long before we reached Alexandria the Washington Monument appeared in the smoky distance almost as a pillar of cloud. We were elevated to the lofty height of 500 ft. in the Washington Monument, from which we could see the capital of the nation. One of the first things we saw after we came in sight of Lake Michigan was the Ferris Wheel. We went around the wheel from which we could get a splendid bird's eye view both of Chicago and the "White City." The largest building covers 44 acres. It is the manufactures and liberal arts. I can't undertake to tell many things for it will occupy too much room. I saw a little Esquimaux baby, named Christopher Columbus, and I went on the Santa Maria an exact model of Columbus' ship. We went to the stockyard in Chicago. On our route from Chicago to Niagara we went through the St. Clair river tunnel. It is the greatest sub-marine tunnel in the world and the link that binds together the two great nations, the United States and Canada. I think Niagara is the grandest sight I have ever seen. The height of the falls is so great that to stand above and look down, the people look as mere specks. We went down on the incline railway and rode on the Maid of the Mist. A man was drowned there the day we were there. As my letter is so long I will have to close with love to you and the cousins. Our school begins Monday. Uncle Duncan and Aunt Minnie returned from the Fair yesterday and we were ever so glad to see them.

Your loving niece,
BESSIE STALEY.

To be truly kind, one must be truly thoughtful. In a surface view, many words and deeds seem kind which, if followed out to the their logical conclusion, would prove to have been in the best sense, unkind. And, conversely, some things which on the surface seem unkind have in them that which is most truly kind. In a recent interview, Dr. Edward Everett Hale is reported as quoting Emerson's comment upon an acquaintance who had recently taken, at Harvard, the highest honors. Said Emerson, "I didn't know he was so fine a fellow. Now, if some misfortune could only happen to him; if he could be turned out of college, or could be unpopular in his class, or his father could fail in business, all would be well with him." It might be somewhat hazardous for most persons to be so outspoken or even to go so far in their thinking as this. But Emerson was profoundly discriminating. What he said of this man of honors he might not have said of the next man. What he said contained a principle, but enunciated no rule. We must have heart in our thoughts; we must have thought in our deeds We must discriminate to be kind.—*S. S Times.*

Hood's Sarsaparilla Cures



Mr. W. C. Allen

Of Atlanta, Georgia, testifies that he was afflicted with Rheumatism, the intense pain shifting from one part of the body to another. After taking seven bottles of Hood's Sarsaparilla he was in good health. In two months he increased from 122 to 145 pounds in weight.

Hood's Pills are purely vegetable. 25c.

A Foolish Custom.

There is a disagreeable custom in some families of continually refering to the mistakes and wrong-doings of the various members. A child does wrong, repents and is forgiven, but the parents talk of the matter for weeks afterwards, and even in the presence of guests. An older boy has been unsuccessful in a little business venture or in something he has tried to make. Brothers, sisters, and even father and mother take care that he shall not forget it, and although the allusions may be good-natured, they hurt and the effect upon the character is most unpleasant. A sensitive child draws back into his shell and becomes morbid, self-conscious and given to concealment. Another is made sullen, while discouragement is the evident effect upon a third. Surely an offense forgiven should be forgotten, or else the forgiveness is of little worth. And making fun of the mistakes of children seldom does any good. To be sure, they often do foolish and laughable things, but they do them in good faith and deserve no ridicule. A reproof once given should be left to do its work. Silence and the custom of ignoring past misdemeanors have worked wonders in the character and life of more than one child.—*Congregationalist.*

$50 A Year For Life.

SUBSTANTIAL REWARDS FOR THOSE WHOSE ANSWERS ARE CORRECT

A man once entered a prison where was confined a condemned criminal. On making a request to be conducted into the presence of the doomed man, the visitor was informed that none but relatives were permitted to see the prisoner. The visitor said: "Brothers and sisters have I none, but that man's (the prisoner's) father was my father's son."

He was at once taken to the prisoner. Now, what relation was the prisoner to the visitor?

The Agriculturist Publishing Company will give $50 a year for life to the person sending the first correct answer; $500 to the second; 3rd, $250; 4th, $100; 5th, $50, and over 10,000 other rewards, consisting of pianos, organs, ladies and gents gold and silver services, diamond rings, etc.

To the person sending the last correct answer will be given a high toned piano, to the next to the last a beautiful organ, and the next 5,000 will receive valuable prizes of silverware, &c.

RULES.—(1) All answers must be sent by mail, and bear postmark not later than Dec 31, 1893. (2) There will be no charge whatever to enter this competition, but all who compete are expected to send one dollar for six months, subscription to either THE LADIES HOME MAGAZINE or THE CANADIAN AGRICULTURIST—two of the choicest illustrated periodicals of the day. (3) All prize winners will be expected to assist us in extending our circulation. (4) The first correct answer received (sender's postmark taken in all cases as date of receipt, so as to give every one an equal chance, no matter Where he or she may reside), will secure the first prize; the second, the next prize, and so on.

THE AGRICULTURIST is an old established concern and possesses ample means to enable its promises. (Send for printed list of former prize winners.)

JUDGES.—The following well-known gentlemen have consented to act as judges, and will see that the prizes are fairly awarded: Commodore Calcutt (proprietor Calcutt's Line of Steamers), Peterborough, and Mr. W. Robertson, President Times Printing Company, Peterborough. Register all money letters. Address, AGRICULTURIST PUB. CO. (L'd), Peterborough, Canada.

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Sept. 7,8t.

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CONDENSED SCHEDULE.

In Effect Sep. 10, 1893.

NORTHBOUND	No 2 daily ex Sunday
Leave Willmington	8 25 a m
Arrive Fayeteville	1 05
leave "	1 35
arrive Sanford	3 40
leave Sanford	4 00
" Climax	6 50 p m
arrive Greensboro	7 35

SOUTHBOUND	No. 1. daily ex Sunday
Leave Greensboro	7 40 a m
Leave Climax	8 23 "
Arrixe Sanford	11 08 "
Leave Sanford	11 30 "
Arrive Fayetteville	1 30 p m
Leave Fayetteville	1 55 "
Arrive Wilmington	6 55 "

NORTHBOUND	No. 12. daily ex Sunday.
Leave Greensboro	7 45 a m
Leave Stokesdale	8 55 "
Arrive Walnut Cove	9 45 "
Leave Walnut Cove	10 15 "
Leave Rural Hall	10 15 "
Arrive Wilminglon	6 55 "

SOUTHBOUND	No. 11. daily ex Sunday
Leave Mt. Airy	2 00 p m
Leave Rural Hall	4 10 "
Arrive Walnut Cove	4 55 "
Leave Walnut Cove	5 05 "
Leave Stokesdale	6 15 "
Arrive Greensboro	7 30 "
leave Bennettsville	8 20 a m
leave Maxton	9 53 "
leave Red Springs	10 41 "
leave Hope Mills	11 37 "
Arrive Bennettsville	12 00 "

SOUTHBOUND	No. 3. daily ex Sunday
Leave Fayetteville	2 30 p m
Leave Hope Mills	2 52 "
Leave Red Springs	3 48 "
Leave Maxton	4 28 "
Arrive Bennettsville	6 10 "

NORTHBOUND	No. 16. MIXED. daily ex Sunday
leave Ramseur	6 35 a m
leave Climax	8 40 "
Arrive Greensboro	9 25 "
leave Greensboro	9 45 "
leave Stokesdale	11 05 "
Arrive Madison	11 55 "

SOUTHBOUND	No. 15. MIXED. daily ex Sunday
leave Madison	2 00 p m
leae Stokesdal	2 55 "
Arrive Greensboro	4 00 "
Leave Greensboro	4 15 "
leave Climax	5 05 "
Arrive Ramseur	6 45 "

Connections North bound, with the Seaboard Air Line at Sanford; Richmond & Danville R. R. at Greensboro; Norfolk & Western R. R. at Madison.

Connections South bound, with the Norfolk & Western R. R. at Madison; Richmond & Danville R. R. at Greensboro; Seaboard Air Line at Sanford; Atlantic Coast Line at Fayetteville.

Trains Nos. 1 and 2 dinner at Fayetteville.

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Samuel Spencer F. W. Huidekoper and Reuben Foster. Receivers.

R. & D. and N. c. DIV.

CONDENSED SCHEDULE.

In Effect Aug. ,13 1893.

SOUTHBOUND	No. 9 & 35	DAILY. No. 37	No 11
Lv Richmond	12 40 pm		12 50 am
Burkeville	2 41		2 40
Keysville	3 24		3 17
Ar Danville	5 40		am 5 35
Lv Danville	6 20	5 50	5 40
Greensboro	7 50	7 20	6 54
Lv Goldsboro	2 35 pm		
ArRaleigh	4 25		
Lv Raleigh	4 30 pm	1 00 am	
Durham	5 29	1 30	
Ar Greensboro	7 30	5 30	
Lv Wins'n-S'l'm	†6 15 p m	*4 45 a m	
Lv Greensboro	7 55 pm	8 00 am	654 am
Ar Salisbury	9 35	9 45	813 am
Ar Statesville		11 06 pm	
Asheville		4 00	
Hot Springs		5 36	
Lv Salisbury	9 43 pm	9 50 am	8 13 am
Ar Charlotte	11 15	11 25	9 25
Sprtaburg	1 35 am	2 55	11 37
Greenville	2 28	4 05	12 28
Atlanta	7 10	10 15	4 55
Lv Charlotte	11 35 pm		9 35 am
Ar Columbia	5 10 am		1 20 pm
Augusta	8 45		4 25

NORTHBOUND	No. 36 & 10	DAILY. No 12.	No 38
Lv Augusta	5 00 pm		1 00 pm
Columbia	9 15		4 30
Ar Charlotte	2 20 am		8 10
Lv Atlanta	6 55 pm	9 50 am	1 00 pm
Ar Charlotte	6 40 am	7 00 pm	8 05
Lv Charlotte	2 40 a m	8 35 pm	8 24 pm
Ar Salisbury	4 10	10 03	9 37
Lv Hot Springs		12 44 pm	
Asheville		2 30	
Statesville		7 11	
Ar Salisbury		8 00	
Lv Salisbury	4 15 am	10 11 pm	9 37 pm
Ar Greensboro	6 00	11 40	10 49
Arwnsn-S'l'm	*8 35 am	†12 50 a m	
Lv. Greensboro	7 30 am	12 01 pm	
Ar Durham	9 28 pm	3 35 am	
Raleigh	10 30	6 30	
Lv Raleigh	10 35 pm		
Ar Goldsboro	12 10		
Lv Grensboro	6 05 am	11 50 pm	10 49 pm
Ar Danville	7 40 pm	1 30 am	10 07 am
Keysville	10 20	4 05	4 05
Burkeville	11 05	4 51	4 51
Richmond	1 08	7 00	7 00

† Daily except Sunday.

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p. m daily except Sunday; arrive West Point 5 00 and 6 00 p. m. Leave Richmond 9 30 a m., Sunday only; arrive West Point 5 00 and 6 00 p m Leave West Point 6 00 p m arrive Richmond 7 15 p m

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 12 40 p m daily; leave Keysville 3 40 p m; arrive Oxford 5 55 p m, Henderson 7 10 a. m, Durham 7 15 p m. Raleigh 6 30 a m. Returning leave Raleigh 1 00 a m., daily, Durham 6 15 a m., Oxford 7 44 a m; arrive Keysville 10 10 a m., Richmond 1 08 p m daily. 7 00 p m.

Mixed train No. 61 leaves Keysville daily except Sunday 3 10 A. M.; Oxford 9 20 a m and arrives Durham, 11.25 a m Mixed train No. 40 leaves Durham, daily except Sunday, 6 00 p m., Oxford, 8 30 p m, and arrives Keysville, 11 50 p. m.

Mixed Train No. 43 leaves Oxford daily except Sunday 2 25 a m., and arrives Durham 4 15 a m. Mixed train No. 60 leaves Durham, daily except Sundgy, 7 30 a m, and arrives Oxford, 9 10 a m.

Trains on O. & H. R R., leave Oxford 6 00 a m., except Sunday, 11 45 a m., daily, and 6 20 p m., daily except Sunday, and arrive Henderson 5 50 a m., 12 40 p m and 7 10 p m, Returning, leave Henderson 8 05 a m., daily except Sunday, 2 25 p m daily, and 7 30 p m daily except Sunday, and arrive Oxford 9 00 a m, 3 15 p m. and 8 25 p m

Nos. 36 and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING CAR SERVICE.

On trains 35 and 16, Pullman Buffet Sleeper between Atlanta and New York.

On 37 and 38, Pullman Sleeping cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery,

Trains Nos. 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

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W. H GREEN, Gen'l Mgr, SOL. HAAS, Traffic Manager, WASHINGTON, D. C.

RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 189

TRAINS MOVING NORTH.

	No. 34. Pass. Daily.	No. 38. Pass. and Mail. Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Pl'ns	7 14	1 39
Macon,	7 22	1 46
Arrive Weldon,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m
Macon,	1 13	7 06
Warren Pl'ns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a. m., 2.00 p. m Arrive at Franklinton at 8 10 a. m, 2.52 p. m. Leave Franklinton at 12.30 p. m., 6.05 p. m. Arrive at Lousburg at 1.05 p. m., 6.40 p. m. JOHN C. WINDER, Gen'l Manager. WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R. R.,

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

	No. 41. Pass. & Mail.	No. 45. Freight & Pass.
Leave Raleigh	4 00 p. m.	8 35
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	5 35
Arrive Hamlet,	7 20	8 10 p. m.
Leave "	7 40	
" Ghio	7 40	
Arrive Gibson,	8 15	

GOING NORTH.

	No. 38. Pass. & Mail.	No. 40. Freight & Pass.
Leave Gibson,	7 00 a. m.	
" Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron.	9 26	9 31
Sanford,	9 52	10 55
Moncure.	10 16	12 10 p.m.
Merry Oaks	10 26	12 50
Cary,	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsborro Road.

Leave Pittsboro at 9.10 a. m., 4 00 p. m arrive at Moncure at 9.55 a. m. 4.45 p. m

Leave Moncure at 10 25 a. m, 5.10 p m arrive at Pittsboro at 11.10 a. m 5.55 pm

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A good temperance lecture is addressed to young men, from *Good Cheer:*

"'I drink to make me work!' said a young man. To which an old man replied: 'That's right; thee drink and it will make thee work! Hearken to me a moment, and I'll tell thee something that may do thee good. I was once a prosperous farmer. I had a good, loving wife and two as fine lads as ever the sun shone on. We had a comfortable home, and lived happily together. But we used to drink ale to make us work. Those two lads I have laid in drunkards' graves. My wife died broken-hearted, and she now lies by her two sons. I am seventy-two years of age. Had it not been for drink, I might have been an independent gentleman; but I used to drink to make me work, and mark, I am obliged to work now. At seventy-two years of age it makes me work for my daily bread. Drink! drink! and it surely will make you work.'"

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"I am always afraid to reprove those who misbehave, for this reason: Some years since, as I was preaching, a young man who sat before me was constantly laughing, talking and making uncouth grimaces. I paused and administered a severe rebuke. After the close of service, a gentleman said to me: 'Sir, you have made a great mistake; that young man *was an idiot!*' Since then I have always been afraid to reprove those who misbehave themselves in chapel, lest I should repeat that mistake and reprove another idiot." During the rest of the service there was good order.—*Ex.*

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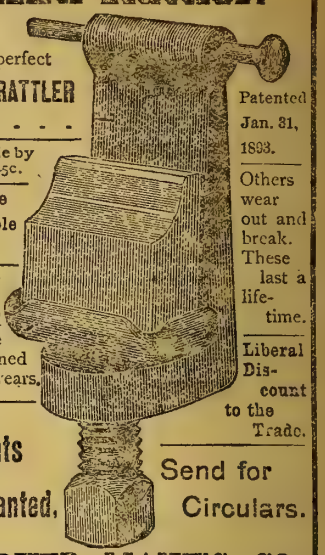

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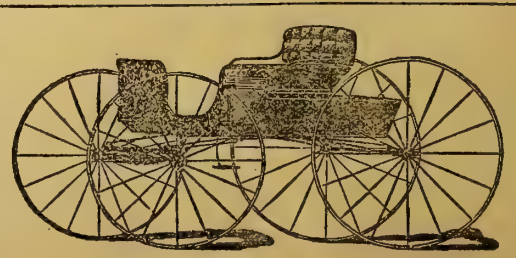

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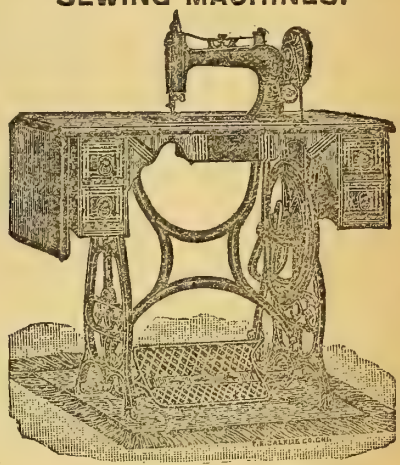

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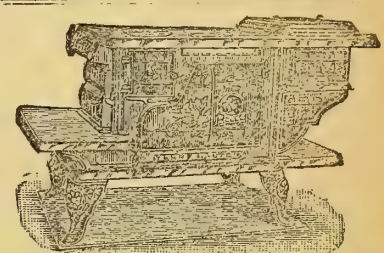

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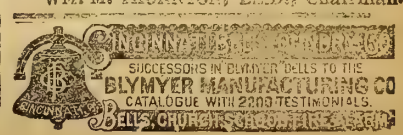
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BELLS, CHURCH, SCHOOL, FIRE, ALARM

Suffolk Letter.

The fall season has brought many cases of show fever, but the death-rate is very low. This has been a year, so far, conspicuously exempt from disease in America. The thought of many in 1892 was that Asiatic Cholera would invade our shores and the "World's Fair" would send it broadcast over the states. But the millions have attended the "Fair" and returned to their homes in health without a thought of danger. You can hardly enter a car without seeing a happy group going to or from Chicago. Instead of it being a center to spread disease and death it has been the center of educational forces that will never fade till the remotest future time. By no means the least of these potencies is the charity that millions will feel and the religious impulses generated by the "Parliament of Religions" now in session. Dr. C. J. Jones of Norfolk and Rev. J. T. Kitchen of Windsor have been in attendance at these meetings and will, no doubt, tell us something of the impressions they received.

As to the "Panic" which has been felt in many other lands besides our own, the effect on society will be good. It checks the mad rush for gold. It explodes the shams and wild-cat schemes of deceivers and puts a check on reckless credit. In keeps the Christian from putting too much confidence in wealth and brings a quiet that turns thought within. When the world disappoints, let the Christian turn with a certain faith to God. I am pleased at the good reports in the SUN from so many fields telling of "times of refreshing from the presence of the Lord." Meetings begin this week at Antioch and Holy Neck. Dr. Barrett is pastor at the former and Rev. N. G. Newman at the latter. Bro Newman will be assisted by Rev. H. H. Butler.

We have occupied the basement of our new church since the first Sunday in August for Sunday school and during September for preaching. Some pastors has been absent every Sunday during the month and hence our congregations have been large—filling our room.

I am now on my way to Graham, N. C., to assist brother P. H. Fleming in a meeting with the church where I preached my first sermon and where I was assistant pastor for several year. In my absence Rev. J. W. Rawls will occupy my pulpit next Sunday and I will return for the first Sunday in October.

Profs. Scholz and Cole are in place to assist Prof. P. J. Kernodle in the "Suffolk Collegate Institute" which opens tomorrow. The outlook for a good attendance is bright.

Two gentlemen have been received into the church this month.

The ladies of the church are preparing to hold a "Grand Columbian Carnival" from October 9th to the 19th the proceeds of which will be given as a contribution to the Building Fund of the new church.

W. W. STALEY.

Sept 18, 1893.

Holland Items.

We had a fine attendance at my prayer meeting last night. Rev. N. G. Newman, the beloved pastor of Holy Neck church was with us, and gave us an excellent talk on "Spiritual Growth," the grand object of the prayer meeting. All felt that it was good to be there.

Rev. N. G Newman held services at Holy Neck yesterday. The protracted meeting proper, will begin there today. Rev. H. H. Butler, the most successful revivalist of the E. Va. C. Conference, is to assist the pastor.

Bro. Etheldred Holland spoken of in our last week's article in the SUN as being ill, is now some better. He has been a great sufferer, but is patient and resigned. His condition will gradually grow better till his recovery.

Bro. Jesse Holland, near Holland, is a great sufferer from rheumatism. He is a member of Holy Neck church, and a pious and worthy young man. He has the sympathy of his friends, generally.

Rev. R. D. H. Demarest has bought a farm near Elwood, Nansemond Co., with the view of locating his parents, for the enjoyment of country life.

R. H. HOLLAND.

There will be on the 26th, a lawn party at the Methodist church in Youngsville, N. C., for the purpose of raising money to complete the building. Every body asked to turn out and lend a helping hand.

Married at Comberland Gap, Tenn., Sept. 5, 1893, by Rev. Victor D. York, Rev. H. H. Watson—Presiding Elder of Little Rock District, Ark., Methodist church South—and Miss Lillie, youngest daughter of Maj. R. W. York.

An exchange says that a wagon maker who had been dumb for years picked up a hub and spoke. Yes, and a blind carpenter on the same day reached for his plane and saw; and a deaf ranchman went out with his dog and herd; a noseless fisherman caught a barrel of fish and smelt; a defunct hatter was tenderly deposited upon a pile of hair and felt; and a forty ton elephant inserted his trunk into a grate and flue. Oh, it was a great day for wondrous work! —*Buchanan Banner.*

The Mouth as a Catch-All.

There are a multitude of people who, in addition to the natural and proper uses of the mouth, seem to regard it as a sort of handy receptacle, into which any small object may be thrust for safe-keeping till wanted. This trait is not confined to either sex or to any age. Many a fond mothers will cry out in alarm at the sight of her child running about with a plaything in its mouth, yet the chances are that if this same mouther should an hour later have occasion to pay her fare on a public conveyance, she would fish out, from some ridiculous receptacle called a purse, a small coin, which she would hold between her lips till ready to make some other disposition of it—and this regardless of the fact that on an average the coin had been traveling about the country for from fifteen to twenty years, during which time it had been in all sorts of places and amid all kinds of surroundings. This observation is true of many other things than small coins, and of fathers as well as of mothers Some of the most painful instances possible have recently illustrated the danger of this habit. The horrible death of a well-beloved clergyman, the result of swallowing a small cork which he was holding between his lips, is fresh in mind; and at this writing a man in Albany has his lungs filled with tacks which he swallowed in a similar manner. He was holding them between his lips, while putting down a carpet, and inhaled them in laughing at the the remark of some one present. He now lies at the point of death, and no earthly power can aid him Surely these illustrations, and the suggestions which they invariably call up, ought to be sufficient reason why no thinking person should ever make a temporary receptacle of the mouth for foreign substances.—*Good Housekeeping.*

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THE CHRISTIAN SUN

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"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH."

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The Christian Sun.

The Organ of the General Convention the Christian Church.

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the Old and New Testaments, sufficient rule of faith and practice.
4. Christian character, or vital piety, the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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Leaves From My Note Book.

It is certainly to be regretted that men and women in this enlightened age and "Christianized country," will allow themselves to be swept along in a flood-tide of fury and frenzy to commit such an outrage against the laws of our land and the rules of common humanity as was committed at Roanoke, Va., last week. It is true an outrage had been already committed before the lynching and burning took place. But this does not justify men in becoming fiends.

The story as it is told now stands something like this (if reported correctly which is very doubtful:) An aged white lady had come into the Roanoke market with some produce for sale. When not yet two dollars worth is sold, the lady is in some way enticed into a cellar by a negro. Here the poor woman is beaten almost to death, robbed of her mite of hard earned money by the negro fiend, and left in the cellar to die. The negro is soon caught, identified and imprisoned. Soon a mob of angry citizen appeared at the prison and demand the prisoner. He is refused. Several shots are fired. Several citizen are killed, others are wounded. But the negro is finally obtained by the angry mob, hung, shot and then taken down and laid on a heap and burned. This is all done by an angry, frenzied mob, being first enraged by the atrocious crime of the negro and then driven to madness and to fury because several of their own number has been fired into and killed. Thus wrought up the horrible deed was perpetrated. This I say is very much to be regretted. Such outrages against our laws are simply deplorable, sickening and disgusting. Why will not men learn to let the just awards of crime take their course and leave the laws of the land to inflict penalties. No mob of human beings, when wrought up to the utmost tension of madness and fury, can make an intelligent and equitable law, by which rational, sane beings should be governed and by which calm justice should be meted out to all. The fact is, I doubt if there is not yet an unlearned lesson in Psychology about mobs anyway. Men in an infuriated mob will do and say things that they would even shudder to think of if away from the crowds and to themselves. I doubt if there was any one man mean and heartless enough, if left alone, in that lynching mob at Roanoke, to perform the deeds of heartlessness and atrociousness that were performed by all. In a crowd of this kind then I should say that the whole was not only the sum of its parts, but that the whole had a reflex influence on each of its parts and that the fury, frenzy and madness that——in the heart of each was the sum total of such feelings in the hearts of all. I doubt not then that the conduct of mobs yet substantiates the theory of "the blending of souls and communion of spirits" and that our feelings are not only shared by our fellows, but are added to, and reacted upon by, the feelings of others. Anyway if there is a Psychology of the conduct of mobs, as there certainly seems to be, let us hope that it will be learned and adhered to. Such conduct can but rob the law of justice, cheat the state of her dues and blunt the morals of the community.

J. O. ATKINSON.

How Can the Busy Pray?

It is just as necessary for them to pray as for those who have leisure. But the latter must not theorize too much, or lay down strict rules as binding upon all, until they appreciate the difficulty of having to work in a factory, or at a desk, or elsewhere, at least ten honrs every day, during which a man's time is not his own. Nor is it much use to bid those "enter into their closet," or place of private retirement, who live under circumstances in which privacy is almost impossible to be secured.

What, then? Cannot the busy pray? Certainly; they must. It is their duty toward God, their neighbor and themselves.

How, then? General rule: Where there's a will there's a way.

Suggestions: 1. Make your morning and evening prayers a habit more difficult to dispense with than breakfast or supper. 2. Make the most of public worship, especially the Holy Communion, on God's rest day, and whensoever you can on a week day. Let this, too, be made a habit from which it will seem impossible to deviate without violence to self. 3. If you live anywhere within reach of your parish church, insist that the doors shall be left open from morning till night—at all events, in spring, in summer and autumn—and make a habit of dropping in for a few mintes either at noon or after supper; or, still better, both So far as this is only a matter of habits, you form them easily enough in things secular, and can, if you please, form them in matters of religion.—*Selected.*

In a Trap.

An exchange has the following: An evangelist called upon every man in the congregation who had paid his debts to stand up. They rose *en masse*. He added: "Sit down; and every man in this meeting who has not paid his debts, stand up." Only one man arose. He explained that he was the "editor of a religious paper," adding, "nearly every member of this congregation owes me for my paper." This caused a sensation. A good many paid up on the spot and others settled next day. Three got angry and demanded: "Stop my paper!"—*St. Louise Christian Advocate.*

Prize Essays.

On the great need of better Sabbath observance by its professed friends. Jesus taught with special emphasis that many of both clergy and and laity will not get to heaven. (Matt. vii, 22, 23.)

Sabbath breaking in secular thought, reading, and conversation, work, travel, amusements, etc., may yet be found to be the point where many professed Christians left the path of light. Worse still, their example in this matter may also lead others to ruin.

Sunday will not hang heavy on the hands of those doing only as much Christian work on that day as their own spiritual health demands.

The Philadelphia Sabbath Association (1224 Chestnut Street, Philadelphia, Pa) offers a first prize of $70 and a second prize of $30 for the best essays on the above not exceeding 1000 words.

All essays to be sent in by January 1, 1894, and accompanied by the writer's name and address in a sealed envelope.

Rebinding the Soul to God.

BY REV. JAMES MAPLE, D. D.

Religion. James 1:27.

The word religion occurs five times in the Bible. (Acts 21:5; Gala. 1:13-14; James 1:26-27.) The word religious occurs twice. (Acts 13:43; James 1:26) Sometimes it means external ceremonial worship, as it was corrupted by the traditions of the Pharisees. (Acts 26:5.) Once it is used in the sense of superstition. (Colo. 2:18.) In the Greek it is, "In the religion of angels." It is usually used to mean inward piety of heart, whereby God is truly acknowledged, reverenced, loved, and obeyed. The primary and true meaning of the word, is, "the rebinding of the soul to God." It is derived from the Latin word "relig are," "to bind fast." It denotes the obligations that we feel to love, reverence, and obey God, growing out of the relation that we sustain to him as dependent creatures. In his original state man was bound to God by reverence, love, and a consciousness of his obligations to him; but he became alienated, and is now in a state of enmity against him. "Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." This is an unhappy and ruinous state, and without divine interposition man is hopelessly lost. He is "without God in the world," "having no hope."

Man is a child of God by creation, and as such God loves him notwithstanding his sinfulness. He is "not willing that any should perish, but that all should come to repentance." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In the manifestation of himself to the world through Christ, God is seeking to slay the enmity of the human heart, and rebind man to himself. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto us the word of reconciliation." God seeks through various means to awaken man to a sense of his obligation and accountability to him, and thus draw him back and rebind him to himself that he may be saved from sin and its awful consequences. Hence he said to his ancient people when they had become alienated from him, "cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart: for why will ye die. O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live?

One of the great means employed by God to awaken men from the sleep of sin, and rebind them to himself is the preaching of the gospel. "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." It reveals man to himself, and makes him see and feel his sinfulness and need of pardon. Rev. Mr. Bradbury of England was an earnest preacher of the gospel, and a zealous advocate of civil and religious liberty. He exposed the wicked plans of the Popish faction. This angered them, and they employed a man to murder him. To make himself acquainted with Mr. Bradbury so that he would make no mistake and kill the wrong man he went to hear him preach. Mr. Bradbury's clear and forcible presentation of divine truth quickened his conscience, enlightened his judgment, and made him see and feel his great sinfulness. He went to him in humble penitence, told his affecting tale, and asked him to pray for him. He was converted, lived and died a Christian.

Another means of awakening men to a conscious realization of their sinfulness and need of salvation, and thus robinding them to God is the solemn events of his providence. He brings them into circumstances, and subjects them to events, that compel them to think upon their personal relation and accountability to him. In this way he seeks to draw them back and rebind them to himself in loving obedience to his laws. The Rev. Mr. Cecil was in early life an avowed infidel, but his mother was a devout Christian. When she came to her death bed she was wonderfully sustained by Christ, and went down into the valley and shadow of death rejoicing in hope of heaven. Witnessing the triumphant death of his mother convinced her son of the truthfulness of the gospel of Christ, and led him to become a Christian. He entered the ministry, and became a great power in the pulpit for good. Men are sometimes awakened to a consciousness of their sinfulness and need of the hope of the gospel by sickness, loss of property, and the near approach of death.

Another means of drawing men back to God and rebinding them to him is the quickening and enlightening influence of the Holy Spirit. Christ said that he would send the divine Spirit, "and when he is come, he will reprove the world of sin, and of righteousness, and of judgment."

The word rendered *"reprove"* means to influence one to do a thing by presenting reasons for doing it. Hence it means also to convince of any thing, and particular to convince of crime. This is its meaning in the text I have quoted, and men are made to see and realize their sinfulness by the influence of the Holy Spirit. God comes to man in this way and makes him feel his presence, holiness, justice, and his need of being a Christian. When Deguerre was working his sun-picture his great difficulty was to fix them. The light came and imprinted the image; but when the tablet was drawn from the camera the image had vanished. Thus it is with men. They hear the truth preached, and feel its force at the time; but it soon vanishes from their mind, and is forgotten. God sends his Spirit to reproach it, and fix it in their mind. This it does, and sometimes long after men have heard the work of God preached it is brought home to their hearts and consciences by the Holy Spirit, and they are led to repentance and to Christ.

A realization of his sinfulness and accountability, and the impossibility of escaping from responsibility tends to lead man back to God and rebind him. If a man knew his king could and would discover all his disobedience and punish him for it, it would tend to restrain his sinful inclinations and hold him in obedience to the laws of his government. Thus it is with man in his relation to God.

The rebuilding of the soul to God is not simply obedience to his law from fear of punishment. Such obedience does not come from loyalty to the law maker. Fear of punishment may lead a man to obey God, but it will never cause him to love God. Fear can only make a man think and see his danger. It will never inspire him with love, and the obedience that comes from love is the only service that is acceptable to God. He says, "My son, give me thine heart." "For with the heart man believeth unto righteousness." It is love alone that rebinds the heart to God. Punishment may bring outward conformity to his law, but it cannot bring heart loyalty. Love alone can do this. The parent may compel his erring child to obey him by exercise of his authority and power, but he cannot win his love in this way. It is love alone that commands loyalty of heart, and rebinds the child to the parent. Thus it is with man and God. Loyalty comes only from love. Obedience from the fear of punishment is a state of slavery, and this is an unhappy condition; but the service of love is a happy one. "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."

God seeks to win man away from the love of that which sorded and sensual, and to awaken in his heart pure desires, love for that which is holy and uplifting. He comes to him in the fullness of his sympathy and love, and entreats him to come back to him in loving obedience. He asks in all tenderness. "Why will ye die? I have no pleasure in in your death." He seeks to lead men to repentance by his goodness to them. "Oh that men would praise the Lord for his goodness, and his wonderful works to the children of men!"

There is in the human heart an instinctive consciousness of spiritual need, faculty and function, that cannot be filled or satisfied by any animal or intellectual fruition. There is a moral heart hunger that demands the bread of heaven; a soul thirst to be slacked only by waters from the upper springs. Man is conscious of the need of something more than the world can give. There is the conscious need of pardon, peace with God, of spiritual strength to meet and overcome the temptations of the world, and consolation in sorrow, and hope in death. Here is where infidelity and all human philosophy fail. Infidelity leaves man without any refuge. A congregational minister conducted a weekly Bible-class. An infidel, a conceited tonguey fellow, told his chums that he would attend, and find out what sort of mettle there was in the Dominie. So one evening they all attended the class. After the meeting was opened the infidel arose and said, "I believe you allow one to ask questions on the subject of religion?" He was answered in the affirmative. "Well I am not satisfied with the Bible, nor religion, nor your preaching; and I would like to ask some questions." The minister answered. "Any honest doubts deserve thoughtful consideration, and I am willing to help any of my friends in coming to the truth. At the start let us kneel down and ask God to guide us. I will lead, and when I have prayed you follow." "No, no," said the infidel, "I did not come here to pray; I came to discuss religion." "You have come to our church, and you will submit yourself to our rules. We never talk religion here without first asking God's blessing; so kneel down." The pastor offered an earnest, touching, and effectionate prayer. At the close he said to the infidel. "Now you pray." "I cannot pray, I cannot pray; I have no God to pray to; no Saviour to call upon. Let me go, let me go;" and he rushed out of the house under great excitement. This is where infidelity leaves man without God, without a Saviour, and without hope. The future to him is as dark as the midnight of the grave.

A man may live as a warrior, as a statesman, as a philosopher, as a poet, but he must die as a man. In that

hour he stands as an individual personally before God, conscious of his responsibility to him; and there is no escape from this. His philosophy, professional fame, his wealth, his power as a leader of armies, can do nothing for him then. The richest man in America when dying said: "My life has been a failure."

All human experience teaches us that unaided reason cannot furnish humanity with the hidden manna of the heart, nor appease its cravings with adequate satisfaction. Man's spiritual necessities ever outrun what human philosophy furnishes. Dr. Spencer remarks. "The example of a perfect atheist is very rare, and has seldom been the object of my own experience. One, however, I knew—a jurist and statesman, well learned and of good parts. So well read was he in theology and the Scriptures, that he might have passed for no ordinary theologian. He had, though a speculative unbeliever, maintained several theses with great success: on the other hand, he could in his opinion account for every appearance in nature, from a theory of matter and motion. Still with all his belief and unbelief he frankly confessed to me that he was unhappy. And being in a state of celibacy, further acknowledged that, should he ever change his situation, he was determined never to suffer the secrets of his heart to transpire to his wife and children, that in all externals he would strictly conform to the church; adding as one of his philosophical and political reasons, that it was better to be comforted upon a false ground than to live without any consolation."

The rebinding of the soul to God is a matter of choice with man. It is the inner life that is to be rebound to God, and not simply the outer life; hence it is of necessity a voluntary act. A man may compel one under his authority, and subject to his power, to conform to all his outer commands, but he cannot bind him to himself by cords of love in this way. To do this he must win his heart's affections. Thus God brings influences to bear upon the mind and heart of man adapted in their nature to inspire him with love. A young man in a fit of anger struck out one of Lycurgus's eyes with a club. The offender was surrendered to him for punishment. He took him to his home, and treated him with the greatest kindness. The youth told his friends that Lycurgus was not that proud and severe man he was often taken for, but was, above all others, gentle and engaging in his behavior. This, then, was the punishment. The lesson had its desired effect. Lycurgus won the young man's heart, and bound him to himself as a loving friend. Thus it is that God wins the sinner's heart, and rebinds him to himself.

God is in earnest to win man's love and and rebind him to himself. It is not a light matter with him. He expresses his feelings in the strongest possible manner. "I have called, and ye refused; I have stretched out my hand, and no man regarded. They would none of my counsel: they despised all my reproof." He longs for man's salvation as a parent for a lost child. A mother sent her picture to an abandoned daughter. As the daughter looked upon it, memory of childhood came back; the lips seemed to talk; the smile was an invitation home; every expression seemed to say: mother loves you! come home my poor wandering child." She went home, and was reclaimed and became a Christian. As the mother felt for that erring child so God feels for every wandering prodigal.

God brings every possible influence to bear on the mind of man to draw him back to himself. He proclaims the thunders of his law to awaken men and make them think; he quickens their conscience by the awakening power of his Spirit, shows them the sinfulness of sin and their need of pardon; he comes and speaks in the tenderest accents of love, opens the doors of heaven through his promises, and reveals to them the glories he has in reservation for all his children.

An Experience in the Inquiry Room.

BY L. W. MUNHALL, D. D.

While conducting a series of evangelistic meetings, some years since, in a certain Western city, we were obliged to use two rooms in order to accommodate the inquirers, they were so numerous; for God was wonderfully honoring the testimony, labors and faith of his people. One evening, while busily occupied in directing the personal work in one of these rooms, and dealing with inquirers, a messenger informed me that a gentleman named John Ewing, in very great distress of mind and agony of soul, was in the other room wanting to see me. As soon as I was through with the case I then had in hand, I hurried over to the other room.

I found Mr. Ewing in a corner of the room, behind a door, on his knees, before a chair. His hands were laid open upon the chair, palms downward. His face was turned upward, was ashen-hued and covered with great drops of cold perspiration. He was the perfect picture of despair. I dropped upon my knees by his side and the following conversation took place:

"I understand, Mr. Ewing, you wish to see me."

"Yes, sir!" he replied.

"What is your trouble?"

"Oh, sir, I am such a great sinner."

I said: "Praise the Lord!"

I can never forget the look he gave me as he said: "I see nothing for which to praise the Lord."

"Doubtless that is so," I responded; "but that is because 'the eyes of your understanding' are not 'enlightened that ye may know what is the hope of his calling.' There is hope for the man who believes himself to be a great sinner. Jesus came not 'to call the righteous, but sinners to repentance.' 'They that be whole need not a physician, but they that are sick.' Do you not know, Mr. Ewing, that we have a very great and gracious Savior?"

"Yes," he said; "but my sins are heinous and very black."

"But," I responded, "Jesus 'is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.'"

"That may all be true," he replied; "but I am the vilest sinner in this city. I have sinned knowingly and with a high hand."

I opened my Bible to the fifty-third chapter of Isaiah, and laid it upon the chair before him. I asked; "Do you believe the Bible is true?"

"I do," was the quick response.

I then said: "Will you notice carefully the three things stated in the sixth verse of this chapter. First: 'All we like sheep have gone astray.' Do you believe that?" I asked.

"Yes; I know I have wandered like a lost sheep."

"Second: 'We have turned every one to his own way.' Do you believe that?"

"Oh, yes, sir. I know I have not walked in God's way."

"Third: 'And the Lord hath laid on Him (Jesus) the inquity of us all.' Do you believe that also?"

He responded, hesitatingly and evasively: "I have been the wickedest man upon earth."

So, then," I said, "you believe the first and second statements of that verse, but not the third?"

"Oh, sir, I believe it all."

"Are you certain of it?"

"Yes, sir; but I am such a great sinner."

"Do you really believe God laid your iniquities on Jesus? It says that, does it not?"

"Yes, it says, 'And the Lord hath laid on Him the iniquity of us all.' Well, I believe it."

"With your whole heart?"

"Yes, with my whole heart."

"Well," I then asked, "where are your iniquities?"

"On me, sir; and they are very great and heavy."

"And you say, Mr. Ewing, 'I believe the Bible is true;' and yet, when God says he 'hath laid on Him the iniquities of us all,' 'who his own self bare our sins in his own body on the tree,' and thus hath 'put away sin by the sacrifice of himself,' you say, in effect: 'It is not so; my sins are yet on me.' In other words, God says he laid your sins on Jesus, and you say it is not so; and yet claim to believe the Bible."

"But sir, he answered. "I do believe God's Word."

"Very well," I said; "let us look at it again. God says: 'And the Lord hath laid on Him the iniquity of us all,' does he not?"

"Yes, that's how it reads."

"Well, then, where are your iniquities?"

With somewhat of hesitation, he said: "I suppose, sir, they must be upon Christ."

"You suppose so? don't you know so?"

"Well, but I am such a very great sinner."

"Very well, then, I'll read it your way, and we'll see how it sounds. Will you listen?"

"Certainly."

Again I read: "'All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all,' excepting John Ewing."

Springing to his feet, he shouted: "That's not there, sir! It doesn't say that!"

I replied: "I know it does not. But that's the way you have been reading it all the while, in spite of my every effort to get you to see what it really does say."

"I see it! I see it!" he said, vehemently and exultingly: "He did lay my sins on Jesus! He did! He did?" and he clapped his hands again and again in the ecstacy of his joy, and shouted aloud the praises of God.—*Independent.*

No Folly With God.

We often hear God represented by prayer and sermons, as being a God so sluggish and senseless as getting exceedingly wrathy. We believe that anger belongs to sinful man and to every living creature of this world, but not to God. We should entertain a more exalted opinion of the Divine Majesty, than to charge him with anger which belongs to silly man. Both reason and piety require a higher idea of divine pefection to be exhibited to our view. Shall we not render unto God that which belongs to him, whether it is in exact harmony with the Jewish nations of the dark ages or not? We know of no power on earth; or above the earth, that qualifies human beings at any age of the world beyond mistakes. Are not such expressions doing injustice to the Almighty? It

will hardly do to say that the Jewish writers made no mistakes, as they were mistaken in believing the earth was stationary and the center of the world, so they were in some other things. When Galileo publicly made known his discovery that the earth revolved once in twenty-four hours, and the sun was the center of the system, he was condemned to prison for the reason that his theory was a contradiction to the holy scriptures, so says Dr. Dick If God is an omniscient being, possessed of boundless intelligence, he must inevitably be supposed to act in consistency with his own works and himself. God being allwise cannot be expected to make mistakes, therefore can have no good cause for anger. He can not be allwise and deceived in man, or any of his works from the first human being down through endless eternity. To say the contrary would be to deny him his inherent quality. The divine being which penetrates to the very center of every object, and sees through all things as a glance should not be accused of enraged wrath, it's only a specimen of our ignorance to charge God so wrongfully of such weakness and folly. This expression certainly does not denote a very high degree of knowledge respecting the omnipotence of this divine wisdom. It can not be supposed that God is similar to a human being, who dwells in tabernacles of clay, who is chained down by the force of gravitation to the surface of one small planet, who is said to be a poor weak worm of the dust. But to this latter expression I object, for I must say that of all God's creation, man is the king of the earth and the most noble structure. We should be willing to acknowledge all truth, as every age adds knowledge to the past. In short, we should cherish that profound veneration of God and his works, which are calculated to inspire us to soar above the lethargy and morbid ideas of the past, and let true light sparkle forth with the luster of diamonds.—*Word and Works.*

Missionary Facts.

A BETTER SUPPORT FOR FOREIGN MISSIONS NEEDED, AND HOW TO GIVE IT.

Bro. Woodworth ought to have more help from this country, and better church buildings in his work in Japan. I honestly believe that if all the money that we have spent in the last four years in Japan had been expended on two stations, building two nice churches and giving these stations a better support, it would have resulted in more good for the Master's cause in our hands. And in the simplest way the women of our little convention south could have done more than we all, both north and south. Now I know the dear sisters will demand of me how they could do so much work in such a short time, and too, when I know they have so little to do with. Well now just give attention and I will give you the way We have at least six thousand women in our convention, and if they would just lay aside the eggs that their hens lay every Sunday supposing the number to be 6, to be given by each of these sisters every Sunday, would if sold at 10 cents per dozen amount to $15,600. Or you may each set apart the eggs or chickens of a hen during the year which with proper care will bring from $2 50 to $5 00 per year. Others can adopt something else in keeping with their line of work.

And of course all Christians will have some work to do. Here I think of another plan. One day in every week, and I suggest that be Sunday, deny yourself some luxury, and take the value of that sacrifice and pay over to the F. M. cause. For an illustration I know a lady who beside giving the tenth, also has given up her coffee in favor of the Foreign mission work. The Christian must practice self denial, and it will be a blessing to him and he will bless the poor heathen also. By doing your duty as indicated above, you will be an instrument in warning the heathen of the enemy in the land, and their blood will not be upon you, but if our duty is not discharged in this respect God will require their blood at your hands. But what must I say to the brethren, of course no less than I have said to the sisters. They can deny themselves of a great many of their luxuries with profit to themselves as well as to the mission cause, such as the use of tobacco in its different forms, and extravagance in various ways. We men ought to give at least one tenth of everything we make annually. What little work we have done for F. M work when we consider its worth, looks more like play than work. Remember that "ye are the salt of the earth," and if the salt is not applied, there is no profit to be derived from it. Let us give more freely, for we can't stay here always with our possessions, and besides we owe as much to others as was done for us.

P. T. Klapp.

Elon College, N. C.

Missionary Stimulants.

In an enfeebled condition of the system—church life—stimulants are sometimes necessary.

In a missionary exchange I find a table giving the missionary record of a church in Mount Clair, New Jersey, for a period of twelve years, from 1881 to 1893. There was a gradual increase in the missionary collections of this church from $110 in 1881 to $1,993 in 1893. The missionary collections of the Sunday-school for the same period increased from $100 in 1881 to $312 in 1893, making the total increase of the church and Sunday-school from $210 in 1881 to $2,305 in 1893. Think of it, that one church alone now giving about enough to support two male and one female missionaries in Japan!

The average missionary contribution per member, which was $1 11 in 1881, increased to $6.77 in 1893; and it is said that there is not a rich man in the church.

Now what about the membership of that church. Did they become discouraged, and did others refuse to join because they were asked for so many missionary collections? The membership which was 90 in 1881, had increased to 340 in 1893.

Comments are unnecessary.

"There is that giveth and yet increaseth."

Seventy business men of New York subscribed $1,400,000, or $20,000 each, toward the Metropolitan Opera House in that city which was completed some two years ago; and this without receiving or expecting anything in return. Where are the seventy, the fifty, the twenty-five men who will give one half, or one tenth, or even one hundredth part of that amount for foreign missions? Is the love of opera a more powerful motive than the love of souls, and love of God?

Not many years since the officers of a large missionary society were surprised by a visit from a man worth perhaps three or four thousand dollars, who brought his check for one thousand dollars as his offering for missions. When the question arose whether this was not a large gift for him, he said, "It is! It is one quarter of what I own I found that as I was prospered my money engrossed more and more of my thought. I am not going to be a slave to the money God may give me." O how many would be less slaves to this world, and would have greater liberty and joy in the Lord if they would give more of their means to advance the Lord's cause!

A Utica, New York, pastor writing to *The World Wide Missions* says, "A factory girl, a few days ago, handed me fifty dollars for missions. Each year previous, during my pastorate, she brought me ten dollars. This year she has completely puzzled me to silence. She requests that her name be withheld, but the deed is recorded in heaven."

Where are *our* factory girls, our young men, even our men and women of means, who will give their ten dollars and fifty dollars for missions?

J. G Bishop,
Mission Sec'y A. C. C.

Dayton, O.

To Take The Missionary Collections—How?

First. Prepare the way by making missions a topic for prayer in two or three prayer-meetings, by preaching one or two missionary sermons a week or two in advance, and by intelligent planning for the collection.

Second. Send to the Mission Secretary's office for a supply of small subscription card-envelopes to be passed through your congregation. The contribution can be placed *in* the envelope, or the subscription written *on* the envelope. These will be sent free on application, for this purpose. State how many are needed.

Third. Secure a number of cheap lead pencils. Cut each one into three and have them well pointed.

Fourth. At the close of your appeal distribute quickly the envelopes and the pencils to those who have no pencils, after which make substantially the following statement:

(a) All who decline to give or subscribe anything, practically vote in favor of closing our mission and calling our workers home. (5) Those who give less than formerly favor reducing the force, or cutting off the supplies. (c) Those who give the same as formerly favor holding the ground, but oppose a forward movement. (d) Those who advance their offerings beyond former years, by so much favor a forward movement—favor "abounding in good works."

Before enclosing offerings or writing subscriptions, let all bow their heads while the pastor leads in a brief prayer asking the Lord to help each one to do his whole duty.

Then pass the baskets and take up the envelopes, and the offerings of those who don't care to use the envelopes.

To these contributions add the offering of the children previously gathered, and the Sunday-school collection of the day, which should be appropriated to the same use.

Note: While passing the envelopes and the pencils a soul-stirring missionary hymn may be sung by the choir

J. G. Bishop,
Mission Secretary, A. C. C.
Dayton Ohio.

Photographs of Our Missionaries.

I have a very fine cabinet size photograph of our missionaries and some of their native helpers The group consists of Mr. and Mrs. Woodworth, the daughter Lina, and Miss Penrod; two Bible women, Mrs Noda and Miss Ren; and six of our native preachers, to wit: Mr. Ianchi, Ohta, Kitamura, Fajima, Samomiya, and Takurai, twelve in all I will furnish this group of pictures at 25 cents single, or $2 50 per dozen, postpaid on receipt of price.

J. G. Bishop.
Mission Sec'y A. C. C.
Dayton, Ohio.

Windsor.

On the morning of September 4th, in company with Dr. Jones and wife, I started to the World's Fair. The trip was a long and tiresome one—but upon the whole it was a most pleasant one. The rich, varied and extensive scenery invited me to behold its grandeur, and I did so with inexpressible delight, until I was compelled to say: "What hath God wrought." Chicago is a large magnificent city. This expresses my idea of it about as well as I know how. Its people are kind and obliging. No one seemed to be out of humor—while every thing moved smoothly on as far as I was permitted to see. The Fair is a great success, and I was pleased with its variety and greatness. I was only permitted, for want of time, to give special attention to just a part of it. That which was most helpful to me I studied, and I feel better and stronger by it. No one, who attends the Fair for the purpose of learning can come away without being benefitted. The exhibits from the states and different countries were very fine. Virginia's exhibition was the poorest at the Fair. A person is judged, to some extent, at least, by his dress. Va. was judged by her dress—her appearance—her exhibits at the World's Fair. I feel to say, that she was a disgrace to herself and to the World's Fair. Some one is to blame for it, and those whose fault it is, ought to be ashamed of it forever. Virginia stands off and talks about her ancestry—her great men—and her advantages, while others are working and showing to the world what they are. Virginia is living in the past too much, and has been doing so for many years, while other states and nations are living in the present and the future. Some of our brightest and best(?) meet at the State capital and make a few laws to suit themselves, then talk about Virginia as the mother of presidents—talk about aristocracy—talk about what she has done. How much was appropriated to represent her in the World's Fair? What has become of the money? These are questions in which all her children ought to be interested. I am for one

My first week was spent visiting the Fair; the second week was mainly passed in attending the World's Parliament of Religions in the Art Building of Chicago. When foreign dignitaries from almost every nation and every religion came into Columbus Hall, it suggested to me unity in the faith of our Lord Jesus Christ, and brought feelings of joy to my heart, such as I had never before realized. Upon that platform sat men and women from many nations of the world. That assemblage was picturesque and solemn, as all joined in singing, "Praise God from whom all blessings flow." It was indeed one of the grandest events of my life to be there and look upon that meeting. One man said, "I have come thirteen thousand miles to attend this Parliament." O, I thought that if such a meeting of just a few from many nations of earth was so delightfully pleasant, how glorious beyond description for God's redeemed loving children to meet in heaven to part no more—where they will sing the new song! In this Parliament it was my privilege to hear many distinguished men speek. Among whom was Lyman Abbott, Edward E. Hale, Joseph Cook and other American sons of noted ability. From France, England, Scotland, Germany, Greece, India, China and other foreign countries I heard eminent men, and from them came burning words of truth and love. Religion was their theme, God their Father, Jesus their Saviour, the Holy Ghost their comforter, and heaven their long desired home.

I also attended several religious services, and heard sermons from Moody, McNeil, Varley and others. Some of these services were good and very impressive.

It was a little surprising not to find the Christian church represented in the Parliament of Religions. I had learned that a committee from the church had been appointed to attend to that matter but when I referred to the general programme we were not named in it. I met several of our ministers, for a short time, from the North and we as a church could have had a good showing in the meeting, but nobody seemed to care much whether they were mentioned or not. This good old way of doing nothing is so pleasant with many of us we like to follow it. If we as a church ever come to the front we have got to put ourselves there. Other denominations were there, and I was glad to see them there, but sorry to know that the liberal union Christian church was not there. It certainly missed a good opportunity to put itself before the world—an opportunity it will never have again. We are not known much to the world—we are well known at home, but we want to be known and recognized abroad, from home. We have good principles, a good foundation to build our success on, but we are too slow, and sometimes too stingy to do it. Others will take our principles, and gain more success than we have done. Unless we take a wider view from our present standpoint, we must go back, while others go forward. This has been written with the very best feeling and now I entertain a strong hope that we will do better in the future, and thus be able to stand in the front rank with other denominations as they march on to victory and to glory.

J. T. Kitchen.

Unite the Conferences, and Then Divide.

Knowing there has been under consideration for some time a division of the North Carolina and Va. Conference. Yet objections, lest the division cripple the usefulness of both Conferences by making them too small, have been raised; and the proposition has been made that the Deep River Conference unite with the N. C. & Va., then divide. I think the majority of our people are ready for the Union. Provided the division be properly made and for the advantage of both conferences This, it seems to me, can be done. The N. C. & Va. has 82 churches and the D. R., has 21, a total of 103. Now it seems to me by uniting, and then divide, giving each conference 50 churches more or less as is most convenient, that both conferences then would be strong enough to accomplish more than either can now do. The fields are now white for the harvest on the borders of the D. R. C., but we need more efficient strength to reap the same. We are progressing slowly. I well remember when we had only 8 to 10 churches. We have slowly grown to 21. With a larger force better equiped, and a united effort in broader bounds we can certainly accomplish more for the Master than we are now doing. If for the best, why not act.

W. W. Hayworth.

Elon College Notes

A sence of surprise steals over us as we raise our eyes from text books and percieve the distance we have come. Only three months until christmas. Every department in college has its ball-bearings, thus overcoming all friction, hence the smoothness of work and rapidity of time.

Prof. Atkinson's lectures in Social Science and Psychology are admirable. His style is argumentative and his aim is to make the student think.

Prof. Moffitt is a special favorite of essays. He is introducing the senior class to their English work with a course of seven lectures on Literary Criticism.

The President in company with Miss Berta Moring left the 23rd for Chicago.

Messrs. W.D. Harward and Herndon from Durham arrived for College the 22nd. Miss Lillie Strowd came home the 23rd after a protracted stay among relations elsewhere.

A good many of our young men went down to Graham last Sunday to hear Rev. W. W. Staley's special sermon to men.

Prof. Atkinson preached at Union, and Dr. Newman filled Dr. Long's appointment at Chapel. His sermon was not so long but well ground down.

Mr. J. H. Jones conducted the evening service. His remarks gave evidence of matured thought.

Mr. I. W. Johnson conducted Y. M. C. A.; subject Character.

Mr. S L. Adams' family have returned from their visit to Va.

We offer our thanks for some subscribers to *"Monthly."* Let others send their dollar and name and get the two issues for this year.

W. H. Boone.

Sept. 25th, 1893.

The Origin of Christianity.

BY T. DARLEY ALLEN.

The position, the claims, and the success of Christ, taken together, present a proof in favor of the truth of his religion that may well be called a moral miracle. Eighteen centuries ago there was manifested among men a new moral power which changed the habits of thinking and acting among mankind, and advanced the race in all that was worthy of pursuit, far more than all the teachings of philosophy had done. This great spiritual revolution was due to a teacher in an obscure part of the world; humanly speaking, a poor mechanic with few advantages. This teacher claimed to be divine. How can we account for the great revolution he accomplished, except by admitting the truth of his claims? A through presentation of this argument can be found in a work by Samuel Smith, M P., entitled "The Credibility of the Christian Religion," and published as a neat forty-cent volume by H. L Hastings, 47 Cornhill, Boston, Mass.

Summer Weakness.

And that tired feeling, loss of appetite and nervous prostration are driven away by Hood's Sarsaparilla, like mist before the morning sun. To realize the benefit of this great medicine, give it a trial and you will join the army of enthusiastic admirers of Hood's Sarsaparilla.

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The Christian Sun.

THURSDAY, SEPTEMBER 28, 1893.

REV. W. C. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGE

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THE CHRISTIAN SUN,
RALEIGH, N, C.

Meeting of Conferences.

Ga. and Ala., at New Harmony, Thursday, Sept. 28, 1893.

Eastern Va., at Mt. Carmel, Tuesday, Oct. 31, 1893.

Deep River, at Parks Cross Roads, Thursday Nov. 9, 1893.

N. C. and Va., at Shallow Well, Tuesday, Nov. 21, 1893.

Renew your Subscription.

EDITORIAL NOTES.

Send in the minutes as soon as the conference adjourns, if you want the Annual out promptly.

Atlanta newspaper men gave an entertainment last week and sent the proceeds—about $900—to stricken Brunswick.

May the people of Youngsville reflect seriously on the excellent preaching they heard from Bro. Rowland. It was a meeting in which no sectarian spirit was manifested.

Some or other of the hands of the SUN office have been sick for the last two months. We hope all will be at their post again soon, so the work can be done better and more promptly.

The Ga. & Ala. Conference meets to day. May they have a profitable session. We will never forget the kindness of that people to us last year. We would have been so glad, if the opportunities had been such as to allowed us to have gone.

Rev. C. Rowland of Texas is helping Bro. C. H. Rowland in a meeting at Mt. Hermon, this week. We shall expect good results. Bro. C. Rowland is the finest gospel preacher that it has ever been our pleasure to hear.

A call has been issued by the International committee of the Y. M. C. A. for the Congress of Young Mens Christian Associations of the World, to be held under the auspices of the World's Congress Auxiliary in the Memorial Art Palace, Chicago, Ill., October 6th, 1893. A fine program has been arranged.

In the Congress of Religions in Chicago a Buddhist priest asked his audience how many had read the life of Buddha, and four hands went up, which brought from him in words of thunder—"How dare you judge Buddhism when you know nothing of Buddha?" What a wise (?) query! One day while riding through the country a tree loaded with apples was discovered in the corner of an orchard. The tree was crooked and gnarled, the apples were hard knotty and bitter, and when a remard not complimentry to the tree was made, the farmer in high indignation exclaimed—"How dare you judge that tree when you never saw the seed from which it sprung! I planted it and a more perfect seed was never sown" Ah but Christ said: "By their fruit ye shall know them." What of the fruit of Buddhism? By the fruit and not the seed are we to judge.

At Piney Plane.

Last Sunday, we went out to Piney Plane, N. C., to attend to the baptising at that church for Bro. C. H. Rowland. On our arrival, we were greatly pleased to see that this little church and the community had built a good nice church house. The congregation was good, and as good singing as any one ought to wish.

Four were baptised, and one, Bro. G. C. Jones handed in a letter from the M. E. Church. He is a brother of Hon. A. D. Jones, Minister to Hong-Cong, China. He is a pious young man. Though he is much afflicted, he is willing to do any light work.

We took dinner at Bro. Ruffin Prince's. His wife Sister Prince always has something good to eat.

We were much pleased with our trip to Piney Plane, and think the out look for the church is excellent.

Youngsville.

We commemced a meeting at Youngsville, N. C., on the third Sunday in Sept. Rev. C. Rowland of Texas was with us and did all the preaching. The verdict was almost unanimous in saying that the preaching was the best that the people in Youngsville ever heard. The Holy Ghost came down in great power. Possibly 40 or more were converted during the seven days that the meeting continued.

Revs. J. D. Wicker, J. A. Jones and J. W. Fuquay were with us nearly all the time, and did excellent work in both prayer and song. Revs. J. W. Wellons and S. B. Klapp were present a part of the time

The Roanoke Riot.

All honest hearts, to say nothing of Christianity have been made sad over the sinful and disgraceful affair at Roanoke, Va. Twelve men killed and twenty wounded. Surely fearful responsibility rests some where, and God will hold some one accountable.

Just where all the blame lies in this black crime no one but God can tell. We know the devil used the negro to start the thing, and from this flame of hell kindled, great wrong was done.

We are not in favor of lynch law; for it is a dangerous thing in any country. But there is a cause for all this lynch law some where. And it would be well for people to begin to look for the cause, and when found remove it.

Church News.

DEAR BRO. CLEMENTS:—By consent of my church at Pleasant Grove, Va. I was absent the last first Sunday, and father Sol Apple filled my place. It was my privilege to be at Grace Chapel the first Sunday and following week. On Sunday we dedicated their new house to the worship of God. We had a fine congregation. The pastor will give you the result of the meeting. Second Sunday I was with my congregation at Ingram, Va., the congregation was large as it usually is and very attentive. I felt that it was good to be there, for the Lord was present. The church here has decided to postpone their protracted meeting till Nov., pray for the little church that it may enjoy a gracious revival of religion. The third Sunday and Saturday before I was with my congregation at Damascus and the congregation on Sunday was the largest we have seen there during the year. We received and baptised 8 members. We preached twice and had the communion at the close of the morning service. Monday after we went to Antioch in Warren county beyond the Roanoke river, and engaged in a meeting with Rev. S. B. Klapp, and at the close of the meeting we received 12 members and baptized 2; the pastor will baptize the others at his next appointment. There is a fine opening for the Christians in this section I was told by a number of persons there could be 3 more churches organized within the limits of seven miles from Antioch. I wish we could put a man down in this district and let him take charge of Mt. Auburn and these points, and I think we would soon have a nice field of work opened here. Mt. Auburn deserves a good pastor, for they are a good people, and they pay their pastor what they promise him. Owing to the fact of my work being scattered so much, compels me to give it up. No brother who can with convenience, take this church, need not hesitate, your labors will be appreciated for this is the second time I have served them as pastor, and it is with regret that I take my have of Mt. Auburn. May God bless, prosper, and lead them down beside the still waters, and out into green pastures

P. T. KLAPP.

Middleburg, N. C., Sept. 25, 1893.

Holland Items.

Yesterday was communion meeting with Holland Christian church. Bro. Demarest's sermon on Saturday and Sunday were above the average. The congregation was large on Sunday morning. Three good members were received to fellowship—two of them excellent laborers, were from the Baptist church. One received baptism by effusion who had previously united with the church.

The Mission meeting in the evening was well attended, and exercises really interesting. We had two stirring addresses. One from Bro. Demarest and one—a very nice little speech, from Bro S. E. Everett, an alumnus of Elon College. We are proud of Eddie, and we are proud of Elon. We hope many more such gifted and cultured young men may go out from Elon to honor our church and the cause of education. We were sorry Bro. Eddie was so hurried, having to take the train he did not have time to speak longer.

Our collection for missions was good and we will be able to pay our pastor and meet all our assessments.

We had one of the largest and one of the most delighful prayer meetings last night, it has been my privilege to enjoy at any time or place. I think there must have been near two hundred (perhaps more) persons present. It seemed to be a feast to all, and all were

"Loth to leave the place
Where God shows his smiling face."

R. H. HOLLAND.

It will be to the interest of all persons thinking of getting monuments or fine carved tablets, before purchasing elsewhere, to call on or write E. T. Marks & Co., Prop.'s of the Capital Marble Works, Raleigh, N.C. 810tf.

Renew your subscription.

Doing.

Doing is the greatest word in the English language. To think, to speak, and to do, are three infinitives which eternity alone can know and therefore reward or punish! Thought should always precede speech, and as a general rule, and especially so in religious matters, speech should precede action, i. e., the eternal, the visible, the life of thought and speech, doing.

Doing is the fruit of thought and speech.

God's wonderful works in the creation are but the fruit of the greatest intelligence. The sun, moon and stars are said to be but the works of his finger tips, while man lives as a memorial of His highest thought. The making of man is the result of that infinite thought of those infinite beings, and those wonderful words, "Let US make man in our image," of course this is an act of Divinity, but that only strengthens our argument, that "doing" is not only the greatest word in the English language but that doing is the greatest and most essential principle in our natures. Doing (I mean in a spiritual sence,) is an absolutely essential trait in the character of God, Christ and the Holy Ghost. It must be in the trinity, and acts as an offset to about the same principle in the characteristics of the devil, i. e., industry and perseverance, for every one who has had dealings with the devil, and who has not? knows that his industry and perseverance, i. e., his doing, is only equaled by his wickedness.

This living principle as connected with God is good, as connected with the devil it is evil. The point in this article is, how is this principle as it is connected with you?

Doing can only be good or evil.

The divinity does good. The devil does evil. What are you doing?

Since by our nature, and by the condition of surrounding circumstances we will do good or evil, i. e., "He that is not for me is against me," then it is wise for man to accept God's plan as given to us by Solomon Eccl. 9:10, "Whatsoever thy hand findeth to do, do it with thy might;" why? "For there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Now if these words of Solomon are true, and who doubts them? do you not see and feel the importance of doing? Doing as connected with both religious and business life, I cannot better remark than to quote Dr. Clark's comment on the above Scripture, "Whatsoever thy hand findeth to do."

Says he, "examine here the what, the how, and the why.

I. What is necessary to be done in this life, in reference to another?

1. Turn from sin. 2. Repent. 3. Frequent the ordinances of God, and associate with the upright. 4. Read the Scriptures. 5. Pray for pardon. 6. Believe on the Lord Jesus that thou mayest obtain it. 7. Look for the gift of the Holy Spirit. 8. Bring forth in their seasons the fruits of,—1. Repentance, 2. Faith. And, 3, the Holy Spirit—9. Live to get good. 10. And to do good. 11. And refer every purpose and act (all doing) to the eternal world:

II. How should these be done? "With thy might." 1. Be fully convinced of the necessity of these things. 2. Be determined to act according to this conviction. 3. Then act with thy strength; put forth all thy power in avoiding evil, repenting for sin, etc., etc.

III. Why should this be done? 1. Because thou art a dying man. 2. Thou art going into the grave. 3. When thou leavest this life, thy state of probation, with all its advantages, is eternally ended. 4. If thou die in sin, where God is thou shalt never come. For, 1. there is no work, by which thou mayest profit. 2. No device by which thou mayest escape punishment. 3. No knowledge of any means of help. 4. And no wisdom, restoration of the soul to the favor and image of God, in that grave whither thou goest. Therefore work while it is called today."

In the above Scripture by Solomon, and the comment by Clark the teaching both directly and indirectly is that of the most direct preserving industry, i. e., doing in its broadest and fullest sense.

Doing is not only a leading characteristics in the strong, healthy and vigorous Christian man or woman but it is the leading characteristic of the business, professional and laboring man.

Doing brings success, when it follows matured thought, and right words, and backed by unselfish purposes. It may not succeed in an hour nor in a day, but it will be a success in the end.

People of today think too little of what they can do. There are many who take doing by the fore-top and by the time they arrive at manhood and womanhood they have a vocation upon which they can depend for a good living: while others never do, consequently they never have a living, and therefore they are drones in the great brotherhood of man. This is applicable to the spiritual life. How high, how noble, how rich, how full is it possible for man! History alone, both sacred and profane, can answer for time. Eternity alone will reveal the fullness of all.

The Scripture further teaches this principle of activity: "Work out your own salvation with fear and trembling."

And he who makes no further effort than his conversion will fall short of the glory of God.

This life is one continual scene of activity. It is a battle field upon which generals, captains and soldiers are all kept busy doing those things which will destroy the enemy. Hence the stress I lay upon doing. I would not forget faith. I would link strong faith with consecrated endeavor. Then out of the heart the mouth will speak and the body will do.

Let me give an illustration of what I mean by doing, when I ask what are you doing?

Some time ago it was my pleasure to visit an old Presbyterian homestead in Alamance Co., N. C. In that home possibly four generations have lived. Hanging on the wall of that old time room is a picture, the frame faded and scarred, the glass broken, and the picture much injured by time, but there are the outlines of a manly form, with many features still clear. It is an old picture; but it represents a man whom the Christians delight to honor, and the memory of whom is still fresh in many minds in N. C. That picture represents, Rev. Isaac N. Walter. It was his strong hand that led my own precious mother into the water where he administered the ordinance of baptism. Under that old picture are the following words—and reader as ye read them may God give you inspiration and zeal that you may go forward and do likewise:—

"ISAAC N. WALTER,

"Minister of the gospel,

"Died July 9th, 1856, in Columbus, O., aged 51½.

"During 32 years he traveled a sufficient number of miles to have girdled the globe five times, crossed the Alleghany Mountains 50 times, preached 8185 sermons, funerals 1821, baptized 3375 persons received into church 8949 members, prayed with 1902 sick persons married 1052 couples.

"The state of Ohio has not money enough to buy me from the Christian ministry."

What a record! Count it not sacrilege nor vanity when I say I believe that such a record may be placed up near to that wonderful record of Paul. Indeed the record of Isaac N. Walter is a wonderful record!

This record, and this illustration of my subject, proves the success that will follow industry and perseverance, and what is industry and perseverance, but continual doing. "Whatsoever thy hand findeth to do, do it with thy might."

Surely the talented and eloquent Walter was found up and doing while it was day. Surely he was "a doer of the Word, and not a hearer only."

Reader what is your record?

The doing of your life must produce a corresponding effect. If your industry and perseverance have been on the side of Christianity then the effect of your doing is good and your works like Paul's, like Walter's, and like millions of others will follow and honor you, and will glorify God; but if they have been on the side of sin then they follow for your condemnation.

Our intelligence and our ability to do, places a weighty responsibility upon each individual; and a grand duty upon the whole to God and each other.

It will be a happy day in the history of the church when the preachers and the members all become doers of the Word instead of hearers only. Look over the field the harvest is ripe—but the reapers (doers of the Word) are too few.

Christians let me persuade you to put on the whole armour of God and every man to his work, "Do not refuse the employment which the hour brings you, for one more ambitious." For—

"All are architects of fate
Working in these halls of time;
Some with massive deeds and great,
Some with ornaments of rhyme."

"There is something you can do—you 'can do your best!' and that is something. A select few do it, thousands do it. We sometime speak of aristocracies. Those based on wealth and family are not the noblest of the class. This aristocracy, composed of those who 'do their best,' is the noblest. The professions are not over-crowded with this sort, but with the other. To be this sort of a man—one that 'does his best'—is as easy as to be a Milo, a Michael Angelo, or a Paul. Do you grant it? What then? This. In that difficult but splendid personal trait (if you have it) you have the strong presumption—I had almost said prophecy—of success, the man who 'does his best' has a passport sealed with the King's signet, to some worthy field. There certainly is a place somewhere for such a man."

"My friend, all speech and humor are short-lived, foolish, untrue. Genuine work done, what thou workest faithfully, that is eternal! Take courage, then; raise the arm, strike home, and that right lustily; the citadel of hope must yield to noble desire, thus seconded by noble effort."

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial;
We should count time by heart-throbs.
He most lives
Who thinks most, feels the noblest, acts the best."

JAS. L. FOSTER.

Raleigh, N. C.

Hundreds of people write "It is impossible to describe the good Hood's Sarsaparilla has done me." It will be of equal help to you.

Washington Letter.

If a refutation were needed of the saying, "Ministers sons usually turn out badly," it would be furnished by the prominence of the sons of ministers in the present administration, starting with the President himself. Another minister's son—Mr. William B. Hornblower, of New York—has just received a very unusual honor for a man of his age, 42 years, in being nominated by the President to the vacancy upon the Supreme Court caused by the death of the late Justice Blatchford. Mr. Hornblower's father was educated to be a lawyer but became a minister, while Mr. Hornblower was educated to be a minister, but became a lawyer. He comes of a family which has produced many eminent jurists; one of his grandfathers having been chief justice of the State of New Jersey, one uncle—Justice Bradley—a member of the U. S. Supreme Court and another—Judge Woodruff—of the U. S. Circuit Court. His brother and his mother have resided in Washington for some years.

Surgeon General Wyman, of the Marine Hospital service, is in constant communication with Surgeon Murray, who is in charge of the yellow fever stricken city of Brunswick, Georgia. According to his latest information there is no need for physicians from the outside, and volunteers, neither nurses nor physicians, will be welcomed.

Rev. Dr. Domer anticipated the celebration of the centennial of the laying of the cornerstone of the Capital building, which took place on Monday by delivering an eloquent centennial sermon on Sunday, taking for his text 1 Kings v:17—"And the King commanded and they brought great stones, costly stones, and hewed stones to lay the foundations of the house." It was a sermon filled with interesting facts, all tending to show the Divine protection which has been given our country by the greatest of all Rulers and our obligation to appreciate that favor by worshipping God.

Another has been added to the long list of crimes committed at the National Capital by whiskey and which under our present laws cannot be punished. An aged and respected father's head is bowed down with disgrace because of the brand of Cain, which has been placed upon his son, and two daughters are cruelly bereft of their only living parent All because the sale of intoxicating liquor is legalized in Washington. The facts in this case are so peculiar and point so clearly to the unmitigated evil of the liquor traffic that a synopsis is herewith presented: A young man of good family, while intoxicated went to the residence occupied by a highly respected widow and her two young daughters and attempted to make a forcible entry. He did not succeed in getting in, but he so badly frightened the ladies that they were afraid to go to bed, although it was long past the hour at which they usually retired. The mother in her anxiety to learn whether the man was still at her door went out upon a balcony from which the door could be seen. The balcony was old and insecure and in a moment had broken down and the watchful mother was but a moaning mass of flesh and bones, on the ground in front of her residence, and in an hour those two girls were motherless; all on account of whiskey. The young man was arrested, acknowledged being under the influence of liquor and having attempted to enter the house, but claimed that he did it because he thought a woman with whom he had been flirting on the street had entered the house. The judge was compelled to discharge the man, because there was no law upon which he could be held. Thus, whiskey had made that man murderer, for he had just as clearly committed a murder as though he had killed the widow with his own hands; but, there being no law against the sale of whiskey, nobody could be punished. And so it goes on, the cursed stuff which carried ruin, desolation, crime and death wherever it goes, is sold under legal protection, and so it will continue to go on until an aroused people shall arise in their might and declare against the saloon, the mightiest single instrument of evil of our time. The day and hour of that arising no man can predict, but it will—it must come, sooner or later, and God grant that it be soon.

CORRESPONDENT.

Sept. 20, 1893.

The Value of a Character.

The captain of a large steamer was once filling up his crew for a long voyage, says a western paper, when a seaman came up and said:

"I want to sail with you, sir."

"All right, my man," replied the captain. "Where have you sailed before?"

"P. and. Q., sir, to Australia."

"What countryman?"

"An Oirishman," was the ready response.

"Well, you must get a character."

The discharge was obtained and as the Irishman was presenting it another seaman came up and said he wanted to join.

"What line were you on before?" asked the captain.

"Cunard, sir."

"What countryman?"

"English, your honor."

"All right. Go forward."

Shortly after, as the two were swilling the decks in a heavy sea, the Englishman was swept overboard, bucket and all. Unmoved, Paddy finished his job and then went to the captain's cabin.

"Come, in," responded the officer to his rap. "What's up now?"

"Do you remember Bill Smith, the Englishman and Cunarder?" queried Pat.

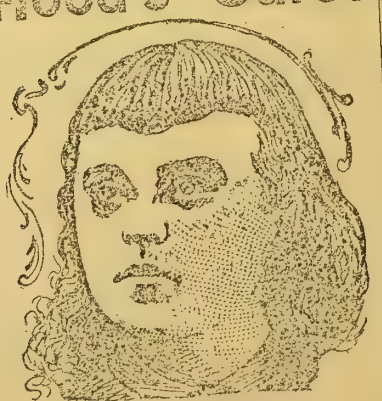
"Certainly, my man."

"You took him without a character."

"I believe so. What of that?"

"He's gone overboard with your bucket."—*Voice.*

Hood's Cures



Sophie McKeldin

When 7 years old began to be troubled with eczema on the head, causing intense itching and burning, and affecting her eyes. Her mother testifies: "We gave her six bottles of

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Hood's Pills cure all liver ills, billousness, jaundice, indigestion, sick headache. 25 cents.

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A man once entered a prison where was confined a condemned criminal. On making a request to be conducted into the presence of the doomed man, the visitor was informed that none but relatives were permitted to see the prisoner. The visitor said: "Brothers and sisters have I none, but that man's (the prisoner's) father was my father's son."

He was at one taken to the prisoner. Now, what relation was the prisoner to the visitor?

The Agriculturist Publishing Company will give $50 a year for life to the person sending the first correct answer; $500 to the second; 3rd, $250; 4th, $100; 5th, $50, and over 10,000 other rewards, consisting of pianos, organs, ladies' and gents gold and silver services, diamond rings, etc.

To the person sending the last correct answer will be given a high toned piano, to the next to the last a beautful organ, and the next 5,000 will receive valuable prizes of silverware, &c.

RULES.—(1) All answers must be sent by mail, and bear postmark not later than Dec 31, 1893. (2) There will be no charge whatever to enter this competition, but all who compete are expected to send one dollar for six months, subscription to either THE LADIES HOME MAGAZINE or THE CANADIAN AGRICULTURIST—two of the choicest illustrated periodicals of the day. (3) All prize winners will be expected to assist us in extending our circulation. (4) The first correct answer received (sender's postmark taken in all cases as date of receipt, so as to give every one an equal chance, no matter Where he or she may reside), will secure the first prize; the second, the next prize, and so on.

THE AGRICULTURIST is an old established concern and possesses ample means to enable its promises. (Send for printed list of former prize winners.)

JUDGES.—The following well-known gentlemen have consented to act as judges, and will see that the prizes are fairly awarded: Commodore Calcutt (proprietor Calcutt's Line of Steamers), Peterborough, and S. W. Robertson, President Times Printing Company, Peterborough. Register all money letters. Address, AGRICULTURIST PUB. CO. (L'd), Peterborough, Canada.

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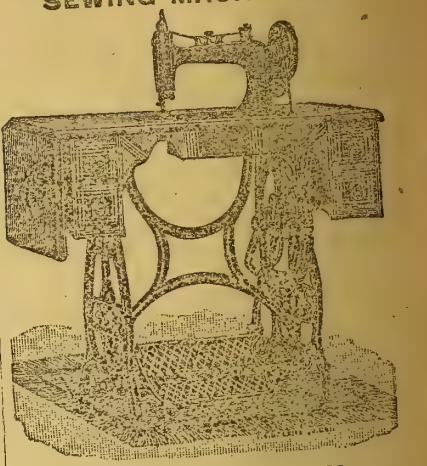

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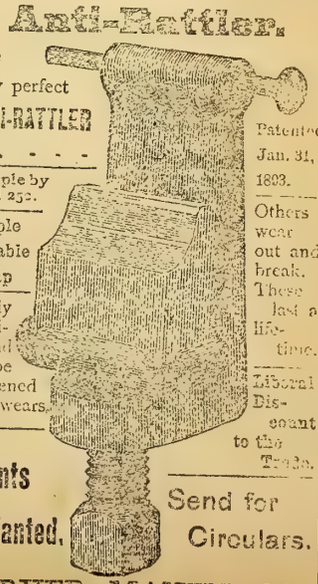

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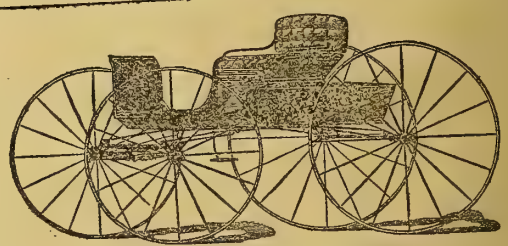

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CONDENSED SCHEDULE.

In Effect Sep. 10, 1893.

NORTHBOUND	No 2 daily ex Sunday
Leave Willmington	8 25 a m
Arrive Fayeteville	1 05
leave "	1 35
arrive Sanford	3 40
leave Sanford	4 00
" Climax	6 50 p m
arrive Greensboro	7 35

SOUTHBOUND	No. 1. daily ex Sunday
Leave Greensboro	7 40 a m
Leave Climax	8 23 "
Arrive Sanford	11 08 "
Leave Sanford	11 30 "
Arrive Fayetteville	1 30 p m
Leave Fayetteville	1 55 "
Arrive Wilmington	6 55 "

NORTHBOUND	No. 12. daily ex Sunday.
Leave Greensboro	7 45 a m
Leave Stokesdale	8 55 "
Arrive Walnut Cove	9 45 "
Leave Walnut Cove	10 15 "
Leave Rural Hall	10 55 "
Arrive Wilmington	6 55 "

SOUTHBOUND	No. 11. daily ex Sunday
Leave Mt. Airy	2 00 p m
Leave Rural Hall	4 10 "
Arrive Walnt Cove	4 55 "
Leave Walnut Cove	5 05 "
Leave Stokesdale	6 15 "
Arrive Greensboro	7 30 "
leave Bennettsville	8 20 a m
leave Maxton	9 03 "
leave Red Springs	10 41 "
leave Hope Mills	11 37 "
Arrive Bennettsville	12 00 "

SOUTHBOUND	No. 3. daily ex Sunday
Leave Fayetteville	2 30 p m
Leave Hope Mills	2 52 "
Leave Red Springs	3 48 "
Leave Maxton	4 28 "
Arrive Bennettsville	6 10 "

NORTHBOUND	No. 16. MIXED. daily ex Sunday
leave Ramseur	6 35 a m
leave Climax	8 40 "
Arrive Greensboro	9 25 "
leave Greensboro	9 45 "
leave Stokesdale	11 05 "
Arrive Madison	11 55 "

SOUTHBOUND	No. 15. MIXED. daily ex Sunday
leave Madison	2 00 p m
leae Stokesdal	2 55 "
Arrive Greensboro	4 00 "
Leave Greensboro	4 15 "
leave Climax	5 05 "
Arrive Ramseur	6 45 "

Connections North bound, with the Seaboard Air Line at Sanford; Richmond & Danville R. R. at Greensboro; Norfolk & Western R. R. at Madison.

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CONDENSED SCHEDULE.

In Effect Aug. ,13 1893.

SOUTHBOUND	No. 9 & 35	DAILY. No. 37	No 11
Lv Richmond	12 40 pm		12 50 am
Burkeville	2 41		2 40
Keysville	3 24		3 17
Ar Danville	5 40		am 5 35
Lv Danville	6 20	5 50	5 40
Greensboro	7 50	7 20	6 54

Lv Goldsboro	2 35 pm		
ArRaleigh	4 25		
Lv Raleigh	4 30 pm	1 00 am	
Durham	5 29	1 30	
Ar Greensboro	7 30	5 30	
LvWins'n-S'l'm	†6 15 p m	*4 45 a m	
Lv Greensboro	7 55 pm	8 00 am	654 am
Ar Salisbury	9 35	9 45	813 am
Ar Statesville		11 06 pm	
Asheville		4 00	
Hot Springs		5 36	
Lv Salisbury	9 43 pm	9 50 am	8 13 am
Ar Charlotte	11 15	11 25	9 25
Sprtnburg	1 35 am	2 55	11 37
Greenville	2 28	4 05	12 28
Atlanta	7 10	10 15	4 55
Lv Charlotte	11 35 pm		9 35 am
Ar Columbia	5 10 am		1 20 pm
Augusta	8 45		4 25

NORTHBOUND	No. 36 & 10	DAILY. No 12.	No 38
Lv Augusta	5 00 pm		1 00 pm
Columbia	9 15		4 30
Ar Charlotte	2 20 am		8 10
Lv Atlanta	6 55 pm	9 50 am	1 00 pm
Ar Charlotte	6 40 am	7 00 pm	8 05
Lv Charlotte	2 40 a m	8 35 pm	8 24 pm
Ar Salisbury	4 10	10 03	9 37
Lv Hot Springs		12 44 pm	
Asheville		3 50	
Statesville		7 11	
Ar Salisbury		8 00	
Lv Salisbury	4 15 am	10 11 pm	9 37 pm
Ar Greensboro	6 00	11 40	10 49
Arwnsn-S'l'm	*8 35 am	†12 50 a m	
Lv. Greensboro	7 30 am	12 01 pm	
Ar Durham	9 28 pm	3 35 am	
Raleigh	10 30	6 30	
Lv Raleigh	10 35 pm		
Ar Goldsboro	12 10		
Lv Grensboro	6 05 am	11 50 pm	10 49 pm
Ar Danville	7 40 pm	1 30 am	10 07 am
Keysville	10 20	4 05	4 05
Burkeville	11 05	4 51	4 51
Richmond	1 08	7 00	7 00

† Daily except Sunday.

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p. m daily except Sunday; arrive West Point 5 00 and 6 00 p. m. Leave Richmond 9 30 a m., Sunday only; arrive West Point 5 00 and 6 00 p m Leave West Point 6 00 p m arrive Richmond 7 15 p m

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 12 40 p m daily; leave Keysville 3 40 p m; arrive Oxford 5 55 p m, Henderson 7 10 a. m, Durham 7 45 p m. Raleigh 6 30 a m. Returning leave Raleigh 1 00 a m., daily, Durham 6 15 a m., Oxford 7 44 a m; arrive Keysville 10 10 a m., Richmond 1 08 p m daily. 7 00 p m.

Mixed train No. 61 leaves Keysville daily except Sunday 3 10 A. M.; Oxford 9 20 a m and arrives Durham, 11.25 a m Mixed train No. 40 leaves Durham, daily except Sunday, 6 00 p m., Oxford, 8 30 p m, and arrives Keysville. 11 50 p. m.

Mixed Train No. 43 leaves Oxford daily except Sunday 2 25 a m., and arrives Durham 4 15 a m. Mixed train No. 60 leaves Durham, daily except Sundgy, 7 30 a m., and arrives Oxford, 9 10 a m.

Trains on O. & H. R R. leave Oxford 6 00 a m., except Sunday, 11 45 a m., daily, and 6 20 p m., daily except Sunday, and arrive Henderson 5 50 a m., 12 40 p m and 7 10 p m, Returning, leave Henderson 8 05 a m., daily except Sunday, 2 25 p m daily. and 7 30 p m daily except Sunday, and arrive Oxford 9 00 a m, 3 15 p m. and 8 25 p m

Nos. 36 and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 189

TRAINS MOVING NORTH.

	No. 34. Pass. Daily.	No. 38. and Mail. Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Pl'ns	7 14	1 39
Macon,	7 22	1 46
Arrive Weldon,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m
Macon,	1 13	7 06
Warren Pl'ns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a. m., 2.00 p. m Arrive at Franklinton at 8 10 a. m, 2,52 p. m. Leave Franklinton at 12.30 p. m., 6.05 p. m. Arrive at Lousburg at 1.05 p. m., 6.40 p. m. JOHN C. WINDER, Gen'l Manager. WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R. R.,

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

	No. 41 Pass. & Mail.	No. 45. Freight & Pass.
Leave Raleigh	4 00 p. m.	8 35
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	3 35
Arrive Hamlet,	7 20	8 10 p. m.
Leave "	7 40	
" Ghio	7 40	
Arrive Gibson,	8 15	

GOING NORTH.

	No. 38. Pass. & Mail.	No. 40. Freight & Pass.
Leave Gibson,	7 00 a. m.	
" Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron.	9 26	9 31
Sanford,	9 52	10 55
Moncure.	10 16	12 10 p. m.
Merry Oaks	10 26	12 50
Cary,	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsborro Road.

Leave Pittsboro at 9.10 a. m., 4 00 p. m arrive at Moncure at 9.55 a. m. 4.45 p. m

Leave Moncure at 10 25 a. m, 5.10 p m arrive at Pittsboro at 11.10 a. m 5.55 pm

The Rev. Dr. A. T. Pierson tell a good story of a Roman Catholic priest in Victoria who strives to give his Sunday sermons a very practical turn. One morning he took a walnut with him into the pulpit to illustrate the character of the various Christian churches. He proceeded to tell his auditors that the shell was tasteless and valueless—that was the Wesleyan church. The skin was nauseous, disagreeable, and worthless—that was the Presbyterian church. He then said he would show them the Holy Roman Apostolic church. He cracked the nut for the kernel, and—found it rotten! Then his reverence coughed violently and pronounced the benediction.—*Exchange.*

Receipt Column.

Mrs. Alice Marks $1.00, May '94.
Mrs. Annie E. Kendrick $2.00, Sept. '94.
E. Ralston $.33.
Miss. E. R. Rhodes $2.00, Sept. '94.
Miss E. T. Clater $2.00, Oct. '94.
M. A. Smith $.50, Dec. '93.
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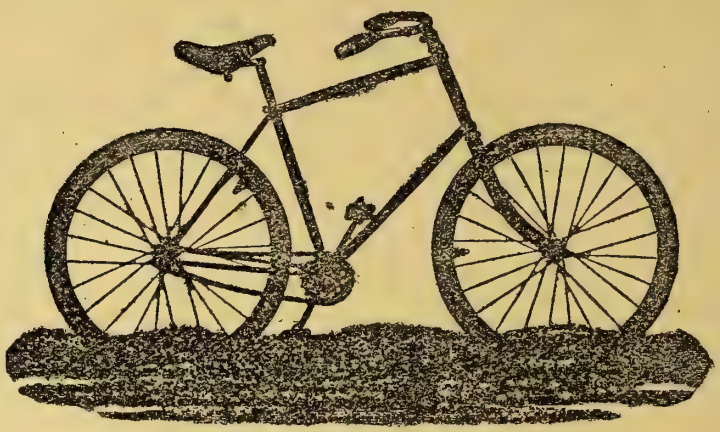

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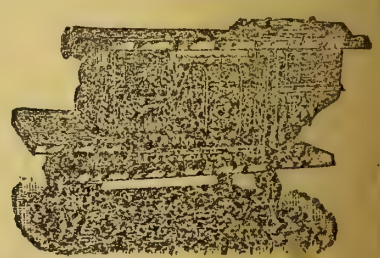

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VOLUME XLVI. RALEIGH, N. C., THURSDAY, OCTOBER 5, 1893. NUMBER 38.

The Christian Sun.

The Organ of the General Convention of the Christian Church.

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.

2. The name Christian, to the exclusion of all party or sectarian names.

3. The Holy Bible, or the Scriptures of the Old and New Testaments, sufficient rule of faith and practice.

4. Christian character, or vital piety, the only test of fellowship or membership.

5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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Leaves From My Note Book.

In last week's New York Herald there was an editoral which certainly related a circumstance of no small import to the Christian church. It was to this effect: "In the Congress of the World's religions recently held at Chicago there was present the Archmandrite in the Greek church, or the chief of monks. It was expressed as the belief of this man of note that, the great religions of the human race have a common purpose, namely to bring us nearer in confidence and faith to the supreme Being that we may lead lives of integrity and holy ambition, thus preparing ourselves for worship in the Temple not made with hands after the fitful fever of our earthly existence is over. Furthermore this man of the Greek church declares that difference of theology ought not to separate men who have a common moral aim and a common destiny."

There was on the other hand an American clergyman who when commenting on this attitude of the Archmandrite remarked that "he was opposed to the comparison of any religion with Christianity." If I were asked which of these two men had most of the real spirit of Christianity I should unhesitatingly say the former and yet I doubt not that there are many and very many who would say the latter either in word or spirit. The heathens, though they have never heard of our system of religion—many of them at least—are not fools and idiots. Nor are they without some show of reason, and intelligence. If there had not been a nucleus of the right and truth in Buddhism, Mohammedanism, Brahminism and the rest they could never have gained the ground and run the course they have. There may be much that is inferior and superficial in their systems of religions, but yet there is some good things in them or men would not have adopted and lived by them for so long a time. If our system of religion is ever to gain credence among the other religions of the world it must be shown wherein our's surpasses the other systems.

I was much struck by an incident that Henry Drummond related in one of his lectures last winter at Harvard. Said Drummond, "recently on taking my leave of Japan I asked a man of learning, refinement, high estate and much authority if he had any message he would like to send to the western world? Yes, replied the Japanese I have one message I wish you would deliver to those people for us. And that is tell them to please send us one twenty thousand missionary instead of ten two thousand dollar ones. Of these latter we are tired and they are no good." This is significant and needs no explanation. There was no nationality of students with which I came in contact at Harvard of more keen intelligence and ready ability and intellect than the Japanese. I only name these for an illustration. If Christianity is to supplant these and other religions, it must do so by broadening its own sphere and absorbing what is best, assimilating what is noblest and true and annihilating what is false and debasing in the other systems. Ours is a religion that will help men to be better and the world to be a happier world, for it teaches man the simple lesson of "the brotherhood of man and the fraternity of the human race."

J. O. Atkinson.

Dear Brother Clements:—Having seen sometime since a request in our paper for news from the field. We will in obedience to the request try to let you hear what success we had. First Sunday in August we commenced a series of meetings at New Hill with very good success. We had two conversions, one accession to the church. Leaving New Hill we went over to Turner's Chapel to aid Rev. J. W. Hatch. Finding him at his post we commenced revival services day and night with very good congregations. We had a very good meeting. Several conversions with some accessions to the church. Among those that joined was Bro. Dawson, a very old man and also very much afflicted, so much so he could not come out to meeting. We visited his house, while there learned that he desired to join our church at Turner's. Rev. J. W. Hatch at once examined him, on Thursday following received him into the church. Leaving Turner's we returned home to be with W. C. Wicker in protracted meeting at O'Kelley's Chapel. Work commenced on Saturday before the third Sunday in August. On account of sickness of my wife I could not be with the brother every day, but nevertheless we had a very good meeting. We left on Saturday for Bethany, met the church at 3 P. M., found the brethren in good spirits and full of the faith. We held our third quarterly conference. Everything worked well. Sunday we met the congregation, and to our surprise met Brother Long of Elon College, and we heard a most excellent sermon from our most esteemed brother in the morning. We had to let him off with one sermon. He took his leave before the close of second service, which was conducted by Brother Whiteman, after second sermon the Lord's table was spread. Services at night Brother Carden officiating. We had a very good meeting. Monday being so very stromy no one came to church. Tuesday we met the brethren again. The work went on until Friday at the end of which it was ascertained there had been eighteen conversions with 9 accessions to the church. Brethren pray for us. We remain,

Yours in Christ,
A. P. Barbee.

Blue Ridge Annual Conference M. E. Church, Osburn, N C

For above occasion the R. & D. road will sell greatly reduced rate tickets to Winston-Salem and return from stations named below at following rates: Charlotte, $5 65; Greensboro, $1 50; Raleigh, $5 05; Goldsboro, $6 85. Rates from intermediate points in same proportion. Tickets on sale Oct. 10 to 15, inclusive; limited returning to Oct. 22, 1893.

Renew your subscription.

The Pulpit.

Trust in God.

BY REV. JAMES MAPLE, D. D.

Blessed is the man that trusteth in the Lord, and whose hope the Lord is. Jeremiah 17:7.

There are two Hebrew words rendered trust in the old Testament. One means "to cling." It is the word used for a child clinging to its mother's breast. The other word means "to run for shelter." Hence Boaz said to Ruth, "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." Another Hebrew word from which the word Amen is derived, means "To lean upon." Two figures are used to illustrate holy trust in God. "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever." Jeremiah uses a most beautiful figure to illustrate the happy condition of the man who trusts in God. "For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." This illustration shows that the man who trusts in the Lord is independent of all outward conditions, and derives his happiness from a source that the changes of earth cannot reach.

I. Trust in the Lord means confidence in his wisdom, love, justice, and power. God is infinitely wise, and knows what is best for us; he "is love" and desires to do what will be to our hightest good in time, and eternity; he is omnipotent and can do all that his wisdom devises, and his love prompts him to do. Thus you see that you can trust in him with implicit confidence. This is based upon his nature and attributes which are immutible. Hence David could say, "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or even thou hast formed the earth and the world, even from everlasting, thou art God."

God's liberality to man as manifest in the history of his providence is a reason for trusting in him. David said to the Lord. 'Thou openest thine hand and satisfiest the desire of every living thing." There is one manifestation of God's loving interest in man that shows that he will do all that can be done to promote our supreme good. "He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?"

God promises encourage us to put our trust in him. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." In connection with this statement of Peter take one of God's promises to the righteous man: "He shall dwell on high; his place of defence shall be the munitious of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty: they shall behold the land that is very far off." What a glorious foundation for trust in God, these promises are. Then his dealings in all ages with those who have trusted in him confirms his promises. He saved righteous Noah from the storm of destruction that swept the wicked nations of the earth out of existence; he delivered Lot from the storm of fire that burned up the wicked cities of the plain; he protected the pious boy Joseph from the murderous hands of his cruel brothers; he freed his people from the iron bondage of Egypt, and brought them safe into the promised land. All through the history of his providence we have facts of this kind, and they encourage us to trust in him. "For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withold from them that walk uprightly."

In all ages there have been those who trusted in God, and it was well with them. "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

II. God is the only being in whom we can trust in the great emergencies of life. Our friends may love us, and do much for us to make our life cheerful and happy; but they cannot meet our wants in the serious trials of life. Human love and sympathy is a fountain of strength and joy, and brings comfort in many a sad hour; but in the greatest trials of life it leaves us helpless. We need something above and beyond all this, and we can only find the help we need in God. Isaiah understood this and exclaimed: "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is also become my salvation."

The temporal blessings of life are valuable, and contribute largely to our present happiness; but they cannot meet the greatest wants of the soul. They can give us no assurance of pardon and eternal life. Voltaire was by one half the richest man in all France, but what could his wealth do for him in death? He offered one half of it to his doctor if he would secure to him six months more of life; but all his money could not give him one hour. God can and does sustain the soul in the dying hour. He gives his child the assurance of an endless life in heaven, and David could say in the calm confidence of faith and hope in him. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

Civil position and power may secure to a man wealth, honor, and the respect and reverence of his fellow men; but he needs something more than all this in the hour of sorrow and death. King George III was one day looking at the plate which had been brought from Hanover, and observing one of the articles with the armes of the electroate engraven upon it, he said to the attendent. "This belonged to King George II.; I know it by the Latin inscription," which he read, and adding, "In English it is, 'I trust in my sword.' "This," said he, "I always disliked; for had I nothing to trust in but my sword, I know what would be the result; therefore when I came to the crown, I altered it, my motto is. 'I trust in the truth of Christianity.' Which of the two inscriptions do you like the best?" The attendant replied, "your majesty's is infinitely preferable to the other." The King answered, "I have ever thought so, and ever shall think so; for therein is my trust and confidence. Think you that it is possible for any one to be comfortable and happy in himself, who has not that trust and confidence? I know that there are those who affect to be at ease while living in a state of infidelity; but it is all affectation; it is only the semblance of happiness—the thing itself is impossible." The experience of infidels themselves confirms this remark of the King.

The Lutheran World says: "Professor Huxley, now that he has become an old man looking eternity in the face, is not so sure of his materialistic theories as he once was. He is inclined to think that perhaps 'it is not all of death to die.' He has certainly read these lines of Tennyson's death song:

"'For I shall see my Pilot face to face,
When I have crossed the bar.'"

and now he admits he two may need a pilot when he has 'crossed the bar' into an unknown ocean. May he find him."

III. It is impossible to trust in God while living in conscious disobedience to him. Our conscience will not allow us to do this, for we know that we deserve his displeasure; and that it would be just for him to punish us. We know that he is worthy of all trust, but our sins come up between us and him; and hide his face from us. Conscience kindles the fire of remorse in our souls, and we are unhappy. A Christian was talking with a man in this state of mind, and spoke to him of God's infinite mercy.

"I know it," said the man; "but he is just also?' There was the abiding conviction that he ought to be punished for his sins, and that he would be if he were not pardoned. Here comes in the necessity of repentance toward God, and faith in Christ. "Let the wicked forsake his way, and the unrighteous man his thoughts: let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." This is in harmony with the laws of our mental and moral nature, and it will bring present peace of mind, and hope for the future. The assurance of pardon delivers from all fear of the punishment of sin, and gives the assurance of acceptance with God in the life to come. "Say ye to the righteous, that it shall be well with him: for they shall eat of the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him."

IV. The glorious results of trusting in God. The man who trusts in God enjoys peace of mind in regard to his personal relations with him. He knows that all his sins have been blotted out, and will never be mentioned against him again. God has received him as his child, and he rests in his love. When the prodigal son came back in humble penitence to his father and sought his forgiveness he found peace of mind, and trusted in his love. All was peace between them. Thus it is with the sinner who in humble penitence and faith trusts in God's love. He can say with the psalmist, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling."

The man who trusts in God enjoys peace of mind in regard to this providential government. He knows that God is infinitly wise and never makes any mistakes, that he is infinite in love and can do no man any harm, and that he is omnipotent and can and will work out his righteous purposes. With this view of God's nature and attributes he rests in the abiding assurance that "all things will work together for his good." How sublime the faith and trust of David, and how sweet his peace of mind as expressed in the twenty-third Psalm. "The Lord is my shepherd; I shall not want." In the midst of his great a afflictions Job

nd, "Though he slay me, yet will I rust in him." "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my sins be consumed within me."

The man who trusts in God enjoys peace of mind in regard to the great future, for he rests on his promise of a home in heaven. David enjoyed this peace of mind, and could say. "Thou will shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." "As for me, I will behold thy face in righteousness. I shall be satisfied, when I awake, with thy likeness." The Rev. William Grimshaw lay dying He said to his friends: "I am happy as I can be on earth, and as sure of glory, as if I were already in it Here goes an unprofitable servant."

REMARKS.

1. My friends, you must trust something, and what shall it be? Wealth, position, power, friends or self? Where will all these things leave you in death? Adrift on the wild surges of the river of death without hope. An active business—man, seeing death unavoidable, said to his physician, "Doctor, I have made every provision for living; and now I must die, though utterly unprepared for it."

2. This is a question that you must decide for yourself. Ay voluntarily sining you have put yourself in a position in which you cannot have this trust, and you must get out of it This is your work. "Repent ye therefore, and be converted, that your sins may be blotted out."

Deal Gently With the Erring!

We have just received a copy of the greatest home song ever published in this country. The privilege of publishing in American alone cost $2,000 in gold It is a song that will reach the heart of every Chistian in the land The melody is perfectly beautiful; can be played on piano or organ. We give our readers the first verse and chorus.

FIRST VERSE.

Deal gently with the erring!
Ye know not of the power
With which the dark temptation came
In some unguarded hour.
Ye may not know how earnestly
They struggled nor how well.
Until the hour of weakness came,
And sadly thus they fell.

CHORUS.

Forget not thou hast often sinned,
And sinful yet must be!
Deal gently with the erring one
As God hath dealt with thee.

Price 40 cents per copy; can be obtained by addressing the publisher, F. W. Helmick, 265 Sixth Avenue, New York.

☞Our readers will receive a copy by sending 20 cents in postage stamps.

SUNDAY SCHOOL.

THE SUNDAY SCHOOL.

International Lesson for October 8, 1893 — Redemption in Christ — Romans 3:19-26.

[Specially Arranged from Peloubet's Notes.]

GOLDEN TEXT.—Being justified freely by His grace through the redemption that is in Christ Jesus.—Rom. 3:24.

THE COURSE OF THOUGHT.—The subject is, how men can be saved from sin. They cannot be saved by the deeds of the law, for as a matter of fact they have all failed in obedience to law. What have the Gentiles achieved under the law of conscience and of nature—these Roman citizens whose glory is in their Roman law? Behold, for answer, the awful picture in 1:21-32. But the Jews, exalted in privilege, with their book of the law and their divine training, looking down from this height upon the heathen—have they become holy by the law? No; for they in their measure break the law of God as do the Gentiles (chap. 2). But is there no advantage in being a Jew then, and in possessing the law of God? Certainly (3:1). But if men sin in spite of this law they are guilty before God, and must be condemned by Him. They can see their portrait in their own Scriptures (3:9-19). All are under sin. The whole world is guilty before God. By the deeds of the law can no flesh be justified before God. Is there no remedy then? no salvation? Yes; God has provided a way in Jesus Christ, who manifests the divine righteousness, who has made atonement for sin through His blood; and by faith in Him all who believe are justified, forgiven the past and made holy in heart and life.

LESSON NOTES.

The Need of a Way of Salvation. Ever since the fall of man God had been working in two parallel lines for his redemption—one with the Gentiles through conscience and natural law, the other with the Jews through a divine revelation and training.

First, the Gentiles. The moral condition of the Roman empire, amid the glory of its military achievements that made Rome the mistress of the world; in the height of its intellectual supremacy, producing works which have aided the education of the world for eighteen centuries, and are still a part of the training of every educated person in Christendom; under the power of a law which is still the basis of civilized legislation; amid the triumphs of wealth and luxury,—is portrayed in the terrible indictment of chap. 1:21-32, which the contemporary literature of the day fully confirms, as do the startling revelations from the ruins of Pompeii. Dr. Lyman Abbott says: "There are six indications of the moral life of a community, either of which is significant; when they all agree in their testimony, they afford a nearly infallible test of its true character."

1. As to industry. "All honorable industry was dishonorable in Rome;" one half the inhabitants were slaves, wretchedly treated. "The wages of a day-laborer did not exceed twelve or fifteen cents a day."

2. As to social habits. "The accumulation of wealth, in the hands of the few, was as dangerous a symptom of demoralization as the poverty, the ignorance and the moral degradation of the many." "The excesses of lust can only be suggested by saying that they paralleled the excesses of cruelty; and these surpass imagination."

3. As to the family. "Divorce was as free and as frequent as the most libidinous advocate of free-lust in our own age could desire." "Cicero repudiated his wife because he was short of money and wanted a new dowry." "Prostitution became honorable." "Chastity had become a perilous virtue."

4. As to the government. It was a military despotism. "The evils of unlimited power have had many tragical illustrations in human history, but none to compare with that afforded by the eighty years covered by the reigns of Tiberius, Caligula, Claudius, Nero, Vitellius and Domitian." The senate was so abject, and the courts so corrupt, that the people had in them no aid for overthrowing the bitter despotism that crushed them.

5. As to education. "Such a government did nothing for the education of youth. Rome contained nothing approximating to a public school system." "The ability to write well, if not to read, was a badge rather of the servile than the honorable class." "Education was confined to a few persons, and limited to few and superficial themes."

6. As to religion. There was almost no faith in the gods, though temples were built with increasing splendor, and established forms were scrupulously observed; yet the people laughed in the theaters at the popular satires of the gods whom they worshiped in the temples. Cicero and Cæsar were both high officers of religion, though both disbelieved it. As usual with the decline of faith, came the rise of superstition and belief in all manner of portents and auguries. Religion had no practical bearing on the moral life except to degrade it. "Worship and vice were not inconsistent." In many cases worship ministered to vice.

Illustrations.—The traveler in the Hartz mountains is sometimes startled by a gigantic apparition in the clouds which are about him, until he discovers that his every gesture is repeated by the image which for the moment aroused his superstitious awe. The gods of Greece and Rome were but gigantic reflections cast upon the clouds by Greek and Roman life. The gods of Homer and Virgil are not only feasting gods, but roystering, bacchanalian, drunken gods. They are not only sensuous, marrying and giving in marriage; they are openly and grossly licentious; adultery and rape are divine. They are vindictive, passionate, intriguing, mendacious. They are deifications of Ahab and Jezebel, of Machiavelli and Lucretia Borgia, of Henry VIII. and Catherine de Medici. Well cried Vespasian on his deathbed: "Woe is me, for I am about to become a god."

Second, the Jews.—The Jews thought that, because they were set apart for a higher training, by special revelation and care, therefore they would be saved whether they did right or wrong. They were God's own people; how could they be lost? But Paul shows them that salvation is salvation from sin, and they were not saved from sin. And lest they should not see this, he brings a picture of sinful men, Jews and Gentiles, out of their own Scriptures.

—What is love without truth or truth without love? They purify and ennoble each other.—G. Clinton

There are too many people who pray that God will convert the whole earth who never give more than ten cents at a time to help him do it.

The right kind of a Christian will thank God every hour of his life, whether there is anything in sight to thank Him for or not.

There are people who claim to be praying for the salvation of the whole world, who never go to prayer-meeting in rainy weather.

THE SUNDAY SCHOOL.

International Lesson for October 15, 1893 —Justification by Faith—Romans 5:1-11.

[Specially Arranged from Peloubet's Notes.]

GOLDEN TEXT.—While we were yet sinners, Christ died for us.—Rom. 5:8.

THE COURSE OF THOUGHT.—Thus far St. Paul has established (1) the need of justification; and (2) its equal terms for Jews and Gentiles; and (3) that faith in Christ's blood is its one appointed condition. And (4) in Abraham's case he has illustrated the nature and actings of faith. Now he is to deal with the effects of faith in life and character.—Cambridge Bible. He begins with chapter 5 (5:1-11), but (5) before he completes this picture he illustrates (5:12-21) the abounding grace which reigns "through righteousness unto eternal life." Then (6) he shows under several figures or symbols how the redemption in Christ leads to holiness. It is death to sin, but resurrection to righteousness (6:1-14). It is deliverance from slavery into the glorious liberty of the children of God (6:15-23). It is divorce from sin and marriage to Christ (7:1-6.) (7) Then follows a description of the battle of life. "The conflict is a life conflict. It belongs neither to regenerate nor unregenerate nature: but to nature. Paul portrays it again in the third chapter of Philippians: 'Not as though I had already attained, either were already perfect; but I follow after if that I may apprehend that for which also I am apprehended of Christ Jesus.' This is the life struggle of the Christian Not till the water of the river of death laves the feet of the entering disciple can he say, 'I have fought a good fight. I have finished my course.'"—Abbott. (8) "The eighth chapter of Romans is not victory after battle, it is hope and courage and faith in battle; it is a portrayal of the spirit in which this battle is to be fought." But in it are many foregleams of victory, and the blessedness that victory shall bestow, many Pisgah visions of the promised land.

LESSON NOTES.

Peace with God.—Ver. 1. After all the gloomy retrospect which fills the preceding chapters, the clouds break, and light steals gently over the scene. Nor is it merely the subsidence of storm, but an ardent and eager hope that now awakens, and looks forward to a glorious future. 1. "Therefore being justified by faith:" Acquitted, pardoned, received into God's favor, and with a holy nature implanted in us. "We have peace with God:" We are in a state of peace and reconciliation with God; the antagonism was removed when we were justified. The next step after justification is peace. "Peace with God:" Not "peace from God" (1:7), nor peace of God, but a new relation to God: "Through our Lord Jesus Christ:" This full form gives a tone of triumph to the verse.

Hope of the Glory of God.—2. "By whom also we have access:" This word sometimes signifies the act of bringing, or introducing But the word has also sometimes an intransitive meaning; the right of entering, access. This latter meaning is preferable. The same mediator who gives us peace is the one who brought us "into this grace," as friends and children, "wherein we stand." "And rejoice in the hope of the glory of God:" The glorious state which God Himself possesses, and into which He will admit the faithful.

Discipline and its Fruits.—3. "And not only so:" but what is still more wonderful, the salvation of Jesus transfigures even our trials and suffering into life and hope and character. "We glory in tribulations also:" This word, tribulation, both the English and the Latin equivalent of the Greek, is derived from the Latin "tribulum," which was the threshing instrument, or roller, whereby the Roman husbandman separated the corn from the husks; and "tribulatio" in its primary significance was the act of this separation.

The Love of God.—6. "For:" Introducing the proof of the greatness and the freeness of God's love. "When

we were yet without strength:" Unable to save ourselves because of sin. "In due time:" At the right moment. The best time in all the ages for the accomplishing of His work. "Christ died for the ungodly:" sinners "without God in the world," opposed to God, His enemies.

7. "For scarcely:" This infrequent word expresses the great difficulty of the case, as we might say: "It would be very hard to find a man who would do this." "For a righteous man . . . a good man." The difference between the words righteous and good is that which in common usage is made between just and kind. "A righteous man," fulfilling all just demands, calls forth respect and admiration: but "the good man," himself prompted by love, evokes our love, and for him some one would even dare to die.

Salvation from Wrath.—9. "Much more then:" If the greater benefit has been bestowed, the less will not be withheld. "Being now justified by His blood:" When the blood of Christ is spoken of in the New Testament, it means the offering of His life as a sacrifice, or His death as an expiation. "We shall be saved from wrath:" The wrath of God, His indignation against sin, and the punishment which He must inflict.

Salvation to Holiness by an Ever-Present Living Saviour.—10. "We were reconciled to God:" This expresses the changed relation to God and man effected through Christ. "We shall be saved by His life:" or in His life. By participation in His life, by the life He bestows, and which we live in and through Him, as the branch lives by the life of the vine.

Joy in God.—11. "And not only so:" There are greater blessings than in the mere fact of being saved. Once saved there come vision upon vision of blessings enfolded within that salvation, as when we climb a mountain, at each state of ascent we have a wider and more glorious view than was possible at the lower stations. "But we also joy in God:" Rejoice, glory, triumph, in God. God's salvation is full of joy.

PRACTICAL SUGGESTIONS.

1. Every blessing of God contains, as the seed contains the plant, unexpected fruits. It is a doorway into larger rooms, a stepping stone to higher good.

2. Peace, reconciliation to God, is the basis of the Christian experience. The first thing for a wheel that has got out of place in the machinery, and thus has become broken and useless, is to get into its right place, into its true relations with the factory.

3. The Christian hope is the most glorious in the world. It looks forward to the very glory of God, in character and in blessedness.

TEMPERANCE.

O COOL GRAY JUG!

O cool gray jug that touched the lips
In kiss that softly closed and clung!
No Spanish wine the tippler sips.
Or port the poet's praise has sung,
Such pure untainted sweetness yields
As cool gray jug in harvest fields.

Isee it now! a clover leaf
Outspread upon its sweating side.
As from the standing sheaf
I pluck and swing it high, the wide
Field glows with noonday heat;
The winds are tangled in the wheat;

The myriad crickets blithely cheep;
Across the swash of ripened grain
Isee the burnished reaper creep:
The lunch-boy comes, and once again
The jug its crystal coolness yields—
O cool gray jug in harvest fields!
—Hamlin Garland, in Harper's Weekly.

PHYSIOLOGY AND DRINK.

Some Popular Errors Regarding the Use of Liquors at Meals.

The Westminster Review, one of the leading vehicles of the best English thought, has a very strong article in a recent number in which are discussed several of the popular fallacies regarding the use of intoxicating liquors. It sets forth the latest conclusions of medical and other scientific authorities regarding these matters of general error among the masses of the people. The first of these mentioned is the common belief that the drinking of alcoholic liquors gives new strength and energy to the body after one has already become fatigued with labor. Physiologists agree that the sensation of fatigue is one of the safety-valves of the human machine. It is a warning that the bodily functions are being overtaxed, and that rest is imperatively demanded. To deaden the sense of fatigue by drinking, which excites the circulation, in order to do more work, is like tying down the safety-valve of a boiler. There is danger of over-pressure, and that an explosion may follow.

Another popular error is that alcoholic drinks aid the function of digestion. The use of wines and other alcoholic drinks during a dinner is fashionable, under the idea that the stomach is stimulated, and performs its duties better and quicker. Scientific investigation has proved this to be exactly the reverse of the truth. Experiment has shown that a meal taken without alcohol is more quickly followed by hunger than is a meal at which some alcoholic drink is taken. Further, it has proved that the process of digestion is retarded by the use of liquors at meals.

Another error is that mental exertion of all kinds is better undergone when a moderate amount of alcohol is taken. This is clearly disproved by the experience of those brain-workers who have tested both ways. The fatigue consequent upon mental labor is more easily recuperated in the case of the man who does not drink than in that of one who does.

There is no more conclusive proof of the uselessness of alcohol as a means of fortifying the system against cold, or heat, or the inclemencies of the weather, or long-sustained physical exertion, than the thousands of experiments which have been made by medical and scientific men in connection with the sanitation of armies. These experiments have been made in every climate, under all conditions of heat and cold, in all kinds of weather; and the verdict of science has been, in every case, that soldiers are better able to endure the fatigue of the most exhausting marches when they are not allowed any alcoholic liquor of any kind.

It will be seen that these results of scientific research cut the ground from under the feet of the very large class of people who attempt to excuse their drinking propensities by pleas of various kinds. The plain fact is, they drink because they like the effects which alcohol produces. They desire the state of exhilaration, of gayety, of high spirits, which follow the imbibing of all liquors, spirituous, vinous or fermented, and make the various pleas enumerated above to excuse themselves to their friends, or to the community at large. There is no scientific basis for any of these pleas. No man is better, even temporarily, in mind or body, by such indulgence.

The Review article closes with a summing up which declares it to be certain that from 70 to 80 per cent of crime, 80 to 90 per cent of all poverty, and from 10 to 40 per cent of the suicides, in most civilized countries, are to be ascribed to the use, or rather abuse, of alcoholic drinks. With their uselessness so clearly demonstrated, and the terrible evils so graphically shown which follow from the unrestrained indulgence in them, why is it not better for the nation that the strong hand of the law shall interdict their manufacture and sale, and thus pulverize the rum power?—Toledo Blade.

INHERITED EVILS.

How the Children of Drinking Parents Are Made to Suffer.

The children of inebriates furnish a large proportion of the infant mortality which is a disgrace to our civilization. Such children begin with an unstable nervous system, which may express itself as the drink-crave itself; and in addition, all the nervous ailments, *e. g.*, idiocy, infantile convulsions, epilepsy, neuralgia, hypochondria, hysteria, paralysis, insanity, or it may express itself in other ways. But even then, they suffer, though innocent. The parents' intemperance is represented in them, and will be for generations to come, by ailments which are called by respectable names; gout, dyspepsia, nerves and legion! But it is but seldom that the children of the intemperate thus break down the influence of the sad environment in which they have grown up. The evil that men do lives after them. The children of such parents are almost sure to be saddled with diseases and tendencies directly resulting from their parents' habits.—Journal of Inebriety.

THE saloon is called "the poor man's club." Yes, it clubs him out of all his manhood; clubs him out of his money, his self-respect. The frequenter of the saloon is the worst clubbed man temporaily and spiritually known of —Pittsburgh Catholic.

MISSIONARY.

Our Japan Mission and its Needs.

BY J. G BISHOP, MISSIONARY SECRETARY, A C. C.

The time for our annual September collection for Foreign Missions will soon be here. In this number of the American Christian the Convention Secretary issues his call for the same. Through the Missionary Department of the Herald of Gospel Liberty, as well as by the letters from our missionaries on the field, as published in the same paper, we have aimed to keep our people informed on the progress and condition of our Japan mission.

The Mission Board is well pleased with the work being done by our missionaries; indeed our mission has never looked more promising both for permanency and aggressive work than at present. If conversions are not reported as frequent as at an earlier stage of the work, this is true also of other missions in Japan. A few years ago the Japanese were eagerly seizing on every thing foreign, and it seemed as if it would require but a few years to Christianize that empire. But a strong anti-foreign sentiment has more recently set in, the people rallying to the cry of "Japan for the Japanese." This, with an increased effort on the part of the Buddhist priests so strengthen their religion, is making the progress of the gospel more difficult, and consequently much slower than it promised to be a few years ago. Still there is a substantial gain being made. In our own mission conversions and baptisms are quite frequent. Good foundations are being laid, and preparatory work done.

During the past year our workers in the northern field have been organized into a conference, for the purpose, largely, of unifying and strengthening the work, and drilling the workers in practical methods. This conference has already held two quarterly sessions; our Superintendent, Prof Woodworth, of course presiding, drilling, &c.

It is found that mere evangelistic work by our missionaries, as important as that is, is not enough for Japan. Native Christians just converted from heathenism, however zealous they may be, cannot do intelligent, efficient work, without special teaching and training. Hence the

IMPORTANCE OF SCHOOLS.

Some teaching of the native workers has been done by our missionaries from the beginning, but more is now being done and purposed to be done than in the past. In this, extra work is demanded because of the custom of the country and prejudices of the people which demand the education of the men and women separately. We don't so much wonder at this when we consider with what tenacity some people even yet in Christian lands hold on to the heathenish idea that the sexes must be educated in separate classes. This makes extra work for our missionaries. But the work must be done. The more of this preparatory work wisely done, the more rapid the progress, and richer the harvests after a while.

THE WORK OF THE WORKERS.

Of course only an outline can be given. First, and as very important, and to which they are giving themselves with all the energy possible under the circumstances, is the duty of the language. In addition, Miss Penrod superintends the woman's work, manages the Sunday school

and teaches a Bible class at Oji, with house to house visitation and personal work, and gives special teaching and training to the Bible women. In reference to this work, on one of her letters she says: "Our teaching is in the line of theological work, aiming especially to make them active *soul winners.*" She has also, with her interpreter as teacher, opened a school for Japanese children.

Mrs. Woodworth, in addition to superintending the domestic department of mission headquarters, is giving instruction in music

Prof. Woodworth, besides the study of the language, his correspondence and writing for our papers, teaches two Bible classes and conducts weekly meetings in Tokio and Oji, attends the quarterly conferences in the north, 250 miles from Tokio, has the general superintending of the whole work, and teaches the theological class of young men preparing for the ministry.

This remark in a letter from Miss Penrod some time ago will be in place here. She says, "The days are not long enough in Japan. As they cannot be *lengthened* that more work may be done, I see no other alternative but to send more workers, educated, *dead in earnest Christian workers.*"

The prospect now is that Bro. Woodworth will have a class this fall in training for the Christian ministry much larger than we have ever before had. Among them is a man of good Japanese education—a graduate from one of the leading Tokio schools—who has recently, at a great financial sacrifice, relinquished a position in the Government employ in order to study for the ministry among us.

OUR PRESENT NEEDS.

1. Means to support the work as it is—pay salaries, rents, traveling expenses, and a few incidentals. We are barely doing this at our present rate of contributions.

2. Our missionaries need re-inforcement. By the outlining above some idea may be formed of the weight and responsibility of the work now resting upon the hearts and hands of one man and two women; when, as a matter of fact, they ought to have little to do for a year or so aside from the study of the language.

At a recent Board meeting it was "Resolved, That is is the sense of this Board that we should employ additional missionaries for the Japan field as soon as it may be practicable." The "practicable" includes the idea of finding the money to send and support them.

3. For buildings Especially for a church and school building for our headquarters at Tokio. We ought also to have a parsonage, or "missionaries home." Besides paying rents, it is sometimes impossible to secure suitable building for meeting purposes. Then buildings of our own would give a sense of permanency to the work. We have comfortable churches in this country; some quite costly. We would not if we could invest extensively in buildings at present in Japan But a few thousand dollars for this purpose is greatly needed. Surely we should do *something—make it possible for our missionaries to have some kind of building accommodations for their work in Tokio.*

Do not these considerations appeal to all of our love for God and the souls of men, to all of the spirit of Christ and generosity there is in us to contribute—contribute generously to our Foreign Mission work?

Good Words From Japan.

Bro. Woodworth, in a recent letter, speaking of Mr. Ohta and Mr. Kitamura, two of his native preachers whom he had just sent from Tokio to reinforce Miss Penrod in some evangelistic and conference work in the north, says:

"Mister Kitamura stands at the end of the line in the picture. (The group I have, as mentioned above.) He is one of the prominent men among the Christian writers of Japan, is fully alive to the danger of parasitism among evangelists who grow careless and satisfied if they get their salary regularly. He is relentlessly after shams and parasites. I have thought that he and Mr. Ohta would be a sort of Paul and Silas. I have great confidence in them. Our summer expenses will be a little heavy, but I feel that the work *must* go, and I am willing to be reasonably prodigal if the expense is along the line of showing our workers that they are not to be satisfied to hold positions as figureheads. But that their work is to *preach the Gospel and lead souls to Christ.* I want them to *feel* this until it shall be the burning desire of their lives.

"We received two members in Tokio to-day, making sixteen in the past four months. Miss Penrod has just baptized five at Ishinomaki, and I baptized three at other points in the north. There are four or five at Wakuya waiting for baptism. Slowly, in spite of difficulties, we advance. Oh, for the power!"

Amen. The Lord give the power of the Holy Spirit.

J. G. BISHOP,
Mission Sec'y, A. C. C.
Dayton, Ohio.

Temples, Customs, Habits, etc., of Japan.

FOR MISSIONARY SOCIETIES.

Dear Co-Workers—Your very welcome letter came to us on the last mail. I hasten to reply. I am glad you ask the questions, because it enables us to spread the facts concerning the real condition of the Japanese I fear I shall be unable to answer all your questions on this mail, as time is at a premium in Japan. Should I fail, I will send the second edition on the next mail, which will be ten days later.

First, as to the present condition of the people in Japan. Intellectually, they are an enterprising, intelligent people. They have a school system, by which every one that goes to school poys his own tuition, varying with the grade. A little more than one-half of the Japanese can read and write. Recently a few colleges have been established, four in number. The public school saystem is about seven years of age. The Japanese lived, for 216 years prior to 1854, like frogs in a well—all to themselves, in ignorance, superstition, and idolatry. At that time, her ports were opened to foreign communication. It was not until ten years after that, that a foreigner could keep his head on his shoulders in Japan. So you see that the modern missionary has been in Japan less than twenty, and that the Japanese, to do their very best, are yet *away, way* back in all kinds of heathen customs.

Prior to the 216 years referred to above, missionaries from Spain, Catholics, were in Japan. Hostility arose, and every Christian was killed—50,000 in all. *Religiously*, those not Christians, are Buddhists, Shintoists, and atheists. I will not describe these religions in full, as you can find them in encyclopedias. There are one half million of temples, Buddhist or Shinto, in Japan. Until recently, the government appropriated money to support and build these temples Now they are supported by private contributions.

Allow me briefly to describe one of the Tokio temples. The building is 50 or 75 feet square, about 75 feet high. The first floor is reached by fifteen stone steps. The outside and inside are richly ornamented with carvings of wild beasts, and fowls, and human figures, inlaid with brass or copper. In the niches doves live and make their nests. These birds are brought from different, distant places by the pilgrims coming there to worship. Rice is kept on the ground and sold. It is considered a pious act for the worshiper to buy rice to feed them. It is sold very high, the proceeds going to the temple.

You enter the temple from the front. The first thing you meet is an incense stand, at which incense is brought to be burned. This has an obnoxious smell to the foreigner. Advance twenty feet, and you come to a huge money-box, about 15 by 10 by 2 feet, over which is a wooden railing. In the advance of this is a gilded railing. You can go no further, for, according to heathen ideas, this is holy ground. None but the priests tread there. Inside of this railing, among flowers, lamps, and decorations of all kinds, is an image of a man, golden in color. This is the temple's *special* idol. Now the worshiper comes, tosses his one-half cent or cent into the treasury, claps his hands a few times to attract the attention of the god, as he may be asleep, out walking, visiting, etc. (what characteristics for *man's* god!), then kneels in humble worship and petition to this image. The prayer is sometimes read.

Some temples have a bell to use instead of clapping the hands. This god is supposed to grant any request. However, there are gods of disease, wind, fire, water, thunder, fortune; in short, there are thousands. Some say 10,000. The god of disease is supposed to cure the applicant of any disease, if, after the money is deposited, the sufferer will rub that portion of the idol that is afflicted in himself, then rub the afflicted part of his own body. The eyes, nose, ears, and knees of this image are literally almost rubbed away. It is a wooden image.

Besides the above-named idols, there are many obscene shrines, which here cannot be described. The money-box is a never-missing attendant at every shrine. There are many miniature images and pictures sold in the temple. These are taken home for family use. The best person of the household is selected to wait on these gods.

Another form of worship in Japan is ancestor worship. The worshipers believe that their dead ancestors have power to grant their requests, and that they will make them happy after death, if they have been faithful in their worship. Recently, we have had a convert from this class.

Atheism runs riot in Japan. Many of the Japanese have found by experience and study that Buddhism, and ancestor worship, are false. Aided by reading infidel books that are

*This letter was written in response to one of our wide-awake workers for a Missionary Society in Illinois. I have secured it for publication so that all our mission societies and friends can have the benefit of it. To write such letters to all our local Missionary Societies which might ask for them, would be too great a tax on the time and strength of our missionaries. Many letters—letters spicy, full of the Holy Spirit full of love, ope and good cheer—should be written to our missionaries, but very few in return should ask, or expect, letters from them. Let matters of general interest from them come for publication. The same letter will then answer for all. It can be cut out of the HERALD, or the SUN, and read to the society or missionary meeting, etc.

J. G. BISHOP, Mission Sec'y.

poured in from the United States and Europe, they hastily cast aside the Christian religion also.

The Buddhists often, in fact, everywhere, give as great trouble. Many are school teachers. They plan their work so that the children can not attend Sabbath-school, and often punish them for doing so. If one member of the family accepts Christ, he often suffers untold torture for his sake. This subject is simply inexhaustible.

Physically, the people are a shorter-lived people than those in the United States. This can be accounted for by their poor houses, without light, except through paper, and on rainy days not this: their poor methods of heating; no stoves or fireplaces in Japan; a foot-square box, two-thirds full of dirt and ashes, on the top of which is made a small fire of charcoal, and this is the family heater. Their food is not so nutritious as ours, consisting principally of fish and vegetables. What is worse, so many can not afford as much of this as is needed. The houses are void of chairs, bedsteads, and tables. Clothing is so made as to poorly protect the body.

Horse, steam, and electric powers are so little used here that *everything* is done by the main strength of men. In the city men pull the two-wheeled carriage to transport people from place to place. Men transport, on carts, merchandise of all kinds, including gravel, stones, and and building timber, etc. In the country, men and women spade the fields; the rake is the pulverizer. They sow and plant by hand, reap with the reap-hook, thresh with the flail, winnow by the wind, and haul to market by their own strength. The women at the heavy work, work side by side with the men, in the rice fields working in mud and water knee deep.

Second. *As to the women.* No; the women are not bound in the zenanas of India, or the harm of Turkey. Women are considered by nature to be impure and vile. Therefore, she must be shunned in every possible way. She is a necessary evil. I wrote an article for the *Herald* on Japanese women. I will send you the manuscript I kept for myself.

Third. As to the mission route. Our most southern point is Tokio. Our most northern point is 275 miles north of this. After leaving Oji, which is five miles north of Tokio, we have no points till about 225 miles north. In an irregular area of about fifty square miles we have four principal points, each of these having four to six out-stations. There is one preacher at each of the four points, that preaches for it and for its adjoining six stations. There is also an evangelist in the north whose business it is to aid the other preachers in evangelistic work.

In Tokio, a city of 1,000,000 people, we have one church, and at Oji one. At each of these places we have a native preacher. The one in Tokio is a student of the Bible school. We have one woman that puts in all of her time in teaching and study to become a Bible woman; and another that puts in the most of her time teaching us, or helping us to learn the language. She helps some in Sunday school work also. We have six Sunday-schools. The minister is the principle teacher of the place. We use the Internation Sunday-school lessons. The children learn Scripture verses and stories just as your children do. They usually sit on the floor. We hove the illustrations of the lessons in beautiful pictures, which aid them in grasping the new and strange news. Here in Tokio and ot Oji our women helpers are teachers. The preacher's wife is usually a teacher, also. We have Sunday school quarterlies printed in the Japanese language for the pupils.

We have two new schools. The one that began the first of April is the poor children's school. There are thousands of parents in Tokio too poor to pay the government tuition; so the children can not read. Many of these come to our Sunday-school. We think the best help we can give the Japanese is to help them to help themselves. So we started this school. But the Buddhists oppose us very strongly, and the parents are afraid at first to trust their children in our schools, so the building up process is very slow. We are gaining ground. By and by, they will know, from the experience of the few, that we are what we claim to be. Now there are twelve regular pupils in this school. They are required to furnish their own books, etc , and pay what they are able. This is required in order to teach them self dependence. This school is held in the back room of the small church house. It in no way nearly pays expenses. So far, we have received about twenty-five cents in your money as tuitions. It is hard for you to conceive of the abject poverty that there is in Japan.

Our other school is the theological and trainer's school. This has been begun since last November. There are now four students. Next fall we know of a certainty of two others, and, possibly, several others. *We have no place for this school* Our home is at one side of the city at present. So the class meets at the house of the pastor of the Tokio church. Changes will be made by fall.

As to the time of, and the effect of, mission effort in Japan. As previuos ly mentioned, the time is less than twenty years, and at present there are 33,000 in all denominations. Our total membership is about 150. The missionary effort may not seem to be such slow work when we remember the modern foreign mission enterprise is one of this century; that, during the first fifty years, not more than fifty or one hundred men spent a few years each among one thousand million heathen; that this handful of men and women were not all here at one time, and that they had to learn difficult and entirely new languages; that they had no books or helps; that they had to work it out as best they could; that they often had to labor ten years before a single convert could be made; that the people of the Orient and Pacific isles have some form of religion of their own, in which they are deeply rooted, as much so as we are in the Christian religion; that they are grossly ignorrant and superstitious; that they are moral beings; that, in view of these facts, it takes time to move them; that the climate and provisions afforded by these countries, together with incessant toil and anxiety of responsibility, break down the health of the strongest, so that the very healthiest and best-cared-for can often stay but a few years till they have to go home, their places to be filled by new and inexperienced hands.

Now, my dear co-workers, if you will compare statistics carefully, you will find that greater results, in souls actually saved, have been granted by our merciful Father in the heathen land for the money and men and women expended than at home, in spite of the above and many other obstacles. For these statistics write Rev. J. G. Bishop for leaflets named, "Trifling With a Great Trust," and "Open Doors." Read a book, "What We Get For What We Give," or consult some encyclopedia that is up to date.

As to our personal ease and com fort. In order that we may have all our time for the mission-work we have a man and his wife to do the most of our work. They are Christians. We pay them from our own salaries. So far we have had to spend much time in training them how to do our work so that we can keep alive. Heathen and Christian ideas are so unlike you would scarcely recognize the similarity.

What do we do? Not a tithe of what we would like to do. We came on the ground the 15th of last October. Then, Bro. Jones and wife were our missionaries, too; now they are in China. Hence, we are the only ones of our mission here. Mrs Woodworth's health has been so poor that all she can do is to teach the native helpers how to sing our hymns when they come to the house. By this you see Prof. Woodworth and myself have all the rest of the work. He teaches in the forenoon and I in the afternoon. We teach the Bible and such studies as your ministers consider indispensable to success in their work; also, English. We teach the latter so that the students will have access to the great mines of knowledge in that language that is not translated into Japanese. The tendency at present is for every Japanese student to have a knowledge of English.

Prof. W. attends four meetings a week. Three of these are Bible classes, held in the churches for the benefit of the membership and others that will come. I have three meetings a week, two Bible classes and Sunday-school; besides these, we have special meetings, and make personal calls to explain the Scripture and spend quite a good deal of time entertaining callers whose business is to learn the truth. We are studying the language with all the power we possess. We are hand-and-tongue-tied till we can meet the people tongue to tongue. The best students require three years to learn this language so that they can preach in it. Many consume much more time. Those who do this don't do much else. We put in *all* our time at it that is not used in the other work, not taking our evenings to ourselves or for our own work. I can hardly explain how we do get our sewing, and such work as the help can't do, done; but we get it done by sheer push. Besides this, we have an immense correspon lence with our native land. This is largely in answer to inquiries concerning the work. Then, the business and correspondence of the native work is no small item.

Well, if we are not busy, pushed, I wish some one would investigate, and if in his visit he receives more than ordinary attention it will be when Japan is Christianized, and this push and strain is over.

See what a long letter I've written, and it is almost midnight. I pray and trust that these answers, in brief, will do you some good. They are not satisfactory to myself, as to do so would take more time than I can muster.

My dear co-workers, there is nothing mysterious or incomprehensible about this work. Neither is there anything that we would keep from you. Indeed, we want you to know even the details of our work, when it will increase your interest.

I forgot to say we have no parlor. We have two bed-rooms, a dinning-room, and a study-room. Our kitch-

en is so small and dark that I am almost afraid to eat the material prepared in it. Then there is a room where we keep our boxes and trunks and bicycles. I suppose you would call a plunder-room. But this will soon have to be cleared out for a room for our new lady student. Where the plunder, etc., will be put, I can't yet tell. The man and woman that help us have one room built Japanese style.

I trust that you will build your missionary store of knowledge on the Gospel faundation. It is the greatest mission-work to which we have access. We will endeavor to be true to the trust placed in us both by God and man.

C. Tena Penrod.

No. 9 Tsukiji, Tokio, Japan.

Field News.

Elon College Notes.

There is no recalling the deeds of the past. Therefore if during the past month we have acted amiss it is now forever in the past. However if such has been the case let us not waste time in brooding over it, but let us, with a new zeal, do something during the coming month that will eternally out-weigh the mistakes of the past.

Prof. Newman was called off last Thursday to officiate at the marriage of Mr. Henon Hughes to Miss Mattie Fowler. Mr. Hughes is the son of Mr. Peter Hughes our Ex-Liveryman. We wish the couple a long life filled with deeds of kindness.

Mrs. J. P. Barrett who has been with us ever since the opening of school, went to Raleigh last Friday She made many friends during her stay among us We trust that she and little Ethel will visit us again in the near future.

Pres Long, and Miss Berta Moring who are now in Chicago attending the Exposition report a pleasant and profitable time.

The first issue of the *Elon College Monthly* has gone to the press. We hope soon to have it before the public.

The railroad between Elon and Altamahaw is now a subject that is much agitated, and especially by Prof. Bandy's class in civil Engineering.

Rev. M L. Hurley's dwelling is nearing completion. Its site is one of the prettiest in town, and it is generally accepted as being the must attractive and handsomely finished house in our town.

Mrs. E A. Moffitt accompanied by her son Mr. John Moffitt and wife came in our "Ville" last Sat., and will spend a few day of this week with us.

Rev. W. J. Laine filled his regular appointment at Shallow Ford church yesterday. He reports a pleasant occasion and an attentive congregation.

Prof. Atkinson preached for us yesterday. His subject was: Truth, Honesty and Purity. His discourse was fine, and was delivered in his usual earnest and animated style.

Sunday night a very interesting prayer-meeting was conducted by Prof. Bandy. His subject was: Encourage your Brother. The Prof. gave us many practical suggestions and useful thoughts.

Decided improvement has been made in the singing since the organization of the chair.

All friends of the *Elon College Monthly* will do the Business Managers a great favor by subscribing to it and getting their friends to do likewise.

Dr. Herndon is now attending the Ga. and Ala. Christian Conference, and soliciting funds and patronage for Elon College in that territory.

J. H. Jones.

Windsor, Va.

It will soon be time for our conference to hold their sessions. It is a time to which many look with great interest. Many preachers and visitors have not the privilege of meeting each other except at the annual meetings This within itself is very pleasant. The demands of the church are to be considered, and plans to be laid for successful work, but at the same time we ought not to neglect the devotional, the spiritual part of these meetings. We profess to be servants of the Lord we ought therefore to give enough time and suitable attention to the worship of God. I have often felt that our meetings at conference were not as devotional as they ought to be. Let the delegates, preachers, and visitors go up to our annual conferences this year in the fulness of the spirit of Jesus, and if we thus come no doubt we shall be greatly blessed with the presence of the Lord. The reason why so many of us fail in our plans in our work is because we do not ask the Lord to bless us and to help us. As certain as we go forward in our own strength, failure will look us squarely in the face. Let us take Jesus with us when we preach, when we speak, when we pray, when we work for Him we will find a greater friend, a greater helper than in any one else. If His presence goes with us it will make us more natural, more manly and more religious in the work we have to do in our conferences. It is well to have enough self esteem, but it is better far better to have Jesus for our all in all.

J. T. Kitchen.

Notice.

The E. V. C. Conference will meet with the church at Mt. Carmel, Isle of Wight county, Va., on Tuesday before first Sunday in November, 1893, at 11 o'clock A. M. Those coming by the S. & R. railroad will get off at Carrsville, Va. Let all intending to come that way write to Mr. Jno. M. Ballard, Windsor Va., so that he may meet them there on Tuesday morning. All those who expect to come by Norfolk and Western road will get off at Windsor, Va. on Tuesday morning before first Sunday in Nov. All who intend coming this way will please write to Mr. I. W. Duck, Windsor, Va., and he will meet them. Let all who can come on their own conveyance.

J. T. Kicthen Pastor.

Asheboro, N. C.

Dear Sun:—At the great revival services held here a few weeks since, grand results were accomplished. Rev. Mr. Lee is an enthusiastic worker and a devout man. He preached to our people three times each day during his stay here. The pastors were greatly encouraged, the whole church of Christ was thoroughly aroused and built up in the faith, and more than a hundred souls were raised from the pit of sin and darkness into the glorious fold of Christ. There was very little excitement, but every one seemed to feel the presence of the Holy Spirit, and, glory to God, He has not yet departed out of our midst.

The Sunday schools have increased in number and interest; the preachings are better attended; the prayer meetings have been built up; the number in attendance at the Young Men's prayer meeting has been more than doubled; the women of our town have organized religious meetings of their own; and the little children seem very active in the Band of Hope. In fact nature seems to have on a new and appropriate dress while the very amosphere seems to speak of the love of Jesus. Brethren lend us your prayers to keep us in the higher walk.

The writer has been engaged in teaching in the Asheboro Graded School about three weeks. The school now numbers about one hundred and sixty with about twenty-five more to come yet. The instructors with whom I am associated are very pleasant and my work has proven quite agreeable in every way.

Mrs. E. A. Moffit and Mrs. Jno. L. Moffit are visiting relatives and friends at Elon this week,

Friends, do not forget Elon College. May she go on and prosper.

Respectfully,

E. Moffitt.

Oct. 2, 1893,

Dedication.

Last first Sunday morning Grace Chapel was dedicated to the worship of God. The pastor was assisted by Rev. J. M. Henley of the Baptist church, and Rev. P. T. Klapp who preached the sermon. The services were very solemn. The congregation was very large. The services were protracted till Wednesday evening. There were some 12 to 14 professions, and several accessions to the church. There was a very good revival in the church. Rev. P. T. Klapp did all the preaching and he did it well too.

S. B. Klapp.

Youngsville, N. C., Sept. 28, 1893.

Antioch, Warren Co.

We began our meeting there the 3rd Sunday in Sept. and closed on the following Thursday with 14 professions, several reclaimed backsliders, and 12 accessions to the church. Rev. P. T. Klapp came to our aid on Tuesday morning and preached till Thursday evening. His sermons were accompanied with great power. The baptismal services will be at the next appointment. We contemplate holding a few days meeting some 6 miles north of Antioch in Brunswick, Va. at the A. L. Hall. There is a good opening for a church there.

S. B. Klapp.

Youngsville, N. C., Sept. 26, 1893.

Bethel.

Dear Sun:—At my last appointment, the first Sunday and Saturday before in Sept., I received three members into the church. After preaching on Sunday I baptized ten persons. The congregation, both at the church and the pond, was large.

I will, D. V., preach at Bethel Sept. 30th, and Oct. 1st. We are expecting the next district meeting at Bethel, Oct. 28th and 29th. We wish the churches of this district to send representatives. Let all the ministers in this district be present, and help to make the meeting a success.

Fraternially,

Thomas W Strowd.

Union Ridge, Sept. 26, 1893.

A Battle for Blood

is what Hood's Sarsaparilla vigorously fights, and it is always victorious in expelling all the foul taints and giving the vital fluid the quality and quantity of perfect health. It cures scrofula, salt rheum, boils, and all other troubles caused by impure blood.

Hood's Pills cure all liver ills. 25c. Sent by mail on receipt of price by C. I. Hood & Co., Apothecaries, Lowell, Mass.

The Christian Sun.

THURSDAY, OCTOBER 5, 1893.

REV. W. G. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGE

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THE CHRISTIAN SUN,
RALEIGH, N, C.

Meeting of Conferences.

Eastern Va., at Mt. Carmel, Tuesday, Oct. 31, 1893.

Deep River, at Parks Cross Roads, Thursday Nov. 9, 1893.

N. C. and Va., at Shallow Well, Tuesday, Nov. 21, 1893.

Renew your Subscription.

EDITORIAL NOTES.

God's eye is upon you.

What evidences have you that you are a Christian?

True religion is not yielding an over production.

Are you going to live a better life, and do more for the church?

Brother, how much have you given to the cause of Christ this year?

Some of our courts are about as rotten as the politicians that elect the officers.

Have you been eating at God's table, and then talking about your neighbor?

The October Humanitarian is the best number yet of that excellent magazine.

Friend are you a Christian? If not why not? Is there anything else better?

What shall be done with all the lying newspapers that tell these "big frog stories"?

Have you been cheating God and then complaining about others for cheating you? Be consistent.

You will notice that the SUN is divided into departments this week. We will endeavor to keep it so.

If you receive a notice from this office do not lay it aside and forget all about it, because if it was not important we would not have sent it to you.

Drs. Barret and Staley both are earnest in their appeal for the Ministeral Educational Fund. *It is important.*

The Musical Record for October is with us and as usual is full of news from the musical world and four nice musical selections.

A temperance department has been added to the SUN and each week will be filled with some fitly article or items of interest,

How many times have you prayed for the success of your church paper? Do you ever pray for the editor? He prays for every subscriber.

The University has 865 students which we consider as very encouraging indeed, and shows that Pres. Winston has been at work.

Rev. J. T. Kitchen gave, in last week's issue, a good article concerning his visit to the World's Fair. Will not others do likewise?

We hope that Mrs. Barrett, who is now in Raleigh, will have a pleasant visit among old friends. All are glad to see her looking so well.

Men may forsake us but God will never forsake us; so brethren what ever happens lets you and I stand true to ourselves and our God.

It will be seen from Our Norfolk Letter, that Rev. S. S. Barrett has passed from labor to reward. We hope all will read the account of him given in Our Norfolk Letter. It will do you good.

The SUN is in great sympathy with the family of Ruffin Canada in its loss in the death of a dear father and husband. We knew Bro. Canada, and can say that he was one of the best men we ever knew.

We give you two Sunday's lessons this week. We expected to have used the one for Oct. 8 last week but did not get it in time, so we print it that it be not lost. We shall here after print the lesson a week in advance so that all may have the use of it.

The rate that new subscribers are coming in will insure a new press for the SUN some time in the next century. Preachers, are you doing your duty towards your best helper? Put the SUN in every home and you have helped yourself better than you know.

We had the pleasure of spending a few hours at Elon College last Friday night. It always gives us pleasure to meet the faculty, young gentlemen, young ladies and citizens on the "hill" at Elon College. We heard Prof. Atkinson's lectures spoken of in the highest terms. From what we have heard about them, we doubt any other college in the State having a course of lectures delivered before the senior class equal to those that are being delivered at Elon College by Prof. Atkinson.

Stability.

Fixedness of purpose is necessary in all business transactions. Without it success is not attained. Failure is often the outgrowth of unstableness. Religion is made to reach its best results by the forces of stability. The body that moves with equal rapidity in one direction one hour, and in the opposite the next hour, must remain near the starting point.

When Columbus reached the conclusion that there was a new way of reaching land by way of the western waters, he did not believe it one day, and the opposite the next day. But his mind was held to the objective point until belief and effort surprised the world by bringing a new reality to light, which has revolutionized a thousand ways of work. By his steadfastness, the heaving seas have been connected into safe roads of transportation, and commerce made to move to and fro to all parts of the world; the wild forests give way to the waving fields of golden grain; and the marshy bogs grow up in to great cities.

Whenever thought presents an object for consideration, the first thing to decide, is the question of right and wrong; and, if the judgment passes upon it as right, the next question should be. Is this the best right thing to do, in order to bring about the greatest amount of good? If the judgment, answers in the affirmative, all efforts should be brought to bear in the direction of accomplishment until victory is reached. The word teaches us when the hands are put to the plow not to look back; also what soever our hands find to do to do it with all thy might. James says, "A double minded man is unstable in all his ways."

Heaven is reached by a continual moving in the road that leads in that direction, step by step, day by day, along the holy way. Dear friends are you in this way of holiness? Is it your fixed purpose to press on in this good old way until glory is reached?

At Liberty (R)

It was our good pleasure to attend the appointments at Liberty, N. C, last Sunday. The weather was inclement on Sunday and Sunday night, so the congregations were small. Brethren H. K. Trogden and Moffitt were appointed delegates to conference.

One night was spent in the pleasant home of Bro. H. K. Trogden, and one with the kind family of Bro. Paterson several other visits were made. Sister Robertson was fixing to move to Washington, D. C., where her husband has a government position. We hope they will enjoy their new home in the capital city of the United States.

Saturday through the kindness of Dr. J R. Reitzel were carried out to Richland church to the Township Sunday School Convention, where we heard some good speeches and one excellent essay. The music was good and the exercises pleasant.

"Grape Shot."

H. L. Hasting, 47 Cornhill, Boston, is the author and publisher of "Anti Infidel" leaflets, to which he has given the name of "Grape Shot." The following extract from one of these tracts ("History Written in Advance") is sufficient to show their value:

Scripture history is full of Egypt's glory, Scripture prophecy is full of Egypt's ruin. When Egypt was in her pride, it was written, "It shall be *the basest of kingdoms*," neither shall it exalt itself any more above the nations" (Ezek. xxix. 15); and Egypt is to-day so *base* that it cannot hold one end of a canal that goes through its own teritory. When Egypt exulted in her long lines of royal rulers, it was written, "There shall be *no more a prince* of the land of Egypt" (Ezek. xxx. 13); and for more than two thousand years Egypt has not had a native Egyptian king. When there were hundreds and thousands of idols worshiped in Egypt, the Lord said, "I will also destroy the *idols*" (Ezek. xxx. 13); and to-day the broken idols lie amid the ruins of their desolate temples, and there is not an idol worshiped in all the land of Egypt. The Lord said the paper reeds by the brooks.... shall wither, be driven away, and be no more" (Isa. xix 5-7); and the papyrus plant, once so famous, is unknown through the length and breadth of Egypt. The cities of ancient Egypt are *all in ruins* just as the prophets of old declared they should be. Who but an all-seeing God could have inspired such prophecies as these?

Notice.

Baptismal services will be held for Antioch church, Isle of Wight Co., Va., at Jenkins pond, on Saturday, October 14th, 1893, at 2 o'clock P. M.

Notice

In my notice recently published in the SUN to those who have not paid their Annual dues to the Christian missionary Association, by a typographical error I was made to say to those who did pay at the N. C. Conference at Wake Chapel, last fall, when I meant to address those who did not pay them. I hope it was understood. Let all members pay promptly.

J P. BARRETT, President.

Our Norfolk Letter.

Rev. S. S. Barrett is dead. He departed this life Sept. 25, 1893 in the 84th year of his age at his home in Berkley, Va. I think he had no dis-

ease—he simply wore out and quietly and peacefully passed away. The last visit I made him was a few weeks ago, when I found him sitting in an easy chair, simply waiting the call. He said he had no pain, had a good appetite and was gradually weakening away—dying from the blighting touch of old age. He lingered, and as he grew weaker, mind and body gave way together, and while he knew and was glad to see his friends up to within a short time of his departure, yet occasionally the mind wandered and he seemed to see far beyond the lines of ordinary vision. Was it a weak mind, or did he see more than his attendants could see?

He had lived in Berkley about sixty years, and had seen that thrifty city come up through all the vicissitudes of its history. I have heard him tell how only a few houses marked the place when he became one of its few residents.

For twenty-two years, I think it was, he was pastor of the Berkley Christian church, and always, to the day of his giving up all earthly things, felt a deep interest its welfare.

The funeral services were held on Tuesday, Sept. 26, from the M. E. church, as our own church was not quite ready for occupancy. The services were conducted by Rev. Roger Charnock, Bro. Barrett's pastor, assisted by the Rev. C. J. Jones, D. D., of Norfolk, the Rev. Bro. Edwards of the M. E. church of Berkley and this writer. A large concourse of people were in attendance, and the services were of a deeply touching and interesting character.

The casket containing his remains as it rested in front of the pulpit was largely covered with flowers and in the center was a shock of fully ripe wheat—most appropriate indeed. His remains were buried in the city cemetary at Berkley.

The deceased was the eldest son of the Rev. Mills Barrett who died during the war, and he was a brother of Rev. M. B. Barrett who died a little more than two years ago, all three of whom were well known ministers of the gospel and all had spent the most of their ministerial caree s in the E Va. conference.

Blessed be their memory. The Christian ministry has its trials but it has joys to—sufferings, but blessings as well, and blessed be God for the victory in the death of the true minister.

The Conference assessments ought to have attention now, that is, where the necessary attention has not already been given. Our Missionary operations ought to be enlarged and extended, and the ministerial educational fund ought to be doubled, for well qualified and godly men are greatly needed to re-enforce those already in the field. As unpopular as has been the ministerial educational fund with the churches, what would they do to-day, what could they do to maintain the worship of almighty God and the preaching of the Word, but for the men who have been so helped to get an education! God bless the ministerial educational fund and give the churches a great desire to do more for it—for it is paying them back compound interest at a high rate.

Rev. W. W. Staley, D. D., Rev. Nathaniel G. Newman, both of Suffolk, Rev. J. T. Kitchen of Windsor and Rev. C. J. Jones, D. D, of Norfolk have been to the World's Fair. I know of no others of our ministers in Eastern Virginia who have been to see the sights. Since Bro. Staley's return he has been at Graham for two weeks, helping Rev. P. H. Fleming in a series of meetings, and Dr. Jones is this week assisting me at Providence near Norfolk in a meeting. We are having fine preaching and large congregations, but so far no penitents. I can not say how long the meeting will continue.

The meeting at Antioch was a blessing. I cannot tell how many conversions—quite a number, probably as many as twenty-five—with 14 additions to the church. The revival in the church was good. I think I never saw the membership of Antioch work better than in this meeting, and I never saw the unconverted resist the efforts of church membere more persistently than in this meeting up to Thursday afternoon; when the break came they yielded rapidly.

Rev. J. T. Kitchen was with me one afternoon and preached one sermon. Rev. J. W. Barrett was also with me through the meeting till Friday night and preached once. Many thanks to these brethren for their help in the good work. Antioch chose the following as delegates to the next annual conference which meets at Mt. Carmel, Oct. 31: Thos. J. Clements, Jno. W. Roberts, Joseph A. Barrett and B. P. Gay.

The three churches I have served since I left the Sun, Antioch, Berea (Norfolk Co.) and Providence, have given me a most cordial invitation to remain another year as their pastor. My answer is not yet fully determined on, but one thing I most heartily say, I never had a pastoral charge that was kinder to me than the one I now serve, for which I thank the Lord and take courage to preserve in following where the Lord leads me. While my flock is so kind I do not wish to allow a pleasant field to keep me from hearing the call of duty to a harder field. I do not wish to rest on my oars, but rather would I answer when the Master calls and go where he bids me even on a smaller salary, or among those who love me less.

J. Pressley Barrett.

Norfolk, Va.

Suffolk Letter.

I spent from the 18th to the 29th of September in a meeting with Rev. P. H. Fleming at Graham, N. C., where I resided till I came to Suffolk in 1882. It was a great pleasure to me to meet many relatives and personal friends, to renew old friendship and form new ones, and to preach the gospel daily to large, attentive congregations. The weather was clear, bright, pleasant, except a few days at the last, and the moonlight nights made it almost like day. The interest seemed to be deep and wide, believers revived in spiritual joy and purpose, and twenty-two souls made a profession of faith in Christ. I spent one day at Mount Hermon church seven miles in the country and preached twice for them. This was my boyhood neighborhood and it was ripe experince to stand among childhood memories and old associations and proclaim the unsearchable riches of Christ and to witness the conversion of my niece. My home while in Graham was with my personal friend and former family physician, Dr. Geo. W. Long.

Brother Fleming is greatly beloved by his large congregation and the community and the interests seem to be rising under his ministry. I left him on Friday and the meeting was still going on. I spent Friday night with my family at Franklinton, and came to Suffolk Saturday. Our congregations here yesterday were large and interesting.

Raleigh C. Crumpler, a young lawyer of promise, and a member of the Baptist church, was buried yesterday after a lingering illness of fever. He leaves a widowed mother, a sister, and little brother, who have the sympathy of the entire community. Hundreds could not get into the church. Great multitudes sought admission.

I will thank the pastors of this conference to see that the assessments for Education are sent up to the Annual conference in full. We need it all to keep young men in college and we need young men in the field. Please remember that the money is loaned to young men, not given. Please do not neglect the collections.

W. W. Staley.

Oct. 3, 1893.

For the Sun.

Our revival meeting commenced at New Providence on the third Sunday in Sept. and continued till Friday night before the first Sunday in Oct. The congregations were large and attentive during the entire meeting.

Rev. Dr Staley of Suffolk, Va., was with us, and preached every service during his stay. This is Bro. Staley's native county, and he was at home in Graham and at New Providence. His many friends were delighted to listen to the powerful gospel truths as they fell from his lips. His sermons were plain, practical gospel truths suited to those to whom he preached. They are so true to life that they are not easily forgotten. The results, as seen, thus far are twenty-two professions, several reclaimed, the church much revived, twenty additions to the church, and six others have given me their names for membership. Last Sabbath I baptized eleven and there are others who desire the ordinance soon. I wish to mention one service especially. It was the service for men only, conducted on the fourth Sabbath afternoon. The church was full of men. It is thought by some, to have been the largest assembly of men that ever gathered in Alamance county for religious worship. While we were at church that afternoon many of the women of the village met in groups at their convenience, for prayer. It is needless to say we had a good meeting that afternoon and that night. God met with us and blessed us. Bro. Staley's appeal, that afternoon, to turn from insanity to reason w s the most powerful effort, I think, that he put forth during the meeting. My work here is very hopeful. To God we give the praise

P. H. Fleming.

Graham, N. C.

Holy Neck.

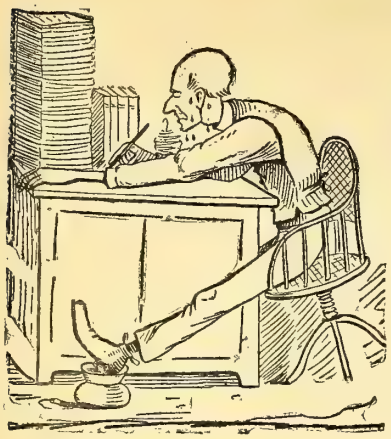
Special services for revival were held at this place, beginning Monday the 18th and ending Friday, the 22nd. Rev. H. H. Butler was with us after Monday, and did all the preaching. His efforts were faithful, and highly appreciated by the congregation. The preaching was accompanied by the power of the Spirit and good results followed. Eighteen professed faith in Christ, and the same number connected themselves with the church. The ordinance of baptism will be administered at Bro. E. S. Norfleets pond on the 30th inst., at 2 o'clock p. m. May God bless and keep these safe in time and eternity, and continue his blessings upon this dear old church.

N. G. Newman.

To gain strength, Hood's Sarsaparilla.

For steady nerves, Hood's Sarsaparilla.

For pure blood, Hood's Sarsaparilla.



THE CORNER.

MY DEAR CHILDREN:—

It has been two weeks since I wrote to you and I suppose you want to know why we had no Corner last week. I will tell you. Because of sickness three of our printers had left us for a week or two. One came back Monday but the others are out yet. So you see there were not enough type setters at work to get every thing up all right.

Here we have a nice little poem selected by one of our friends, and next week there will be another nice poem from Uncle Milliard. We all love Uncle Milliard and enjoy his letters very much indeed. I look for a large number of letters for next week. We have here some very nice letters and hope each cousin will write again soon.

Cordially yours,
UNCLE TANGLE.

PITTSBORO, N. C., Sept. 30, 1893.

DEAR UNCLE TANGLE:—I will write to the Corner. This is the first time I have written to the Corner. I see that all of the little children have stop-writing to the Corner. I am a little girl eight years old. It is a very bright day to-day. I am going to school and study four books that is, spelling, reading, arithmetic and geography are my studies. I must close for this time as I have nothing more to say.

Your little friend,
STELLA HOLT.

ELAMS, N. C., Sept. 22, 1893.

DEAR UNCLE TANGLE:—I will again write to you after a long silence I am very sorry that I have not written before but I have been visiting my cousins and just come home to be at the protracted meeting at Antioch. We had splendid preaching but had but few converts. I hope to be a Christian soon to join all the good cousins that are Christians and I wish for you and them to pray for me, that I may come to Christ in my youthful days so that I may have a long time to serve the good Saviour. I will send half dime to the Corner, hope it may do good. I am going to pick cotton to give our good pastor some money. Much love to you and all the cousins.

Remain your little niece,
LULA B. FLOYD.

MERRY OAKS, N. C., Sept. 18, '93.

DEAR UNCLE TANGLE:—It has been quite a long time since I have written to the Corner, so I will write. Our school has stopped for three weeks so we children can pick cotton. I want to pick some and get some money of my own to send to the Band. I went to church to-day, we had preaching in the school house as our new church is not done yet though it is nearing completion very fast, the preacher is my old school teacher who taught school two years ago in the same academy. We his old scholars were all very glad indeed to see him. I will answer Una Davis's question the Lord is mentioned 1,855 times in the Bible. I think am I correct. I will ask the cousins a question: What two chapter in the Bible are alike? For fear of my letter streaching too long I will close hoping to see our Corner brighter in the future than I have been for awhile.

Lovingly yours,
MATTIE A. LASATER.

MIDWAY, HALIFAX CO., VA., Sept. 2, '93.

DEAR UNCLE TANGLE:—I reckon you and the cousins are thinking that I am not going to write any more to the Corner. I commenced several letters but failed to complete them. It is raining to-day and I didn't know how to employ my time more wisely. I enjoy reading the cousins letters so much! My Grandma, Mrs. M. A. Perkins is here on a visit to see her children. She is from Kentucky. Rev. S. B. Klapp preached the funeral of Mr. and Mrs. Percy Tuck, two of the most noted and aged members of Union church. He preached a most excellent sermon. There has been quite a number of deaths in this vicinity. The beloved wife of Mr. Geo. Bowie died on the 21. of August. Her funeral was preached by her pastor, Rev. H. G. Crews, from 2 Cor 4:17. For our light affliction which is but for a moment, worketh for us a far more exceeding, and eternal weight of glory. She was 71 years of age. Mr. Bowie came from Scotland. There was a great wind a few days ago and it did the growing crops considerable damage. I will ask the cousins a question. What is the greatest question asked in the Bible? I think I know and would be glad to see how many of you are going to agree with me. But before telling you, I will wait and see what you decide on; and then I will try to write again and let you know what my opinion is. There has been a large number of protracted meetings in this neighborhood in the different churches. Quite a large number of conversion resulted. This gracious blessing demands our most earnest and ardent praise to the Father of light! It will strike a chord of sympathy in your young hearts when I infrom you that I have a poor, delicate, sickly father who never sees a well day. Like the greatly beloved pastor of some of your churches, the Rev. M. L. Hurley, he is a constant and excessive sufferer from that most horrible of all diseases nervous prostration. Good by for this time.

Your little Baptist niece.,
VIOLA E. WILLARD.

Take Care.

BY ALICE CARY.

Little children, you must seek
Rather to be good than wise;
For the thoughts you do not speak
Shine out in your cheeks and eyes.

If you think that you can be
Cross or cruel, and look fair,
Let me tell you how to see
You are quite mistaken there.

Go and stand before the glass,
And some ugly thought contrive,
And my word will come to pass
Just as sure as you're alive.

What you have and what you lack,
All the same as what you wear,
You will see reflected back;
So, my little folks, take care.

And not only in the glass
Will your secrets come to view;
All beholders, as they pass,
Will perceive and know them, too.

Out of sight, my boys and girls,
Every root of beauty starts;
So, think less about your curls,
More about your minds and hearts.

Cherish what is good, and drive
Evil thoughts and feelings far;
For as sure as you're alive,
You will show for what you are.

—*Selected.*

Direct Route to the World's Fair.

The Richmond and Danville Railroad is selling round trip tickets to Chicago at very low rate, and will give you choice of routes via Knoxville and Cincinnati or Louisville; via Atlanta and Chattanooga; via Richmond or Washington. Also, a very low rate ticket either going or returning via Niagara Falls, with stop-over privileges. There is nothing save by going on excursion trains, as same rate is charged on trains of this kind as on regular trains of the Richmond and Danville Railroad.

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SHARP BLASTS.

Notes of Cheer and of Warning from the Ram's Horn.

It is better to suffer than to sin.

The devil never gives any good gift.

Whatever we owe to man belongs to God.

Cloven feet are often found in patent leathers.

The faith that moves mountains began on grains of sand.

It doesn't make a lie any whiter to put it on a tombstone.

No man is ever alone. When God is not with him the devil is.

If we hinder God's work in our hearts we hinder it in the church.

When Christ fills us the first thing He does is to empty us of self.

Get religion enough to be good and God will see to it that you feel good.

God's children are the only people who have a place of refuge at all hours.

The devil will give up when he can no longer find a hypocrite in the church.

The devil has no fault to find with people who are satisfied with themselves.

Comparing your sins with those of others won't make your own sinning any safer.

There is no good pasture anywhere in the devil's country for the Lord's sheep.

If there is anybody on earth that the devil truly fears it is a Christian mother.

If you are rejecting Christ, you are rejecting the restoration of God's image in you.

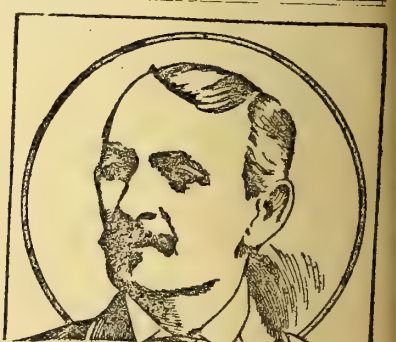
If it is a good thing to give thanks unto the Lord, why not do it with all the heart.

The devil has never yet been able to make any man poor while he was trusting in God.

All the devil can do against the man who bears the shield of faith is to waste his darts.

No man will ever be converted right until he is willing to be converted in God's way.

Some people never find out the real worth of their religion until they lose all their money.



Mr. J. A. Wheeler

"While Serving My Country

I was taken ill with spinal disease and rheumatism. When I returned home my trouble was still with me, and I was confined to my bed, unable to help myself for 22 months. After taking seven bottles of Hood's Sarsaparilla I was well and have not since been troubled with my old complaints. My wife was in ill health, suffering with headache, dizziness and dyspepsia. She took two bottles of

Hood's Sarsaparilla

and feels like a new woman." JAMES A. WHEELER, 1000 Division St., Baltimore, Md.

Hood's Pills are the best after-dinner Pills, assist digestion, cure headache. Try a box.

RECOMPENSE.

A friend, whom I loved, passed coldly by,
And smiled when I wept, yet I knew not why,
So the world looked dark, and life seemed vain
In the fading light and the falling rain.

Then out of the darkness, soft and clear,
Came a voice that was full of hope and cheer—
The song of a robin, brave and bright,
Singing in the old elm tree that night;
And my heart grew strong and glad again,
As I heard the song of the bird in the rain.

The air was heavy with sweet perfume
From the new-mown hay and the rose in bloom;
But my spirit was out of tune that day
As I watched the children at their play.
For years I had toiled with an eager haste,
Hoping the wine of success to taste;
But a bitter draught to my parched lips came,
And for honeyed praise I had only blame.
Then up from the meadow came fragrance sweet
From the violets crushed 'neath the children's feet,
And it brought a balm to my heart and brain
As sweet as the song of the bird in the rain.

I had traversed the busy, crowded street
With a message of truth that was tender and sweet.
In the name of the Master the work was done,
And yet not a single trophy won.
With a weary step my feet now strayed
Through a dim old church in the twilight shade;
My heart was crushed 'neath a weight of care
As I knelt for a moment in silent prayer.
In the beautiful window I seemed to see
The face of the Christ as He turned toward me.

Nay, more! as the broken words are said,
Felt the touch of the pierced hand on my head;
Heard a voice that was sweeter than angel choir,
Thrilling my soul with celestial fire.
Softly He whispered: "Art weary now?
Remember the thorns that pierced my brow.
Hast thou forgotten the way of the cross
Is sweet when thou countest all else but loss?
Canst thou not leave results with Me?
Some dry the harvest thou shalt see."

The vision faded. With trembling hand
I took up the burden my Lord had planned,
And my heart, while thrilled with ecstatic pain,
Sang a sweeter song than the bird in the rain.

—Margaret G. Bidwell, in Zion's Herald.

FORCED INTO BLOOM.

The Very Thing Against Which We Chafe Often the Best for Us.

We are apt to chafe against the material limits of our being, too hasty in resenting the physical obstacles to our higher aspirations; it is possible that the real obstacle lies in the condition of our own souls, and that God knows us better than we know ourselves.—Riddles of the Sphinx.

As the poet sings: "Man never is, but to be, blest." Jane Trent was a poor young woman, but with infinite possibilities. In this she was not unlike thousands of other poor young women. She differed from many of these thousands in her ability to develop the possibilities of her condition. As the lily draws whiteness and beauty and perfume and symmetry from the same black soil that supplies poison and ugliness to the noisome weed, she drew from the soil of poverty gifts and graces, attainments and virtues, that made her character radiant and exemplary.

Earning a small monthly wage, she applied herself to getting out of it everything there was in it of permanent good. All superfluities were rigidly rejected. Nothing went for candy or meretricious ornament or mere momentary pleasure. By thus denying herself in little things that waste so many pennies and nickels and dimes and dollars, she was able to own an encyclopedia and to take music lessons.

She had a few hours in the twenty-four to herself. These she employed in keeping her wardrobe intact, in reading the best books, and in practicing her music. She never had any time for gossip, and her thoughts were so occupied with the books she read, that she had no disposition for gossip. So she was freed from a thousand little pricks and nettles that spring up in the path of the habitual gossiper, and kill fine enthusiasms, and destroy at the root desire for noble things.

The florist, when he wants a plant to bloom, puts it in a small pot. The roots spread out and fill the pot, and when they can go no farther force the plant into bloom.

So the great Gardener put Jane Trent into a very small pot, so to speak, and by the very limitations set about her, forced her in abundant and luxuriant bloom.—Christian Advocate.

$50 A Year For Life

SUBSTANTIAL REWARDS FOR THOSE WHOSE ANSWERS ARE CORRECT.

A man once entered a prison where was confined a condemned criminal. On asking a request to be conducted into the presence of the doomed man, the visitor was informed that none but relatives were permitted to see the prisoner. The visitor said: "Brothers and sisters have I none, but that man's (the prisoner's) father was my father's son."

He was at one taken to the prisoner. Now, what relation was the prisoner to the visitor?

The Agriculturist Publishing Company will give $50 a year for life to the person sending the first correct answer; $500 to the second; 3rd, $250; 4th, $100; 5th. $50, and over 10,000 other rewards, consisting of pianos, organs, ladies and gents gold and silver services, diamond rings, etc.

To the person sending the last correct answer will be given a high toned piano, to the next to the last a beautful organ, and the next 5,000 will receive valuable prizes of silverware, &c.

RULES.–(1) All answers must be sent by mail, and bear postmark not later than Dec 31, 1893. (2) There will be no charge whatever to enter this competition, but all who compete are expected to send one dollar for six months, subscription to either THE LADIES HOME MAGAZINE or THE CANIDIAN AGRICULTURIST—two of the choicst illustrated periodicals of the day. (3) All prize winners will be expected to assist us in extending our circulation. (4) The first correct answer received (sender's postmark taken in all cases as date of receipt, so as to give every one an equal chance, no matter Where he or she may reside), will secure the first prize; the second, the next prize, and so on.

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JUDGES.—The following well-known gentlemen have consented to act as judges, and will see that the prizes are fairly awarded: Commodore Calcutt (proprietor Calcutt's Line of Steamers), Peterborough, and Mr. W. Robertson, President Times Printing Company, Peterborough. Register all money letters. Address, AGRICULTURIST PUB. CO. (L'd), Peterborough, Canada.

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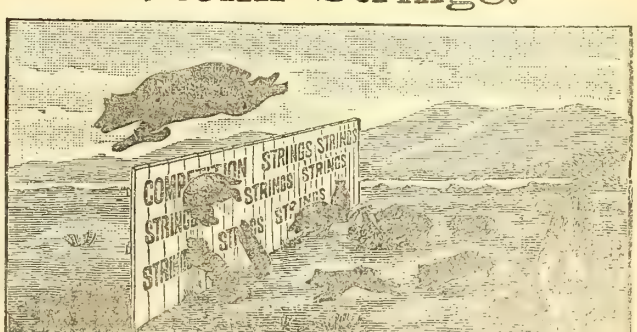

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Mr. R. B. Raney, Raleigh, N. C., under date of April 1, '93, says: "I have held a policy in the Northwestern for a number of years, and am satisfied it has no superior.".

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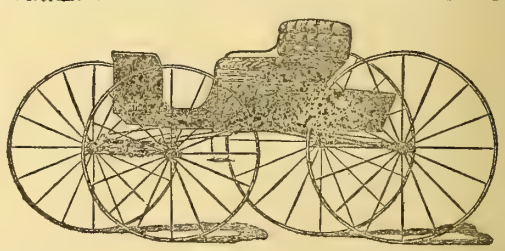

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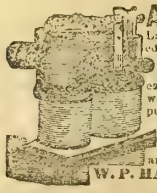

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CONDENSED SCHEDULE.

In Effect Sep. 10, 1893.

NORTHBOUND	No 2 daily ex Sunday
Leave Willmington	8 25 a m
Arrive Fayeteville	1 05
leave "	1 35
arrive Sanford	3 40
leave Sanford	4 00
" Climax	6 50 p m
arrive Greensboro	7 35

SOUTHBOUND	No. 1. daily ex Sunday
Leave Greensboro	7 40 a m
Leave Climax	8 23 "
Arrixe Sanford	11 08 "
Leave Sanford	11 30 "
Arrive Fayetteville	1 30 p m
Leave Fayetteville	1 55 "
Arrive Wilmington	6 55 "

NORTHBOUND	No. 12. daily ex Sunday.
Leave Greensboro	7 45 a m
Leave Stokesdale	8 55 "
Arrive Walnut Cove	9 45 "
Leave Walnut Cove	10 15 "
Leave Rural Hall	10 55 "
Arrive Wilminglon	6 55 "

SOUTHBOUND	No. 11. daily ex Sunday
Leave Mt. Airy	2 00 p m
Leave Rural Hall	4 10 "
Arrive Walnut Cove	4 55 "
Leave Walnut Cove	5 05 "
Leave Stokesdale	6 15 "
Arrive Greensboro	7 30 "
leave Bennettsville	8 20 a m
leave Maxton	9 23 "
leave Red Springs	10 41 "
leave Hope Mills	11 37 "
Arrive Bennettsville	12 00 "

SOUTHBOUND	No. 3. daily ex Sunday
Leave Fayetteville	2 30 p m
Leave Hope Mills	2 52 "
Leave Red Springs	3 48 "
Leave Maxton	4 28 "
Arrive Bennettsville	6 10 "

NORTHBOUND	No. 16. MIXED. daily ex Sunday
leave Ramseur	6 35 a m
leave Climax	8 40 "
Arrive Greensboro	9 25 "
leave Greensboro	9 45 "
leave Stokesdale	11 05 "
Arrive Madison	11 55 "

SOUTHBOUND	No. 15. MIXED. daily ex Sunday
leave Madison	2 00 p m
leae Stokesdal	2 55 "
Arrive Greensboro	4 00 "
Leave Greensboro	4 15 "
leave Climax	5 05 "
Arrive Ramseur	6 45 "

Connections North bound, with the Seaboard Air Line at Sanford; Richmond & Danville R. R. at Greensboro; Norfolk & Western R. R. at Madison.

Connections South bound, with the Norfolk & Western R. R. at Madison; Richmond & Danville R. R. at Greensboro; Seaboard Air Line at Sanford; Atlantic Coast Line at Fayetteville.

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Richmond & Danville R R.

Samuel Spencer F. W. Huidekoper and Reuben Foster. Receivers.

R. & D. and N. c. DIV.

CONDENSED SCHEDULE.

In Effect Aug. ,13 1893.

SOUTHBOUND	No. 9 & 35	DAILY. No. 37	No 11
Lv Richmond	12 40 p m		12 50 am
Burkeville	2 41		2 40
Keysville	3 24		3 17
Ar Danville	5 40		am 5 35
Lv Danville	6 20	5 50	5 40
Greensboro	7 50	7 20	6 54

Lv Goldsboro	2 35 pm		
ArRaleigh	4 25		
Lv Raleigh	4 30 pm	1 00 am	
Durham	5 29	1 30	
Ar Greensboro	7 30	5 30	
LvWins'n-S'l'm	†6 15 p m	*4 45 a m	
Lv Greensboro	7 55 pm	8 00 am	654 am
Ar Salisbury	9 35	9 45	815 am
Ar Statesville		11 06 pm	
Asheville		4 00	
Hot Springs		5 36	
Lv Salisbury	9 43 pm	9 50 am	8 13 am
Ar Charlotte	11 15	11 25	9 25
Sprtsburg	1 35 am	2 55	11 37
Greenville	2 28	4 05	12 28
Atlanta	7 10	10 15	4 55
Lv Charlotte	11 35 pm		9 35 am
Ar Columbia	5 10 am		1 20 pm
Augusta	8 45		4 25

NORTHBOUND	No. 36 & 10	DAILY. No 12.	No 38
Lv Augusta	5 00 pm		1 00 pm
Columbia	9 15		4 30
Ar Charlotte	2 20 am		8 10
Lv Atlanta	6 55 pm	9 50 am	1 00 pm
Ar Charlotte	6 40 am	7 00 pm	8 05
Lv Charlotte	2 40 a m	8 35 pm	8 24 pm
Ar Salisbury	4 10	10 03	9 37
Lv Hot Springs		12 44 pm	
Asheville		3 50	
Statesville		7 11	
Ar Salisbury		8 00	
Lv Salisbury	4 15 am	10 11 pm	9 37 pm
Ar Greensboro	6 00	11 40	10 49
Arwnsn-S'l'm	*8 35 am	†12 50 a m	
Lv. Greensboro	7 30 am	12 01 pm	
Ar Durham	9 28 pm	3 35 am	
Raleigh	10 30	6 30	
Lv Raleigh	10 35 pm		
Ar Goldsboro	12 10		
Lv Grensboro	6 05 am	11 50 pm	10 49 pm
Ar Danville	7 40 pm	1 30 am	10 07 am
Keysville	10 20	4 05	4 05
burkeville	11 05	4 51	4 51
Richmond	1 08	7 00	7 00

† Daily except Sunday.

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p. m daily except Sunday; arrive West Point 5 00 and 6 00 p m. Leave Richmond 9 30 a m., Sunday only; arrive West Point 5 00 and 6 00 p m Leave West Point 6 00 p m arrive Richmond 7 15 p m

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 12 40 p m daily; leave Keysville 3 40 p m; arrive Oxford 5 55 p m, Henderson 7 10 a. m, Durham 7 15 p m. Raleigh 6 30 a m. Returning leave Raleigh 1 00 a m., daily, Durham 6 15 a m., Oxford 7 44 a m; arrive Keysville 10 10 a m., Richmond 1 08 p m daily. 7 00 p m.

Mixed train No 61 leaves Keysville daily except Sunday 3 10 A. M; Oxford 9 20 a m and arrives Durham, 11.25 a m Mixed train No 40 leaves Durham, daily except Sunday, 6 00 p m., Oxford. 8 30 p m, and arrives Keysville. 11 50 p. m.

Mixed Train No. 43 leaves Oxford daily except Sunday 2 25 a m., and arrives Durham 4 15 a m. Mixed train No. 60 leaves Durham, daily except Sundgy, 7 30 a m, and arrives Oxford, 9 10 a m.

Trains on O. & H. R R. leave Oxford 6 00 a m., except Sunday, 11 45 a m., daily, and 6 20 p m., daily except Sunday, and arrive Henderson 5 50 a m., 12 40 p m and 7 10 p m, Returning, leave Henderson 8 05 a m., daily except Sunday, 2 25 p m daily, and 7 30 p m daily except Sunday, and arrive Oxford 9 00 a m, 3 15 p m. and 8 25 p m

Nos. 36 and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING CAR SERVICE.

On trains 35 and 16, Pullman Buffet Sleeper between Atlanta and New York.

On 37 and 38, Pullman Sleeping cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery,

Trains Nos. 11 and 12 run solid between Richmond and Atlanta and carry Pullman sleeping Cars between Richmond, Danville and Greensboro.

Trains Nos 11 and 12, W. N. C. Division, carry Pullman Parlor Cars between Salisbury, Asheville and Hot Springs.

E. BERKLEY, Sup. GREENSBORO, N. C, J. S. B. THOMPSON, Sup. RICHMOND, VA.

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S. H. HARDWICH, A. G. P. A. ATLANTA, GA.

W. H GREEN, Gen'l Mgr, SOL. HAAS, Traffic Manager, WASHINGTON, D. C.

RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 189

TRAINS MOVING NORTH.

	No. 34. Pass. Daily.	Pass. and Mail. Daily Ex. Sunday.	No 38.
Leave Raleigh,		5 00 p. m.	11 25 a. m
Mill Brook,		5 15	11 41
Wake,		5 39	12 05
Franklinton,		6 01	12 26
Kittrell,		6 19	12 44
Henderson,		6 36	1 00
Warren Pl'ns		7 14	1 39
Macon,		7 22	1 46
Arrive Weldon,		8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m
Macon,	1 13	7 06
Warren Pl'ns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a. m., 2.00 p. m Arrive at Franklinton at 8 10 a. m, 2.52 p. m. Leave Franklinton at 12 30 p. m., 6.05 p. m. Arrive at Lousburg at 1.05 p. m., 6 40 p. m. JOHN C WINDER, Gen'l Manager. WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R. R.,

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

	No. 41. Pass. & Mail.	No. 45. Freight & Pass.
Leave Raleigh	4 00 p. m.	8 35
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	3 35
Arrive Hamlet,	7 20	8 10 p. m.
Leave "	7 40	
" Ghio	7 40	
Arrive Gibson,	8 15	

GOING NORTH.

	No. 38. Pass & Mail.	No. 40. Freight & Pass
Leave Gibson,	7 00 a. m.	
" Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron.	9 26	9 31
Sanford,	9 52	10 55
Moncure.	10 16	12 10 p. m.
Merry Oaks	10 26	12 50
Cary,	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsborro Road.

Leave Pittsboro at 9.10 a. m., 4 00 p. m arrive at Moncure at 9.55 a. m. 4.45 p. m Leave Moncure at 10 25 a. m, 5.10 p m arrive at Pittsboro at 11.10 a. m 5.55 pm

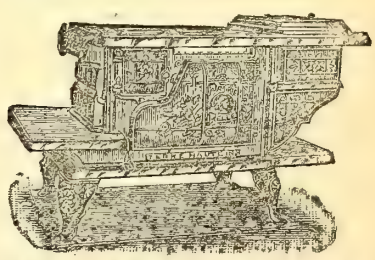
DO YOU WANT TO ADOPT A BABY?

Maybe you think this is a new business, sending out babies on application; it has been done before, however, but never have those furnished been so near the original sample as this one. Everyone will exclaim, "Well I that's the sweetest baby I ever saw!" This little black-and-white engraving can't give you but a faint idea of the exquisite original,

"I'M A DAISY."

which we propose to send to you, transportation paid. The little darling rests against a pillow, and is in the act of drawing off its pink sock, the mate of which has been pulled off and flung aside with a triumphant coo. The flesh tints are perfect, and the eyes follow you, no matter where you stand. The exquisite reproductions of this greatest painting of Ida Waugh (the most celebrated of modern painters of baby life) are to be given to those who subscribe to Demorest's Family Magazine for 1893. The reproductions cannot be told from the original, which cost $400, and are the same size (17x22 inches). The baby is life size, and absolutely lifelike. We have also in preparation, to present to our subscribers during 1893, other great pictures by such artists as Percy Moran, Maud Humphrey, Louis Deschamps, and others of world-wide renown. Take only two examples of what we did during the past year, "A Yard of Pansies," and "A White House Orchid" by the wife of President Harrison, and you will see what our promises mean.

Those who subscribe for Demorest's Family Magazine for 1893 will possess a gallery of exquisite works of art of great value, besides a Magazine that cannot be equaled by any in the world for its beautiful illustrations and subject matter, that will keep everyone posted on all the topics of the day, and all the fads and different items of interest about the household, besides furnishing interesting reading matter, both grave and gay, for the whole family; and while Demorest's is not a fashion Magazine, its fashion pages are perfect, and we give you, *free of cost*, all the patterns you wish to use during the year, and in any size you choose. Send in your subscription at once, only $2, and you will really get over $25 in value. Address the publisher, W. Jennings Demorest, 15 East 14th St., New York. If you are unacquainted with the Magazine, send 10 cents for a specimen copy.



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It has nickel and tile ornamentation, oven shelf and kicker; tin lined oven doors, extra heavy, ventilated, sectional fire-back and front grate and large ash pan.

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Notice.

The Eastern Virginia Christian Conference will hold its next annual session with Mount Carmel church, Isle of Wight Co., Va., October 31st to Nov. 3rd inclusive. Delegates and visitors coming by rail will be met on Tuesday morning, Oct. 31st, at Carrsville, Va., on S. & R. R. R. and at Windsor, Va., on N. & W. R. R., and conveyed direct to the church. It is earnestly desired that no church should fail to be represented and that all should send up their assessments in fall.

T. J. LAWRENCE, Secretary.

It will be to the interest of all persons thinking of getting monuments or fine carved tablets, before purchasing elsewhere, to call on or write E. T. Marks & Co., Prop.'s of the Capital Marble Works, Raleigh, N.C. 810tf.

Receipt Column.

J. A. Fogleman $1.00, Oct. 5, '93.
W. T. Albright $2.00, July' 93.
A. N. Johnson $2.00, Jan. '94.
Rev. J. J. Summerbell, D. D, $2.00, May '95.
F. O. Moring $2 00, July '94.
S. M. Rowland $1.50, Jan. '94.
W. K. Martin $3.00, April '94.
Miss B. D. Lewis $3.00, Oct. '93.
S. M. Parish, Jr. $.33, Oct. '93.

Married.

At the home of Mr. Eugene Penny, six Forks, Wake Co., N. C., Mr. J. J Penny, and Miss Alma Rarely, were united in marriage by Rev. J. A. Jones Sept. 12,1893,at 7 o'clock p. m. After the marriage we enjoyed an excellent supper.

At the residence of the birde's parents, Garner, N. C., Sunday, Sept 24, at 3 o'clock in the presence of a large number of friends, by Rev. J. L. Foster, Mr. Selah T. House of Portsmouth, Va. to Miss Ida Hobby of Garner, N. C. The best wishes of their many friends accompany them to their Va. home.

At Mr. Robert Walker's, near Glendale, N. C., Sept. 23, 1893, by Rev. T. W. Strowd, Mr. John A. Aldridge and Miss Mamie Lea. May this union be a bright and happy one.

Died.

In Jonesboro, N. C., on June 12th, 1893. Paul Patterson, little son of J. D. and Jennie L. Gunter, aged 1 year, 4 months and 28 days. Paul was a sweet little child, too sweet to stay here, so the Lord took him to be with the angels. God bless the dear parents in this sad bereavement and may they be able to say Father not my will, but thine be done, and may they so live in this life that they may spend eternity with God and their child in heaven, where all tears are wiped away.

G. R UNDERWOOD.

Jonesboro, N. C, Aug. 28, 1893.

In the absence of his pastor at Mills Creek Baptist church, I conducted the burial services of Bro. Thomas Matthews, Esq, the first Sunday evening in this month. He died trusting in Jesus. He was 74 years of age. He leaves a family to mourn their loss. The writer earnestly prays God's blessings upon the bereaved family. Trusting that they may ever be so faithful as to meet their dear father and companion in the heavenly world.

J. W. FUQUAY.

Sept. 4th, 1893.

Resolutions of Respect.

Whereas, it has pleased God in His infinite wisdom to remove by death from our midst sister Bettie Gunter (wife of deacon A. Gunter), who was born October 28th, 1828 and died June 25th, 1893, aged 64 years, 8 months and 12 days. We bow in humble submission to His righteous will. Therefore be it resolved:—

1st. That in the death of sister Gunter, Shallow Well Christian church has lost a faithful member, the community a kind friend, the children a devoted mother, and the husband a tender and loving wife

2nd. That we extend to the bereaved husband and children our heartfelt sympathy in their bereavement and commend them to Him who doeth all things well.

3rd. That a copy of these resolutions be sent to the sorrowing family, and a copy be sent to the CHRISTIAN SUN for publication and be entered in the minutes of the church record.

G. R. UNDERWOOD,
J. B. WATSON,
H. A. HIGH.

OUR LITTLE MEN AND WOMEN.

The October issue of this attractive little magazine is as full of timly and striking matter as the magazines designed for the the older folk. 10 cents a number; $1.00 a year.

BABYLAND FOR OCTOBER.

This dainty little magazine, sacred to the babies, is full of most fascinating little stories and rhymes and pictures. "The Tenth Egg" is a thrilling little tale in verse. 5 cents a number; 50 cents a year.

THE PANSY FOR OCTOBER.

This popular magazine, with its homelike flavor, and its sympathetic attitude, especially towards young people, gives in its October number a frest, and attractive variety for all ages. 10 cents a number; $1.00 a year, D. Lothrop Company, Pulishers, Boston.

THE PREACHER'S MAGAZINE, which is edited by the Revs. Mark Guy Pearse and Authur E. Gregory, for October, opens with an able sermon by Prof. James Stalker, entitled "The Christian Name." The senior editor continues his articles on "Moses: His Life and Its Lessons," and in this number treats on "Comfort and Rest." It is published monthly at $1.50 per year; single copies 15 cents; by Wilbur B. Ketcham, 2 Cooper Union New York.

CHRISTIAN THOUGHT for October, edited by Charles F. Deems, D. D., and the Rev. John B. Devins is received This is a most entertaining number of this magazine, which is now in its eleventh volume. This magazine is published bi-monthly by Wilbur B. Ketcham, 2 Cooper, New York. The regular subscription price is $2,00, Clergymen, $1.50. Single copies, 40 cents.

Why Not I?

Heroism is a moral and not a physical trait. Archbishop Hare was once, when tutor of Trinity college, giving a lecture, when a cry of "Fire" was raised. Away rushed his pupils, and forming themselves into a line between the building, which was close at hand, and the river, passed buckets from one to another. The tutor, quickly following, found them thus engaged. At the end of the line one youth was standing in the river. He was delicate and looked consumptive.

"What!" cried Mr. Hare, "you in the water, Sterling; you so liable to take cold?"

"Somebody must be in it," was the youth's reply, "why not I as well as another?"

The spirit of this answer is that of all great and generous doing. Cowardice and coldness, too, say, "Oh, somebody will do it." and the speaker sits still But nobility of character, looking at necessary things, says, "Somebody must do it, why not I?"—*Selected.*

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OPP. PATENT OFFICE, WASHINGTON, D. C.

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The Christian Sun

1844 — In Essentials, Unity — Holy Bible — In All Things, Charity — 1893 — In Non-Essentials, Liberty

"Looking unto Jesus the Author and Finisher of our faith."

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The Christian Sun.

The Organ of the General Convention fo the Christian Church.

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.

2. The name Christian, to the exclusion of all party or sectarian names.

3. The Holy Bible, or the Scriptures of the Old and New Testaments, sufficient rule of faith and practice.

4. Christian character, or vital piety, the only test of fellowship or membership.

5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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Renew your subscription.

Leaves From My Note Book.

In *The Independent* for last week is a very interesting series of articles—a symposium—on the subject: Is the World Growing Better?

The following are the distinguished authors who are the contributors to this symposium

Ex-Congressman Snow, D L. Moody, Edward Everett Hale, Lucy Stone, Ex-Senator Dawes, Gen. Howard, Theodore L Cuyler, Philip C Garrett, Neal Dow, Rev. A. D. Mayo.

With two exceptions these writers answer the above question in the affirmative. Theodore Cuyler points out evidence on both sides and leaves the problem unanswered. The other voice not giving a direct affirmative answer is that of D L. Moody. The answer given by this noted divine is so unique and novel that one can hardly pass it by without a kind of curious enquiry. Mr. Moody believes that while the gospel is doing much in its converting and elevating power, yet he believes that men who object to the truth are growing worse and worse and that "the present dispensation will end in a great smashup; but that out of this smashup the most glorious age in the world's history will come." One could wish that Mr Moody would have extended his article just a little and told us something about this smashup—when, how, for what etc.—but he doesn't, so one is left to conjecture anything one may choose.

But to the answers in general—and especially to those who gave some reason for answering as they did—without throwing out some conjectural belief, sensational reply or novel make up.

The following then are some of the facts of evidence adduced to substantiate the affirmative answer:

By a comparison of the humanities of life, it is found that the prevailing sentiment of the present is far superior to that of former times. Once there was a time when all nations regarded it as right to make slaves of captives in war. Today none but the most barbarous tolerate such. African slaving once almost universal, is now but a memory and finds no advocate or apologist under the ban of enlightened Christian sentiment. The world is doing more to take care of its defective classes—the blind, deaf, dumb, lame and insane—than it did ever before.

Besides this the gospel has been spreading all the while. The "glad tidings of joy" are proclaimed through out our country by some of the most eminent men of the age and thousands flock to hear these soul stirring truths proclaimed. And not only in our own country, but in heathen lands the gospel of our Saviour is being preached to hundreds now who a few years ago would not have heeded it at all. Alms-houses, Homes, Asylums, Retreats, Hospitals, Public Libraries, School houses, Churches, Auditoriums and Temples—hundreds of which are found today where none or almost none—were found a few years ago—all these attest the advancement of our times, the progress of Christianity and the betterment of the world. Now I would not have it understood that this is the only side to the picture. The writers in question have adduced evidence on both sides and then concluded as above What does all this teach us? Is there a practical lesson in it? Yes. There are blind pessimists, continual faultfinders and chronic grumblers amongst us. These are absolutely blind to what is best in the world, and having as each of these have,—and everlasting case of moral dyspepsia, they not only keep themselves grum, morose and sour, but make those with whom they deal grum, morose and sour also. This world in which we live is a great, grand, beautiful world. And God made it a good world—yes and a very good one. ("And He saw all that He had made and behold it was very good.") Now if it is not as good as it should be, it is the place of each and all to try to make it a better world. Query: Did you ever know of a task's being made lighter, a burden made easier a heart made happier, a home gladder or a single soul converted by being grumbled at and continually found fault with? It is true the world is hard, troublesome, vexatious, and the world with us sometimes—but [illegible] it your kind deeds and pleasant words as it will return them to you multiplied after a while. J.O. Atkinson.

Oct. 9, 1893

From Berea Norfolk, Co.

Dear Sun:—It is now 8 o'clock p. w. as I begin to write a few thougts for your columns. I have just been meditating upon a grand sermon that I heard to day fall from the lips of our pastor, upon the subject of forgiveness. Surely a better sermon he seldom has ever preached for it seemed to me that his whole heart, soul and mind was in the grand, noble, wonderful, sublime thoughts expressed. Oh! may God spare him a long while yet among the children of men to proclaim the "wonderful words of life." As I write there is nothing that I hear to break the solitary stillness of the night, save an occasional bark of a dog, the ticking of the clock on the mantle and the chirping of crickets in the corner. As one sits alone in such moments of solitude and loneliness it brings upon him many feelings of sadness and sorrow, and many are his solemn thoughts. Surrounded by such circumstances one often feels (if it were not for a few ties that bind them to life) it would be far better if God would command their spirit to surrender its tenement of clay and make its abode with him. But, we are taughts in God's word, that his ways are not our ways, neither are his thoughts our thoughts, for God knows the secrets and interest of the heart,—he knows what is in man at all times and under all circumstances. Therefore he being all wisdom, hath chosen many ways by which he may draw and keep his children in a sacred nearness to him. It may be highly important (God sees and knows) that the death angel invades our homes and takes from us the nearest and dearest of earth, or it may be well that disaster in some way come upon us by which immense means are demolished, causing us to fall in vales of adversity, or the heavy hand of affliction may rest unceasingly upon us, all of which, the divine chastenings of a fore-sighted all wise Creator sent that we may fully realize our situation and be made fit for the indwelling of His spirit, thereby fashioning us for the home of the soul beyond this "vale of tears" Oh! Father in thy way lead us safely Home.

M. W. Hollowell.

Great Bridge Va., Oct. 1st, 1893.

THE PULPIT.

Mutual Obligations.

BY REV. JAMES MAPLE, D. D.

Bear ye one anothers burdens, and fulfill the law of Christ. Gala. 6:2.

We are dependent upon God, and each other for all that makes life desirable and happy. God is the author of our being, "for in him we live, and move, and have our being." We are mutually dependent in providing for our wants, and working out our destiny. Out of these relations grow certain obligations to each other, and they must be recognized and obeyed, or we suffer a great loss, and sin against each other. Men had grown selfish and disregarded their mutual obligations Paul says that they were "foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." Christ came, taught, suffered, and died to redeem man from this degradation, renovate his moral nature, and inspire him with his own tender, loving, and sympathizing spirit. Hence Paul said, "Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of sinful flesh: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Christ seeks to lift his disciples out of their selfishness and transform them into his own image. "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

Man has a personal battle to fight to gain the mastery of his own passions and evil habits, and overcome his temptations to evil He has spiritual enemies within and without to conquer. This will cost him many severe conflicts, and he will need all the help that he can get. Even the bravest sometimes get discouraged, and feel like giving up the fight. Then a word of encouragement will be a great help to him, and inspire him with new faith and courage. Do not laugh at him for his want of confidence, nor make fun of his blunders. With great tenderness Paul said to his Galatian brethren, "Brethren, if any man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tewpted." The fact that we have elements of evil in our own nature, that may cause us to stumble and fall, should make us tender in all our dealings with the erring.

Man has personal burdens to bear, and needs help to bear them. Sorrow and affliction come to man in various ways, and sometimes are a heavy burden to bear. Sickness, loss of property, and the death of friends are burdens that bring sorrow and many sink under these afflictions. We can help such to bear these burdens, and comfort them in their sorrows. Paul said, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulations, that we may be able to comfort them which are in trouble, by the comfort wherewith we ourselves are comforted of God." It is only through personal experience that we are able to comfort others in their sorrow. If we have found comfort and strength in the promises and consolations of the gospel we can point the burdened to the same fountain " A word fitly spoken is like apples of gold in pictures of silver." It will bring strength and comfort in hours of weakness and sorrow. A young lady was out walking. She forgot to take her purse with her, and had no money in her pocket. She met a little girl with a basket of flowers on her arm. "Please miss, will you buy someting from my basket," said the little girl showing a variety of book marks, matchcases, needle books, etc. "I am sorry I cannot buy anythiug today," said the young lady. "I haven't any money with me. Your things look very pretty." She stopped a moment, and spoke a few kind words to the little girl; and as she passed on she said again: "I am sorry I can't buy anything from you today." "O miss!" said the little girl, you have done me just as much good as if you had. Most persons that I meet say, "get away with you," but you have spoken kindly to me and I feel a heap better." These kind words were a comtort to the little girl and helped her to bear her burdens of life. It made life sweeter and richer to her.

There are burdens to be born by the church, and these rest equally upon the members. Each has his part of the burden to bear. "Bear ye one another's burdens," is the divine command enforced by the example of Christ. The church is not a play house nor a school where we go to be amused or instructed without any labor or expense on our part. It is a family in which each member has work to do, and his burden to bear. His obligation and duty is measured by his ability to do and bear; but each one must come up to the full measure of his duty to Christ. There is no escape from this, and we must obey or suffer the consequences." Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

There are financial burdens to be borne by the church. It cannot be sustained and do its work without money. There are expenses that must be met, and the money must come from the members of the church. There is no evading this fact. What is "the law of Christ" on this question? When he sent his disciples out to preach he said. "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat." Paul says, "Let him that is taught in the word communicate unto him that teacheth in all good things." Paul gives us a beautiful illusration of this principle. "Who goeth a warfare any time at his own charge? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith the law the same? For it is written in the law of Moses. Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith he alto gether for our own sakes, no doubt, this is written: that he that plougheth should plough in hope; and he that thresheth in hope should be partakers of this hope. If we have sown unto you in spiritual things, is it a great thing if we shall reap of your carnal things." This makes the duty of supporting the church plain and imperative. All cannot give just the same, for some have more means than others; but all can do something, and it is their duty to do it.

Sometimes members of the church refuse to give any thing to support the church, but claim all privileges and advantages of the church There are two reasons why they do this. Some are too stingy toy pay anything. They do not understand and realize that they belong to God, and that he has just claims upon them. They love their money better than Christ and his cause. Can such a man be a Christian? Let the Bible settle this question. What doth it say? "The wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhoreth." Psalm 10:3. Can a man be a Christian "Whom the Lord abhoreth?" No wonder David prayed, "Incline my heart unto thy testimonies, and not to covetousness." Psalm 119:36. Should such a man be retained in the church? All possible means should be used to awaken him to a clear sense of his duty, and lead him to do it; but if this cannot be done then he should be expelled. Paul's instruction to the church at Corinth was the following: "I wrote you an epistle not to company with fornicators: Yet not altogether with fornicators of this world, or with the covetous, or extortioners, or with idolators for then must ye go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such a one do not eat." 1 Cor 5:9-11. God said of the covetous, "For the iniquity of his covetousness was I wroth, and smote him." Isa. 57:17. Paul says, "The covetous shall not inherit the kingdom of God." 1 Cor. 6:10. "Covetousness is idolatry." Col. 7:5. If a church member should set up a golden idol in his house and worship it would you keep him in the church? Not unless you could reform him. The covetous man is just as much an idolator as though he had a golden image in his house and worshiped it.

Some times a member of the church gets angry because he cannot have his own way in the business of the church, and for this reason refuses to give any thing to support it. What is to be done with such a man? Use all possible means to change his feelings, and get the devil of anger out of his heart, so that he will do his duty; but if this cannot be done, he should be expelled from the church To retain such a man in the church is no benefit to him, and he would make trouble among the members. Churches have been dstroyed by such men. Paul said to the church at Rome, "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." Rom 16:17.

Christ is our example, and we must follow him in all our work in the church. Peter says, "Christ also suffered for us, leaving us an example, that ye should follow his steps" He sacrificed everything, even his life, for us; and this is the measure of our duty to him. "Now if any man have not the spirit of Christ he is none of his." Rom. 8:9. "Christ also hath loved us, and hath given himself for us an offering and sacrifice to God for a sweet smelling savour." These words if framed in a picture would give us a beautiful idea of Christ. Pictures are inspiring. No doubt it was some ideal picture embracing the Gospel in miniature that Luther bound about his heart that gave him courage to defy the Diet of Worms and also the Emperor, I shall ask all here today to bind this picture of Jesus saving the world, and of the blessings that we derive from him, around your hearts.

It will prove a charm to ward off evil and an inspiration enabling you

to overcome all the evils that may befall you in life. I will attempt to illustrate the idea of tne Roman Catholic in carrying about with him religious pictures. The son of a poor widow was trying to pass the severe civil service examination of the English Government with a view to obtain a position under the Government, The examination took place in a room to which only the inspectors and candidates were admitted. Students are not permitted to make the least reference to books or date of any kind, and if a person failed to pass creditably, no amount of political favor can get for him a place. While this examination was in progress one of the inspectors observed the widow's son take something from his coat pocket. He walked noiselessly to behind where the young man was sitting and was startled to find that the young candidate was simply looking at his mother's picture. He had so far worked with satisfaction at the questions set him, and no doubt but he gained inspiration to renewed efforts in mastering the unsolved problems before him.

"What an inspration it would be if we only carried about with us some picture of the Saviour's undying love as manifested on Calvary. The Gospel in miniature is contained in the passage which records how God gave his only begotten son that He might die for the sin of the whole world. God gave to man many things before this his great gift. He gave man a world and dominion over all that it contains and in fulness of time. He added the gift of His only begotten Son. That was his last and greatest gift He had to bestow. It was an infinite gift intended to save mankind from hell, whither they had so long been rushing. On Calvary the Saviour gripped with the devil, whom he conquered, and, in conquering, saved a lost world."

The meetings of the church are to be sustained. This is necessary in the nature of things. Two ends are to be accomplished by this means. 1. The spiritual development of the members of the church. In the Sabbath meetings for public worship and the preaching of the gospel Christians are brought under influences that enlighten their consciences, warm their hearts with love for Christ, and inspire them with new zeal in his cause They cannot get as much help in any other place as in the house of God on the Sabbath, and those who neglect it are sure to backslide and fall into sinful habits.

2. The conversion of men through the influence of the public meetings is one of the great ends to be accomplished by them. There the gospel is preached, and men are brought under influences adapted to awaken them to a consciousness of their sinfulness and need of salvation. The great majority of Christians were converted in the public meetings of the church under the preaching of Christ. A faithful attendance of all the members of the church upon these meetings, will draw the unconverted to the house of God as nothing else can. The experience of centuries proves this, and if all Christians were only alive to this fact we would have greater prosperity in all our churches.

We all have our infirmitiesf and are fighting a desperate battle with the powers of evil. There are infinite interests at stake, and we need all the help that we can give each other. Instead of finding fault, and discouraging each other we should pray for and help one another in every way that we can.

A certain eminent clergyman, who is greatly loved for his gentleness and forbearance with offenders, recently said that an experience of his own, in years long gone by, taught him the grace of ready excusing. When he was a boy he was a very poor boy, but he had already a strong theological bent, and was studying hard during the winter and working even harder during the summer trying to get a preparation for college.

He wanted to be a preacher, and the fact that he didn't seem to be good for anything else tended to convince him that he had not mistaken his calling. One spring he was entirely out of money and had to get out of school and go to work. Not being able to find anything to do in the small college town where he had been studying, the youth—call him Richard Vernon—went out among the farmers to see if he could get work from them. He found a man who was very busy with his spring's work and in a hurry to get the furrows ploughed in a big field for potato planting.

The weather was favorable for planting; the farmer's boys would be home from school the next day, which was Saturday, to do the dropping and covering, He told Richard that he might mark out the field with the plow for the planting, and if he suited he might be hired for two or three months. Meantime the farmer saw that the boy was very anxious to stay and that he had evidently a good disposition.

So the young theologian went to work with tremendous vigor. He did not stop to take breath until he had marked off a large tract of ground with deep furrows. Then came his employer from his work in another part of the farm and looked at the boys work, and leaned up against the fence and laughed until he shook. The potato field had been scraped and scalloped all over with the ridiculously irregular and wabbly little ditches which Richard had turned.

There was not a clean, straight furrow in the lot; the ground looked as if an insane elephant had tossed up the earth; the furrows were of all depths and at all distances from one another, for Richard had driven the horse most of the time in smart walk, and he had been too much occupied in keeping up and maintaining a precarious grasp upon the plow handles to be able to pay any attention to the regularity or evenness of his work. Richard Vernon laughed, too, as he stood and looked over the field.

He wiped the sweat from his brow and looked very anxiously at his employer. There was no chance for regular work there, that was evident. His laughter faded away and there was a certain faint twitch in the corners of his mouth as the boy said:

"I guess you don't want any more of my work, sir?"

"Oh, yes—yes, I do," said the farmer. "Maybe 'taint your fault that the furrows are crooked. You see, the sun's pretty hot today, and I reckon the heat warped them."

This farmer had the right spirit, and he did two good things for this young student. He inspired him with new courage, and taught him a lesson of gentleness and forbearance that moulded his character and made him a power for good in the world.

In this way we can bear one another's burdens, and help each other on in the divine life.

SUNDAY SCHOOL.

International Lesson for October 22, 1893—Christian Living—Rome 12:1-13.

[Specially Arranged from Peloubet's Notes.]

GOLDEN TEXT.—Be not overcome of evil, but overcome evil with good.—Rom. 12:21.

THE SECTION.—The practical duties which grow out of the doctrines of redemption in the previous chapters, occupy chapters 12-15, and may be subdivided into (1) personal duties (chap. 12), (2) political duties (chap. 13) and (3) social duties (chaps. 14, 15).

LESSON NOTES.

The Basis of Christian Virtues—Entire Consecration.—1. "I beseech you therefore:" in view of the great truths of redemption which have been set forth in the previous chapters. The foundation has been laid in truth; therefore build upon it the temple of a heavenly life. "By the mercies of God:" which have been shown in the whole teaching about redemption as the manifestation of the love of God in Christ. "That ye present:" The word used in the Jewish law for presenting their sacrifices. "Your bodies:" Your souls have already been presented by acceptance of Christ, now show that this act was real, and complete it by presenting your body, which is the instrument of the soul. "A living sacrifice:" Not slain as were the Jewish sacrifices, but alive and ready for the active service of God. "Acceptable unto God:" The kind of sacrifice God is well pleased with. "Your reasonable service:" The Greek word means rational, agreeable to reason, reasonable, who renders this phrase: "Worship which is rendered by the reason or soul," not an external service, as were the outward sacrifices of the Jews, but a real, hearty, spiritual service.

2. "And be not conformed:" Fashioned according "to this world." The whole current of life and influence around us, which has its aims, hopes, rewards, all in present visible things, as distinguished from spiritual and eternal things. "But be ye transformed:" The same word as is used in describing the transfiguration of Christ (Matt. 17:2.) "By the renewing of your mind:" The mind is not here simply the intellectual faculties, but the whole interior nature, including emotions, affections, habits of thought, purposes of the will and that disposition from which all grows. "That ye may prove:" Test, assay as one does ore, proving it by fire, appreciate, discern "what is that good" in itself, "acceptable" to God and man, one that men will see to be beautiful and good, "and perfect" in wisdom, righteousness and love. "Will of God:" His commandments, the course of life He wills for us.

Concerning Self-Conceit.—3. "Through the grace given unto me:" Not by my own authority, but as an apostle taught of God, and experienced in life. "To every man:" Because every man needs this advice. "Not to think of himself more highly than he ought to think:" The play upon phronein, to think, and its compounds is very noticeable. "According as . . . the measure of faith:" Faith is the graded qualification for service; the gift to see and accept the various duties of the Christian life.

The Unity of Christians.—4. "Many members in one body:" This comparison is worked out more fully by St. Paul in 1 Cor. 12:12-27.

Diversity of Gifts.—6. "Gifts differing according to the grace:" The various talents and faculties are gifts from God, a special favor from Him, for which each one should be thankful, but has no occasion for pride. "Prophecy:" Speaking under immediate divine impulse and guidance. "Prophesy according to the proportion of his faith:" Not according to his own impulses, but according to what he has received of God by faith.

7. "Or ministry:" This Greek word, when referring to a person, is unfortunately translated by two different English words, "minister" and "deacon." "Let us wait:" Let us give ourselves to our ministry; use all our wisdom, our piety, our intelligence, our love, our diligence in performing these more secular duties. "He that teacheth, on teaching:" His whole nature should go with his teaching.

8. "Exhorteth:" The original word, from which is derived the word "comforter" as applied to the Holy Spirit, combines the ideas of exhorting, and comforting, and encouraging. "He that giveth . . . with simplicity:" With singleness of motive, without admixture of selfishness. "He that ruleth:" Holds any position of prominence, presides over meetings, is on committees, leads in any work, either formally, or by his natural leadership. "With diligence:" In the performance of his duties and in learning best how to rule.

Sundry Duties to Others.—9. "Let love

be without dissimulation:" Not a mere form, not an outward politeness, but a real, sincere love. Therefore, "Abhor that which is evil:" Not merely keep from doing wrong, but hate sin with the whole soul. "Cleave to that which is good:" This is the only way to show that our loathing of evil is sincere.

10. "Be kindly affectioned:" The word rendered "kindly affectioned" implies closeness of family affection, like that between parents and children. "In honor preferring one another:" Or, more exactly, "preceding one another," "going before one another in giving honor."

Heart Virtues.—11. "Not slothful in business:" In diligence. "Fervent (boiling) in spirit:" The reverse of the previous exhortation, both of which apply to "serving the Lord:" In whatever you do, in play, in work, in religion.

TEMPERANCE.

BITS AND BREVITIES.

IF it takes total abstainers to run railway trains, what about the ship of state?

A THIRST has often been started with a teaspoon that barrels could not quench.

STOCKHOLM has the highest death rate from drink of any city in the world—90 in 1,000.

WOMEN are employed at railway switches and crossings in Italy because they keep sober.

WHENEVER you see a drunken man it ought to remind you that every boy in the world is in danger.

NINE drunkards out of ten are so today because they did not resolve in youth to lead a sober life.

THE Catholic temperance societies of the United States have more than one hundred thousand members.

ACCORDING to a recent statement there are in Sweden alone three hundred thousand total abstainers.

POVERTY never drives a man to drink unless he wants to go; but drink drags a man to poverty, whether he wants to go or not.

"COMMON" drunkards are to be punished in Massachusetts after this by imprisonment that can be extended to a term of two years.

IN Russia, the Mmjik abstains for twelve months and the first time he breaks his promise he is fined and whipped and the second time the punishment is doubled.

HOW startling are statistics. Three million children are born annually of drunken parents, half a million born idiots and three hundred thousand born deaf, dumb and blind.

DR. NORMAN KERR is authority for the statement that the proportion of men to women charged with drunkenness is now three to one, where it was formerly seven to one.

IN the report of the Massachusetts state board of charities it is stated that the proportion of crime traceable to intemperance must be set down, as heretofore, at not less than four-fifths.

THE "Hell of the Pacific" is the name given to the port Apia, Samoa. For nine months of the year the harbor is full of vessels from all the Christian nations, while every third building is a saloon.

A BIT of comfort to total abstainers is found in the returns of the custom inspector in New Zealand, which shows a decrease proportionately of forty-eight per cent. in consumption of the spirits since 1878.

THE money value of the alcoholic drinks consumed by the Belgians in the year 1891 amounted to nearly four hundred and fifty million francs, which is about a third part of the whole average wages of the workers.

GRIST MILLS can not run without grain; neither can gin mills run without boys. If you vote to keep the gin mills running you shouldn't find any fault if the miller takes toll from your own family.—Portland Herald.

THE saloon is called the poor man's club. Yes, it clubs him out of all his manhood; clubs him out of his money, his self-respect. The frequenter of the saloon is the worst clubbed man temporarily and spiritually known of.—Sacred Heart Review.

THE statistics of suicides last year are startling, showing an increase of five hundred over those of 1891, the men greatly out numbering the women; three thousand of the former to five hundred of the latter. Three hundred and fifteen are assigned to liquor.

THE report of the commissioner of internal revenue for the fiscal year ending June 30, 1892, shows that the amount of beer produced in the United States was fifteen gallons per capita in 1892 against three gallons twenty-four years ago, and whisky holds its own.

DR. NANSEN and Lieut. Peary, Arctic explorers, have both excluded alcoholic drinks from their list of supplies, as not only unnecessary but harmful in the Polar regions. Mr. F. C. Selous, for twenty years an African explorer, abstains not only from alcoholic drinks but tobacco.

IT is noticeable that among the many failures, one seldom sees the notice of a saloon failure. Enormous profits, backing by breweries and distilleries and the fact that no matter whatever else the workingman goes without he never denies himself his glass of beer account for it.

AT a recent "experience meeting," held at one of the missions in New York city, many testimonials were given by reform drunkards concerning the causes which led them to drunkenness. They were varied, and all had had too much or too little of something. Of one thing, alcohol, all had had too much. No one is ever led to drunkenness by abstinence.

LORD CHIEF JUSTICE HALE was perhaps the first to call attention to inebriety as a cause of crime, requiring special study and attention. In 1670 he is reported as saying: "If the murders and manslaughters, the burglaries and robberies, the riots and tumults, and other enormities committed during the last twenty years, were divided into five parts, four of them would be found to have been the issue and product of drinking."

GREAT BRITAIN and Ireland brew more beer than the German empire. The production of the world is estimated at over 50,000,000,000 gallons per annum. In 1891 Great Britain produced 1,500,000,000 gallons. Great Britain spends on an average 20 shillings for drink for every half crown it gives to religion. Ireland, in 1890, spent about £11,000,000 on drink; its total rental did not come to more than £9,000,000 sterling.

AND still the temperance forces multiply. The "anti-saloon army" is an association of men and women whose object is the overthrow of the rum power. It is organized on the army plan, and knows no "schism, ism or creed save hostility to the liquor traffic." It proposes to organize a post in every school district in the land, and will arrange for the same whenever five or more persons in any locality send such request to headquarters at Clinton, Mo. God speed this new salvation army!—Union Signal.

WHERE DOES ALL THE BEER GO?

Appalling Facts for Americans to Contemplate.

This question is suggested by the enormous amount of beer sold. Sober men who do not enter saloons have a great many acquaintances who never touch the gently inebriating beverage, and can not name many of their associates who do. It may be claimed that beer-drinking is not an American habit. The trade is maintained largely by the foreign elements of our population who bring the habit with them from their native countries. There is a steady gain in sobriety among our native population. It is one of the most distinguishing marks of the progress of American civilization.

And yet there are brewed in the United States yearly 830,668,815 gallons of beer. This is an average of thirteen gallons for every member of our population. Estimating that half of the men do not drink beer, and the women and children none at all, we have a consumption of about seventy gallons per head by those who do, or nearly a gallon and a half a week. Computing the cost at five cents a glass, ten glasses to the gallon, (which is a liberal allowance for schooners), the cost is $41,533,440 to the people of the United States for this beverage alone. An estimate was put forward by a high beer authority a few years ago that the average profit on beer was four-sevenths of the receipts This would give a return of $24,000,000 to the beer trade.

But our production of beer is small as compared with that of some of the countries of Europe. Germany manufactures 1,071,066,165 gallons per year, or twenty-three gallons per capita; Great Britain 874,192,275 gallons, or twenty-three gallons per capita; Austria-Hungary 308,889,675 gallons, or between seven and eight gallons per capita; France 225,000,000 gallons, or about six gallons per capita; while Russia produces only 65,892,870 gallons, or a little more than a half-gallon per capita. The countries of northern Europe are strong on beer. Denmark brews 49,185,000 gallons, or about twenty-five gallons per head; Norway 28,394,090 gallons, or over twenty-one gallons per head, and Switzerland 26,694,495 gallons, or nine gallons per head. Southern Europe, on the contrary, produces very little beer. Spain brews about 1 1-3 gallons per head, Italy about one-ninth of a gallon, Turkey one-seventh of a gallon, and Greece less than one-thirteenth. Japan produces 4,966,000 gallons, but this is only one gallon for every eight members of the population.

With the exception of Germany and Great Britian, the United States is the largest beer-producing country in the world. But our population is 27,000,000 larger than that of Great Britain, and 18,000,000 larger than that of the German empire. It is obvious that these countries, as well as others of northern Europe, have furnished a very large proportion of the beer drinkers of the United States.—Troy Times.

BEER AS A CORROSIVE.

Suprising Statement Made by Some Hospital Surgeons.

This is not a temperance treatise, but it has a bit of fact in it that the total abstainer may show to the beer drinker whenever occasion offers. The attention of the New York hospital surgeons has been called to the big number of bartenders that have lost several fingers from both hands within the past few years. The first case was that of an employe of a Bowery concert hall. Three of the fingers of his right hand and two of his left were rotted away when he called at Bellevue one day and begged the doctors to explain the reason. He said that his duty was to draw beer for the thousands who visited the garden nightly. The man was in perfect health otherwise, and it took the young doctors quite a time to arrive at any conclusion. But they did finally, and it took the beer man's breath away when they did.

"Your fingers have been rotted off," they said, "by the beer which you have handled."

Other cases of a similar nature came rapidly after this one, and to-day the physicians estimate there is an army of employes of saloons whose fingers are being ruined by the same cause. The acid and rosin in the beer are said to be responsible.

The head bartender of a well known down town saloon says he knows a number of cases where the beer drawers have, in addition to losing several of the fingers of both hands, lost the use of both members. "Beer will rot iron, I believe," he added. "I know, and every bartender knows, that it is impossible to keep a good pair of shoes behind the bar. Beer will rot leather as rapidly almost as acid will eat into iron. If I were a temperance orator I'd ask what must beer do to men's stomachs if it eats away men's fingers and their shoe leather. I'm here to sell it, but I won't drink it, not much."—N. Y. Mail and Express.

SALOON RESPECTABILITY.

An Idealistic Creation of a Fevered Imagination.

Much has been said, first and last, by liquor organs and by some professing temperance men about "respectable" saloon but after some years of patient inquiry and personal investigation we have yet been unable to locate one of these place. They apper to have all the elusiveness of Patrick's flea—"You put your hand on 'im and he isn't there." A respectable saloon, as we take it, is a place where liquor is not sold to children or habitual drunkards, where no one is permitted to indulge in liquor to the degree of intoxication, where disorderly and questionable characters are not allowed to rendezvous, where bawdy songs and language are forbidden, and where the Sunday and other laws are strictly observed. We have heard that such saloons as this were in existence, but we have never yet been able to get within hailing distance of one. Like most idealistic creations they appear to be always just beyond. If any one can put his hands on a "respectable" saloon, and hold it long enough for us to come up and see it, we shall be immediately relieved. Word may be sent to this office at any time.—Christian at Work.

The man who starts out to use up the Bible will be too old to enjoy his victory by the time he gets through with his job.

Missionary.

Good Fruits of Christianity in China.

Those who are watching the progress and effects of Christianity in heathen lands will be interested in the following account, as given in the *Missionary Herald* for September, by PASTOR CHUNG, OF TUNG-CHO, CHINA:

"China is one of the greatest and oldest of the kingdoms. Her land is wide and her people a host; and yet she has become so steeped and dyed in ancient custom and so fettered with old religions, that the thoughts of all are cramped and narrow. Hence they are self-honoring and self-satisfied, lightly esteeming the people of other kingdoms, and loathing the teaching of other lands. The difficulty, under such conditions, of effecting a change, is scarcely less than in old Rome.

"Greatly to be praised is the heavenly Father's large grace, marvelous the Lord's limitless power by which, in a few decades, the truth of Jesus has made an entrance into the Middle Flowery Kingdom. To outward appearance, and upon a moment's inspection, there seem to be no results; but on careful examination we discover that the work of setting up the kingdom of heaven is well inaugurated. Of the changes wrought we will briefly narrate a few:

"1. *Of those who know about God.* Thinking back a few decades, there were few in the Eighteen Provinces (China) who knew the Lord's name. Men made a god of mud, a lord of wood. From the time the missionary came they have used their utmost endeavor, everywhere, and always, in preaching the great truths of the kingdom of heaven, and now many have received the Bible.

"2. *Of those who believe that Christianity is true.* Twenty years ago, when preachers from the kingdoms of the West walked the street, men looked at them with alarm and amazement and many reviled. Even natives who had entered the church, when they went out of their gates, were laughed at by all who knew them, and called the devil's slaves. But now there is a great change. Often, in private, men praise the doctrine as true. Often we meet men who say, "What you preach of our God is true. From the time I first heard, I have not worshiped images." Many who formerly dared not enter a foreigners's courts, now attend service The wild talk of foreigners plucking out the eyes and digging out hearts is, in this region, no more heard Now the Sabbath service is well attended, and some invite preachers to their homes to teach the Gospel story. Hence the grief of all missionary societies that the laborers are too few for the work.

"There is a great change in respect to schools. Formerly they were afraid to come, lest they would be defiled by the doctrine. Now the schools are more than full. The same is true of hospitals. Formerly men were afraid of foreign medicine. Now the physicians are exceedingly busy. Fear and doubt are gradually melting away.

"3. *Of professing Christians.* If we compare the *number* of Christians with the millions of China, we sigh because they are so few. However, the number who turn to the Lord in a year now is at least double that of ten years ago, and three or four times as many as twenty years ago. . . . . The faith of many Christians is very firm, and their hearts of love very hot, leading them to witness for Jesus Now, moreover, the majority of Christians love to keep Holy day, and particularly love to study the Sunday-school lessons Some, finding it difficult to lay down their business, with all their might cast it aside in order to gain the blessings of the Sabbath.

"*In giving,* our Christians have made a great advance. Many give each Sabbath a fixed sum, always making it good if they fail to come.

"Believers now have some clear ideas on the *government of children,* quite unlike most Chinese parents, delighting also to present their children to the Lord, caring for their bodies and instructing their hearts. In China, few are the *girls* who are taught to read—in poor homes none. But Christians send their girls also to school. Many girls of China, through power thus gained, escape from the light esteem of men!

"The relation of husband and wife is also somewhat changing. The common thing is for man to despise woman, and beat and revile her at his will, and hence in every home there are constant feuds. The mother-in-law dominates over the daughter-in-law. Our Christians now understand that husband and wife are equal, and are to love and cherish each other; and although things happen not according to one's mind, they are willing patiently to bear with and help each other.

"Every country knows of the wicked custom of our country of binding women's feet. A health society is organized here in our mission, and not a few women in middle life have unbound their feet. Many more of the daughters of Christians have unbound feet. Truly, Jesus sets free those who are bound in prison! In all this we see the beginning of a great change, and hope that not many years hence our whole country will be entirely new.

"4. *Of government rulers.* Few of the rulers, the gentry and the rich, are believers. However, many know about the church. Still more employ the Western doctor and examine the learning of the West. They protect the church according to the treaties, and few oppress and persecute. The governor of our province constantly defends the church and the preachers. (In view of all this, how contemptibly mean and unchristain is our own Chinese exclusion act?—J. G. B.) He especially honors Western physicians, and has built a hospital in the Tientsin foreign settlement, and another in the Chinese City, for the poor. This is surely fruit borne to Christianity.

"We know down deep in our hearts that you in the beautiful kingdom (United States) esteem our salvation as your crown of reward. May the Lord give you this reward abundantly, bringing China's countless myriads out of darkness, leading them to give themselves to the Lord Jesus!"

We are told that fifty years ago China had not to exceed one dozen native Christians. Now she has one hundred and fifty thousand.

Grand progress! But what are one hundred and fifty thousand to four hundred millions! Four hundred million and eight hundred and fifty thousand souls in one empire to-day without Christ! And the most of these have not yet heard that there be a Christ. What a call upon the Church of the living God!

J. G. Bishop,
Mission Sec'y

Dayton, Ohio.

Photographs of Our Missionaries.

I have a very fine cabinet size photograph of our missionaries and some of their native helpers The group consists of Mr. and Mrs. Woodworth, the daughter Lina, and Miss Penrod; two Bible women, Mrs Noda and Miss Ren; and six of our native preachers, to wit: Mr. Ianchi, Ohta, Kitamura, Fajima, Samomiya, and Takurai, twelve in all. I will furnish this group of pictures at 25 cents single, or $2 50 per dozen, postpaid on receipt of price.

J. G. Bishop.
Mission Sec'y A. C. C.

Dayton, Ohio.

Contributions.

Washington Letter.

Representative McCreary's bill, which is intended as a substitute for the Geary Chinese registration and exclusion law, has been favorably reported to the House of Representatives and will probably be taken up soon after the bill for the repeal of the Federal election laws, now under consideration, is disposed of, unless Congress takes a recess, which it may do if the Senate succeeds in disposing of Voorhees silver purchase repeal bill by the 15, or 20, of the month. This bill extends for a period of six months from date of its becoming a law the time within which the Chinese now in the United States may register; strikes out the word "white" wherever it is used in the Geary law, descriptive of the radical character of the witnesses to be produced by a Chinaman in support of his right to remain in the country, and more clearly defines the meaning of the term "Chinese laborer." The vote of the committee on Foreign Affairs was with one exception unanimous for the bill. The exception was Representative Geary, of California, author of the present Chinese Exclusion law, who gave notice that he would oppose the bill with all the resources at his command. But the bill will probably become a law, as there are numerous Representatives and Senators who voted for the Geary bill who will be glad of the opportunity to modify that law.

A series of interesting public meetings are being held this week in two Washington churches—one Congregational and one Methodist—to popularize the Auxiliary League of the Salvation Army, a branch of which was established here a few month ago. The meetings are conducted by female officers of the Salvation Army, assisted by members of that organization, and include afternoon meetings for ladies and children and evenings for the general public. The object of the auxiliary League, as stated by the principal speaker at these meetings, is to be a link between the churches and the Salvation Army, made up of those sympathizing with the objects of the army though not necessarily approving its every method. The work of the army in its various branches was explained in an entertaining manner by the several speakers and the result will be a considerable increase in the membership of the Auxiliary League, which already includes some of our ministers and prominent business men. Few who have studied the work of the Salvation Army in the slums of our large cities will deny that it accomplishes much good, however repugnant some of its methods may at first glance appear to persons of quiet and refined natures. It is the ignorant depraved and unrefined that the army seeks to save, leaving the organized churches to look after the refined, and, probably in accordance with the old time injunction to "fight the devil with fire," it has

adopted unrefined methods to do it. I was once very much prejudiced against the Salvation Army, but long ago learned to respect it and its members because of the good results I have seen of their work, and became convinced that they, too, are engaged in the Master's work. The Salvation Army may be said to represent the brass bands, or, if you please, the drum and fife corps of the great army of Christianity which is battling daily and hourly with the cohorts of satan and his lieutenants, rum, crime and moral depravity, and there is little doubt that their noise adds to the fighting quality of many of the soldiers, just as I have heard military veterans say that the inspiring music of a brass band at times had turned an ignominious retreat into a brilliant charge leading to victory. Let no man despise the instrument that helps to make men and women better.

An eleven year old boy was picked up on the street one day this week in a helpless state of intoxication, and is now being treated in one of our hospitals for alcoholism; one of the brightest young stenographers employed at the Capitol became a victim of the drink habit and in spite of all that numerous good and kind friends could do to save him he now fills a drunkards grave. These are only two of the week's many victims sacrificed, one utterly and the other partially, to the rum idol. They happened to be brought to the surface by the secular press, just as were several murders and numerous petty crimes, all chargeable to the drink habit, and they are given place here in the hope that they may serve to spur on some man or woman who is growing weary of fighting the powerful rum power. Suppose that eleven year old drunkard had been your son, or your brother? Suppose that bright young stenographer had been your brother, or your husband, or your son? They were both somebody's sons, and doubtless those two mothers had as bright hopes for the future of their boys as you do for yours or for those of your friends and relations. Beware of rum; it is no respecter of persons.

It is difficult to look in any direction without seeing a picture representing the devastation of the rum demon. The other day a young woman, mother of three small children, appeared in one of our courts for the purpose of formally relinquishing all claim to her children, in order that they might be provided for by the Board of Childrens Guardians The Judge asked her if she fully realized the step she was taking. See answered with tears in her eyes that she did, and that it was the only thing she could do to keep herself and her children from the alms house. Her husband had become a victim of the drink habit and had deserted her and the children and, although she could get work to support herself, the children were so small that she was unable to leave them to work, so she must give them up, Think of that mother's feeling, ye who do not fully recognize the power of the liquor habit over human happiness, as she said: "My husband provided for his family before he took to drink."

Here is another picture, from far away Africa, presented to a Washington audience by Rev. Dr. David A. Day, who has spent twenty years at the Muhlenburg mission of the Lutheran church, on the St. Paul River in North Africa: After telling of the success of this mission, which has 10,000 acres of land under cultivation and a manual training school to teach the children of the natives useful trades, in Christianizing the Africans, Dr. Day said that he feared the sale of American rum to the natives was destined to overcome the work of the missionaries and eventually to sweep away the tribes. He spoke of natives who had after years of toil by the missionaries been raised above their natural degradation only to become victims to the White man's rum and to die drunkards. The same ships that carry Christian missionaries to the Africans also carry rum to act as satan's emmisary in undoing the good work of the missionaries; the vessel upon which Dr. Day went to Africa carried 100,000 gallons of rum, thus adding to the difficulties of Christianizing the natives. These are not pleasant pictures, but they are true to life, alas! too true.

CORRESPONDENT.

Oct. 4, 1893.

Women's Work in the Sunday School.

An essay Read before the Township Sunday School Convention by Miss Annie S. Patterson of Oakdale, N. C., Sept. 30, 1893.

That women have a work to do in the vineyard of the Lord is admitted by all. That she is both fitted and willing to do the Work allotted her is not questioned. Her heart is in the work as well as man's. But the question arises, where shall she work? What part of the vineyard—what work or corner is especially allotted to her? The answer is the S. S. The S. S. is but part and parcel of the church; and work in the Sunday school is church work, and church work of the highest importance. Here, then, is that work or corner in the vineyard of the Lord, where she is capable and especially fitted to train the tender vines for usefulness. This brings me to the subject allotted me: Woman's Work in the S. S. It is not properly woman's place to take charge of the school and superintend it. This belongs to man whom God created to rule and govern. God made man to sow and reap, and put the grain in such a form, that when it comes to her, her hands above all others, can prepare it for children to eat. Abraham furnished the meal, but it was Sarah's hands that prepared the cakes for the angels of the Lord. The same is true in the S. S., men rule and govern, prepare and place in her hands the literature, the lesson helps. These she takes and with the blessings of God implants in the hearts of the children such a love for Christ, as perhaps, men, have not, or can not do.

Woman is especially adapted to teach the Infant class. Nature has endowed her with a kind, loving, winning disposition, calculated to draw the little children to her. She above all others can get their attention, secure their confidence, win their hearts, and draw their tender minds to the things of God. Many a rude reckless boy has been brought to the S S. and to Christ through the tender sympathy and loving kindness of woman. She is not only fitted for the Infant class. Her sphere and work in the S. S. knows no limit, and could only be realized and felt, if her work were withdrawn. Boys too rude and wicked for men teachers have been placed in her class and through her power and influence, not known, but realized, the worst of boys have become the best of boys. John Wannamaker, Superintendent of one of the largest S. S. in the world, had a theory that he would never put a boy out of school no matter how rude his conduct. This theory was one day put to test. One of his teachers came to him and said, "I've got a boy in my class that must be taken out; he swares and uses obscene language, and I cannot do anything with him," Wannamaker sent the teacher back to his class. The teacher came again and said, "Unless that boy is taken out of the class I will leave it." He did leave the class. Another was appointed. He came with the same story. He resigned the class on account of the bad boy. A third teacher was appointed, and he came with the same story as the others. Mr. Wannamaker then thought he would be compelled to turn the boy out; and as he and a few teachers were talking, of publically excommunicating that boy, a woman teacher of that school came up and said, "Let me have the boy; I will try and save him." But Wannamaker said, "If these young men can't manage him you will not." The boy was given her, and for a few Sundays did well, but soon was the bad boy, and when she spoke to him, he even spit in her face. But her heart was set on that boy, and in school and out, in her love and tenderness she won that boy for Christ, and Wannamaker said, "He was the best boy in school." This is but one of many incidents of woman's wonderful work in the S. S. She often accomplishes a work where men fail. Woman is also fitted by God for the mission work of the school. Her love for the Saviour, having drawn her to the tomb, put her in the place to be the first to see the risen Christ, and the first barrier of the Lord's resurrection—a mission than which there is none greater. Often there are many boys and girls who do not attend the S. S. How shall they be brought in? The Pastor, the Supt. and officers can do much but the work largely depends upon the efforts of woman. She seems to have been above all others successful, in gathering into the S. S., those who stand aloof. Many of our great and good men were brought into the S. S., from the streets and highways of sin, by the earnest mission work of woman. Many instances have occurred where little girls have been the instruments in God's hands where souls have been brought to Christ. Let the woman workers in our S. S., awake to a sense of duty. There is much to be done.

"The two most beautiful things in the universe are the starry heavens above our heads, and the sentiments of duty in the human soul." Let woman feel the responsibility resting upon her, and the great good she can accomplish. Let her remember that she is an instrument in God's hands for good, if she will only use the talent given her.

Among My Waste Papers.

BY REV. R. H. HOLLAND.

The power of parental example is almost incalculable. Object lessons—scenes enacted before the eye, impresses the mind much more forcibly than sound, or words that reach the ear, only. A father once had hanging upon his parlor wall an ocean scene, or a beautiful picture representing marine life. The picture was not only attractive, but captivating; and the result was, all his sons four or more in number, become strongly attached to a sea faring life and inlisted as sailors. So the Christian life of the father, which is always impressive, often—yea, almost invariably, so attracts the admiration of his sons, as to lead them all to embrace Christ, and become shining models of piety.

There is a father now living; in ripe old age, a Christian minister, who like the picture upon the wall, his beautiful Christian life, pious

walk and godly conversation, stood in daily review before the eyes of his sons five in number, and they not only won their admiration and reverence, but their imitation, and they all became leading Christian ministers, filling prominent places in the Christian church as pastors of some of the strongest churches of the denomination North.

But to the other and the dark side of the picture. For there are pictures upon the moral canvass that are not only sad, but repulsive. Upon this picture are unsightly blotches and stains of ugliness and repugnance. There was a father like the old crab in the fable, who undertook to reprove the young crab for swimming sideway, that it was ugly and he ought to abandon it. The reply of the young crab was, father you have been swimming so, and teaching me to swim so, all my life, and how can I now swim otherwise? The father refered to, had a bright minded son, whom he sent to good schools, as he was a man of means and finally to a law school. After leaving school he began practicing law with bright prospects of success. But as I before intimated, this father though a man of good natural gifts and some intelligence, had set bad examples for his son His manners were coarse and sometimes vulgar. He was addicted to profanity and worst of all, intemperance. But as the father had some family pride, strong parental love and a most anxious desire to see his son rise to an honorable and useful position in the world and in society, he was exceedingly mortified to see his son adopting his course of life—profane and intemperate. He did not desire or expect this; but that he would heed his advice and not follow his examples; not remembering that the son *will almost invariably* be what the father's examples teach him to be. He undertook in a fatherly way to admonish him to quit his habit of intemperance, that it was neccessary to his success in life, etc It is useless, said the young man, to reprove me now, when your whole life has taught me to acquire this habit. You indulged yourself, did as you pleased, now I am a free man, and I intend to do as I please.

Upon the son's refusal to the admonitions the father disappointed and vexed withdrew farther support. The son believing he was then capable of working his way to fortune and fame, went South. But his old habits so clung to him, though a brilliant orator, he did not succeed, but returned to his old neighborhood, to old haunts and associates and vice, and the last I heard of that young man, he had committed murder. Fathers be what you would have your sons to be.

Field News.

Bro. Clements:—Owing to press of work I have reported nothing from my field of work for some while. The second Sunday in Aug. I commenced a meeting at Apple's Chapel which lasted until Friday resulting in several conversions and 14 additions to the church. Rev W. S. Long, was with us Sunday and Monday and preached two excellent sermons. Rev. C. C Williams was with us several days and endeared himself to this people by earnestness and love for immortal souls. Rev J. W. Fonville was with us also and greatly endeared himself to the church.

I left home the 28th of Aug., to attend the Va. Valley Conference and assist Rev. E. T. Iseley in his protracted meetings at Antioch and Bethlehem. The Conference convened with the church at Bethlehem, and although there was not a large attendence the business was transacted very harmoniously. Though this conference is very small yet the members show an interest in the work unsurpassed by any of the larger bodies. On Sunday evening Col. E. Sipe, one of the pillars of this conference, took me in his carriage and carried me to his hospitable home. After tea I tried to preach to a large and attentive audience at Linville. I spent the night with Col. Sipe and family. Monday morning I visited Rev. J. W. Scott and family who live at Linville, and in the afternoon went to Antioch to engage in the protracted meeting at that point. The meeting continued for 2 weeks but owing to the rains the congregations were small most of the time. The 3rd Sunday, Bro. Iseley began a meeting at Bethlehem where I joined him Monday night. We labored with this church for several days. The church seemed revived at both places though there were not many conversions. Four additions at Antioch and 3 at Bethlehem up to the time I left On Friday the 29th I left Bro. Iseley and his hospitable people for home coming by way of Salem, Va., to visit a Sister, Mrs. Climer, and arrived at home Tuesday morning and found all well. Bro. Iseley is doing a noble work in the Valley, and if he can have his health we may look for grand results from this conference in the near future.

I will hold a series of meetings with the church at Clover Orchard the 1st Sunday in Nov. and week following. If any of the Brethren can help me please do so.

A. F. Iseley.

Shallowford, N. C., Oct. 3, 1893.

Shallow Well.

We commenced, a meeting at this place on Saturday before 4th Sunday in July. On Monday Rev. J. W. Patton come to our assistance, and did the most of the preaching during the meeting. His sermons were of a very high order and were enjoyed both by pastor and people. Rev. J. A. Whiteman come and preached two good sermons. Eleven were converted and eleven united with the church. Truly this was a good meeting. This church is getting ready for conference.

ZION

We commenced a meeting at the above named church, Saturday before the first Sunday in Aug. Rev. J. A. Whiteman assisted us in this meeting, and did a good work in the way of preaching and exhortation. This was a grand meeting, 32 were converted, 10 reclaimed making 42 in all, 16 united with the church, more will join at my next appointment.

CENTER GROVE.

Our meeting at this place commenced on Saturday before 2nd Sunday in Aug. I was suffering with a deep cold, so Bro. Whiteman had to do the most of the preaching, which was appreciated by the pastor and congregation. Two were converted and the church greatly revived. I believe every member that attended was enable to rejoice.

HANK'S CHAPEL.

The meeting at this church commenced on Saturday before 3rd Sunday in Sept. Bro. Whiteman came on Monday and labored very earnstly till the close of the meeting which was on Thursday following. Bro. Hatch was also present and did good service. Truly this was a Holy Ghost meeting, 26 were converted, and 20 united with the church. Men and women worked in this meeting publicly that were never known to work before. The Lord has greatly blessed me in my work this year To Him be all the praise.

G. R. Underwood.

Jonesboro, Oct. 3rd, 1893.

Elon College Notes.

When the sun of each scholastic year is about sinking into its horizon, the student briefly looks back with regret upon the time and opportunities misspent. Then resolutions are made for better and deeper work the ensuing year, often these resolutions are forgotten and the same old ruts are run into again, but we fail to report, that the students here, as a whole, are more determinded this year, and a greater interest in work is manifest. Since my partner reported last week, we have had several friends of the College on the hill. Among them we are pleased to mention Prof Elijah Moffitt of Asheboro Graded School an Elon Alumni of ('93), B. F. Long of the same class, from the university, W. J. Graham, Union Ridge, N. C., Mr. E. B. Strowd, Sanford, N. C., Mr. J. O. Ferrell of Halifax, Co., Va., Mr. Trogden of Liberty, N. C., Mr. Bart B. Walker of Asheboro, N. C., Mr. Thos. Hurdle Longs Chapel, N. C., Miss Lillie Harland of Carie, N. C.

A majority of the students attended the Burlington fair last Saturday and were much pleased. Some generous hearted person anonymously, sent the College three nice hall lamps. Two of them were put in the lawn hall and one at the top of first stairway. These add much to the comfort of night service, and we all feel to praise some unknown one.

The faculty has granted a petition from the Psiphelian Society to give an oyster supper on the evening of the 14th. We expect a nice time.

Dr. Long and Miss Berta Moring have returned from Chicago much pleased with their trip. It seems that the Dr. got onto the "Yankee style" as he preached only 30 minutes last Sunday. He consumed the time alloted for current evnts Saturday morning in picturing out something of the grandeur and magnificence of the Exposition which was exceedingly interesting.

Rev. M. L. Hurley was called to his home by telegram last Friday to attend the bedside of his wife, who is reported to be very sick with fever. Miss Lydia Micheal, a former student, was married by Dr. Long on the 4th, to Dr. Jordan of Altamahaw, they took the cars here next morning for Chicago.

We have organized an orchestra of seven pieces, with Prof. Bandy as captain. After a little practice we hope to have some good music.

W. H. Boone.

Oct. 9th, 1893.

District Meeting.

Time: Oct. 28, 29, 1893.

Place: Bethel, Caswell County, N. C.

SATURDAY.

10:00. a. m., Devotional exercises. Rev. T. W. Strowd.

10:30. Organization.

11:00. Home Mission. Revs. J. W. Holt, J. U. Newman.

11:30. Foreign Mission. Revs. P. T. Klapp, J. O. Atkinson.

12:00. How shall we get the people to support The Christian Sun, Revs. C. C. Peel, W. J. Laine, T. W. Strowd.

12:30. Dinner.

1:30. p. m. Should the N. C. & Va. C. C. be divided? Revs. J. W. Holt and C. C. Peel.

2:00. Would they thereby be enabled to do more effective work than at present? Revs. C. A. Boon, P. H. Fleming.

[Continued on page 10.]

The Christian Sun.

THURSDAY, OCTOBER 12, 1893.

REV. W. C. CLEMENTS, - - - - EDITOR
D. J. WOOD, - - - - - MANAGER

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THE CHRISTIAN SUN,
RALEIGH, N, C.

Meeting of Conferences.

Eastern Va., at Mt. Carmel, Tuesday, Oct. 31, 1893.

Deep River, at Parks Cross Roads, Thursday Nov. 9, 1893.

N. C. and Va., at Shallow Well, Tuesday, Nov. 21, 1893.

Renew your Subscription.

EDITORIAL NOTES.

When did you pray for your enemy?

Did you do any work for the Lord yesterday?

Did you pray last night or say your prayers, which?

Rev. H. C. Fulton expresses a desire to obtain work for another year.

Do you think you can love God, and hate any being that God has made?

Rev. P. W. Allen, Walnut Cove, N. C., would like to engage in pastoral work next year.

Good meeting at Morrisville, N. C., this week. Rev. J. W. Wellons is doing the preaching.

The Baptismal scene reported by Bro Klapp is calculated to start peculiar questions in the mind of the reader.

S. E. Everett of the class of '93 of Elon College is now at the University of Va. We guess he is fixing to go into the law business.

The State Fair at Raleigh N. C., will come off 17, 18 and 19 of this month. It promises to be a big thing, and should have a large attendance.

If our good brethren will accept our thanks for the newsy letters now coming in and continue them throughout the year they will make glad the heart of ye editor.

A Plan for a Better System of Pastoral Work in the N. C. & Va. Christian Conference.

1. The churches shall be grouped into the following pastorates:

No. 1. Mt. Aurburn, Antioch (W) Goshen Chapel and Liberty (U).

No. 2. Mt. Carmel, Popes Chapel, Walnut Grove and Good Hope.

No. 3. Youngsville, Oak Level, New Hope and Beulah.

No. 4. Morrisville, Ebenezer, Hayes Chapel and Auburn.

No. 5. Mt. Hermon, Amelia, Spilona, Pleasant Hill (J), Plymouth and Pleasant Grove (J).

No. 6. Catawba Springs, Piney Plains, Wake Chapel and Pleasant Union.

No. 7. Christian Light, Christian Chapel, Moore Union and Shallow Well.

No. 8. Keyser, Mt Pleasant, Winder, Grace Chapel and Poplar Branch.

No. 9. Turner's Chapel, Zion, Center Grove, Hank's Chapel and Antioch (C).

No. 10. New Elam, New Hill, Martha's Chapel, O'Kelly's Chapel

No. 11. Damascus, Bethany, Mt. Zion, and Concord.

No. 12. Durham.

No 13. Union, Lebanon, N. C. and Shallow Ford.

No. 14. Long's Chapel and New Providence.

No. 15. Burlington and Shallow Ford.

No. 16. Elon College and Mt. Vernon.

No. 17. Clover Orchard, Pleasant Hill (C), Liberty (R), High Point and Asheboro.

No. 18. Happy Home, Lexington, Sage Garden and Salem Chapel.

No. 19. Mt. Bethel, Kallam Grove, Howard's Chapel, Pleasant Ridge.

No. 20. Hine's Chapel, Apple's Chapel and Bethlehem.

No. 21. Ingram's, Pleasant Grove (Va), Union, Va. and Hebron.

No. 22. Raleigh.

2. The Pastorate shall be the unit.

3. Each Pastorate shall hold a meeting each year at least one month before the annual conference meets, to elect a pastor for said pastorate.

4. Each church shall be allowed the same No. of delegates in a pastorate meeting, that is, in the annual conference.

5. Any minister taking work in any pastorate shall take all the churches in said pastorate.

6. An elder may associate with him a licenciate to assist in a pastorate, if mutually agreed to by elder and pastorate.

7. All difficulties arising between pastor and pastorate, which can not otherwise be settled shall be reported to the conference for final adjustment.

Of course this is subject to revision. But we do hope that the churches will mutually agree to something of this kind.

Is He Right?

Ordinanily, we are opposed to criticism in the public points. In fact one nature is rather foreign to it; and especially so respecting one whom we esteem as highly both for honesty of purpose and intelligence as we do Prof. Atkinson. But in love we feel constrained to take issue with him in one idea advanced by him in the last week's SUN, in the following language:

If there had not been a nucleus of the right and truth in Buddhism, Mohammedanism, Brahminism and the rest they could never have gained the ground and run the course they have. There may be much that is inferior and superficial in their systems of religion, but yet there is some good things in them or men would not have adopted and lived by them for so long a time.

The idea advanced seems to be that great numbers following anything for long years, is proof of some good in it. We think the history of the world as well as the Bible proves the contrary.

The natural disposition in man, in his unrenewed state is to follow that which is bad. Man, in his sins, is on the down grade, taking hold of that which is wrong in the sight of God instead of that which is right.

The whiskey traffic has a great army numbered among its followers, and for years and years this army has pushed its way along in its determined march. Who would say that the whiskey traffic has some good in it, or the thousands would not have held to it so long?

Christ teaches us that, if Christians were of the world, the world would love them; but because they are not of the world, the world hateth them.

This has been writtren in the spirit of love; and, if we are wrong, we hope Bro. Atkinson will show us our mistake.

Suffolk Letter.

On last Wednesday afternoon Miss Maggie A. Smith was married to Mr. A. M. Parker of Richmond, Va. The ceremonies were performed at the residence of the bride's father, No 36 Kilby street, in the presence of a large group of friends. The presents were numerous and useful. The happy pair left on the 5 o'clock train for Richmond bearing away the best wishes of many hearts.

The "Columbian Carnival," held by the ladies of the Christian church, opens tonight. They have a building *one hundred by forty* feet erected for the purpose, and the Carnival will last ten days. The object of this enterprise is to raise some money and to contribute it to the building fund of the new church.

Revs. M. W. Butler and J. P. Barrett were in Suffolk a short while last Saturday and both looking well.

The recent storm on the gulf coast was the most destructive for many years. The reports up to Saturday made the list of the dead more than *twenty-five-hundred* to say nothing of the loss of property by land and sea. On the islands which are near the coast and occupied mostly by fishermen the heavy tides added to the fury of the wind which moved at the rate of one hundred miles an hour sweeping homes and wharfs and boats to destruction, and whole families into eternity. At the same time yellow fever is raging at Brunswick, Ga., and many people are in distress. It is cause for profound thankfulness to God that we are exempt from these scourges so common and so dreadful in other sections. We took a collection of eleven dollars yesterday to send to the needy in the track of the storm.

It is to be hoped that all pastors in Eastern Va. conference will see that the churches send up the full conference assessments for all purposes. The time is short and the need is great. Every department has its peculiar demand aad I plead especially for the Educational department as I am chairman of that.

W. W. STALEY.

Oct. 9, 1893.

SPECIAL NOTICE!

The Educational committee of the Eastern Virginia conference will meet in my study in Suffolk on Monday October 30th at 2 p m and all parties desiring to present matters for the consideration of said committee are hereby requested to do so either by personal presence or by letter. The object is to get our report ready before going to conference. All applications for admission into the Biblical class, for lincensure, for ordination, and for financial aid in school as should come before this committee.

W. W. STALEY. Chairman.

Division.

I became interested in this subject after reading Prof. Moffitt's article some four weeks ago. I was hopeful that the brethren would give the subject due consideration; and express themselves through the columns of the SUN. To my surprise every body, editor and all, are dumb as regards this very important question. Will it be for the good of the church to divide the conference? Should the N. C. & Va., and Deep River conferences unite before the division is made? Is the territory too

rge or the membership too great for
o conferences? I am with Prof.
offitt, unite, and then divide. We
n have the two conferences in bet-
shape, the division can be made
ore equal and future work more
ccessful. As to how a union of
o conferences is to be effected I can't
y, it seems to me that each confer-
ce at its approaching sessions could
point a committee on union and let
ose two conferences appoint a time
d place for meeting and consider
is matter and at the same time the
o conferences appoint a committee
division if the committee on Union
n agree and a union effected, then
the committee on division go to
ork and draw a line, so as to make
e two conferences as near equal, in
mbers, wealth and intelligence as
is possible for it to be done with a
editably straight line. The result
ould be, as I see it, each conference
ould go to work with new life in all
anches of our work, one not want-
g to be out striped by the other;
rting two persons with equal ad-
ntages will leave the others without
cuse; then for credit's sake each
ust work. I do hope the brethren
ll think on this subject, and give
eir ideas to the readers of the SUN.
Remember conference will soon be
re, and this very important ques-
n will be presented for considera-
n. C. A. BOON

hall the Conference Adopt the Patorate System.

Dear brethren of the N. C. & Va.
C. The next session of conference
ll be an important session. The
astorate System is an important
bject for deep consideration. Let
ery church elect its delegates and
struct them to vote the voice of
eir church in conference on this
estion, and not to be changed
out by long winded speeches they
ay hear. We evidently need bet-
r system in our work than we now
ve. I do not think it best for a pas-
r to have to go from one side of con
rence to the other to serve church
and have to pay to the R. R. from
to ⅓ of his full salary. Let us have
mething that will both benefit the
urch and pastor. I am willing to
dorse any system that will be for
e good of Christ's cause in the Chris-
an church regardless as to whether
will be for my personal financial
od. I have made it a subject
prayer, and it is important that
l should. Let the pastors bring it
efore their churches, and see that
eir delegates are instructed by the
urch how they should vote, then
is matter will be justly fixed. This
eed not necessarily interfere with
ext years work, but will come into
ffect afterward. Get things in prop-
r shape for the Gen. Convention.
The Conference being an advisory
ody and the Gen. Convention a leg-
slative body. Brethren think about it.
S. B. KLAPP.

Youngsville, N. C., Sept. 29, 1893.

Should the N. C. & Va. C. C. Be Divded?

I have been asked this question a number of times. I have answered thus: If the influence of Conference is a great power in the congregation where its session is held and so much good is the necessary result of two Conference, then divide for powers of influence will do more good than one. It is better to do two good deeds than one. Two dollars is worth double the amount of one dollar; then two conferences with the same ratio of influence is worth more than one. If it cost $725.00 to attend our conference by railroad. The territory being so great, and if dividing it will save the conference that amount then divide it, and put that money into the Home Mission fund. Then we could send out some 2 or 3 missionaries on the border of our conference with the amount of assesments from conference. We need several missionaries in the field. And if the conference is too large to be entertained by the majority of our churches, then a division is necessary. The weaker chuches have the same right to want and to entertain conference, that the stronger ones have. This is in keeping with the liberal Principles of the Christian church. Let the churches instruct their delegates to vote for the church according to instructions for this is right in the eyes of justice. The line of division may have much to do with it.

S.B.KLAPP.

Youngsville, N.C., Sept. 29, 1893.

Notice

At the last session of the E. Va. C. S. S. convention it was decided that the keeping of a missionary in the field was impracticable, and convention realizing its inability to do independent missionary work, decided to co-operate with the Christian Missionary Association. It will therefore pay over into the hands of the treasurer of the Association, at the coming session, ($300.00) three hundred dollars and will elect a delegation of thirty members to represent its interests in that body.

We believe this is a step in the right direction. The S. S. convention has finally tested its inability to do efficient missionary work alone. By combining its efforts with those of the Association it can accomplish something permanent. We have made a great mistake in the past by doing so much independet work on a small scale. We need concentration of effort. "In union there is strength." Let all of the little streams flow into one channel and they become a strong and powerful stream, turning numerous factory wheels and bearing away upon its bosom the commerce of the land. Let each one rum separately, and they will never turn a wheel nor float a pound of commerce, but will become absorbed by the land over which they pass. So it is with the little independent bodies in the church. Let them all concentrate their efforts upon one grand central object, and a great work can be accomplished for the the cause of Christ and for our church. We can soon be doing in some other city a grand work like that now in progress in the city of Norfolk.

The thirty delegates have been nominated, and as soon as endorsed by the Ex. Committee will be notified of their election.

N. G. NEWMAN.
Pres. of E. Va. C. S. S. C.
Suffolk, Va., Oct. 6, 1893.

Notice.

All points in the bounds of the N. C. & Va. Christian Conference desiring help from the Home Mission fund for next year will please send their applications to the chairman of the committee on Home Mission by the tenth of Nov. Ask for what is really needed and no more. Ministers desiring help will do the same. Answer the following with your application.

1. What can be raised at the point applying?
2. What is the membership?
3. What help has the point received the past year from mission fund or other sources?
4. What progress has been made at the point the last year?
5. Who is expected to serve the point next year?

JEREMIAH W. HOLT,
Chairman Com. H. M.
Burlington, N. C.

Notice.

Preachers, delegates, and friends who expect to attend the coming session of the N. C. & Va., Christian Conference which meets with the church at Shallow Well, Moore Co. N. C., on Nov. 21st, 1893, will write me a postal to Jonesboro, N. C., when and how they will come. Homes will be provided for those who answer this notice.

G. R UNDERWOOD.

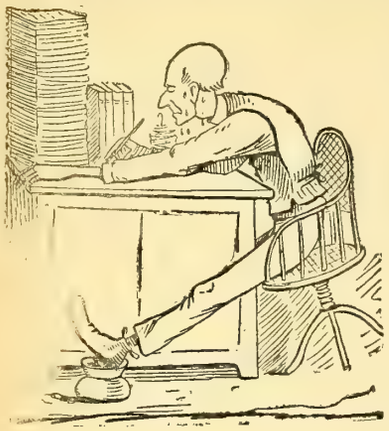
Notce.

Blanks for ministerial reports and blanks for church letters have been sent to all ministers and church Secretaries in the North Carolina and Virginia Christian Conference. If any should fail to receive please notify the undersigned. Please fill correctly and fully.

JAS. L. FOSTER,
Sec. of N. C. & Va. C. C.
Raleigh, N. C., Oct. 9, 1893.

ASSESSMENTS FOR 1892-'93 OF CHURCHES OF E. VA. CHRISTIAN CONFERENCE.

Churches	Home Missions	Foreign Missions	Educational Fund	Superannuated Fund	Con. & Pub. Fund	Total
Antioch	75 00	15 00	20 00	5 00	5 00	120 00
Barretts	15 00	5 00	5 00	2 00	2 00	29 00
Berea (Norfolk)	30 00	10 00	15 00	3 00	3 00	61 00
Berea (Nansemond)	80 00	15 00	20 00	5 00	5 00	125 00
Berkley	20 00	10 00	5 00	3 00	3 00	41 00
Bethany	40 00	10 00	10 00	3 00	3 00	66 00
Bethlehem	50 00	12 00	12 00	4 00	4 00	82 00
Burton's Grove	20 00	7 00	5 00	2 00	2 00	36 00
Centerville	5 00	4 00	5 00	2 00	2 00	18 00
Cypress Chapel	70 00	15 00	20 00	5 00	5 00	115 00
Damascus	40 00	10 00	15 00	4 00	4 00	73 00
Dendron						
Eures	15 00	6 00	5 00	3 00	3 00	32 00
Franklin	10 00	6 00	5 00	4 00	4 00	29 00
Holland	10 00	6 00	5 00	3 00	3 00	27 00
Holy Neck	90 00	18 00	20 00	5 00	5 00	138 00
Isle of Wight C. H.	10 00		3 00	3 00	3 00	19 00
Ivor	16 00	5 00	5 00	2 00	2 00	30 00
Johnson's Grove	15 00	5 00	5 00	2 00	2 00	29 00
Liberty Spring	35 00	8 00	10 00	3 00	3 00	59 00
Mount Carmel	40 00	10 00	12 00	4 00	4 00	70 00
Mount Zion	20 00	10 00	5 00	4 00	4 00	43 00
New Lebanon	10 00	4 00		2 00	2 00	18 00
Norfolk Mission			5 00	5 00	5 00	15 00
Oakland	30 00	6 00	10 00	3 00	3 00	52 00
Providence	30 00	15 00	12 00	4 00	4 00	65 00
Spring Hill	40 00	10 00	10 00	4 00	4 00	68 00
Suffolk	90 00	15 00	15 00	5 00	5 00	130 00
Union (Southampton,)	10 00	5 00	5 00	2 00	2 00	24 00
Union (Surry)	15 00	5 00	5 00	2 00	2 00	29 00
Waverly	20 00	5 00	5 00	3 00	3 00	36 00
Windsor.	25 00	6 00	6 00	3 00	3 00	43 00
	976 00	258 00	280 00	104 00	104 00	1722 00



The Corner.

My Dear Children:—I want to ask you to do something, and all of you who are Christian will comply. It is this: Sunday, Oct 22, Rev. J. L. Foster, my pastor, will commence revival services at the Raleigh church. I want you to begin now and pray that the influence of that meeting will be felt by sinners so strongly that they will yield themselves to God and become servants of the Most High even as we are. Bro. Foster and the Christian members of his church are praying for a great good to be done. Now I ask you to also Why have we no letters this week?

Cordially yours,
Uncle Tange

Dear Children: As some of you seem to like my little poems for the "Corner," I have written another for you to read, if Uncle Tangle thinks he can spare room for it. Hoping you all cheerful and happy.

I am as ever, your loving,
Uncle Millard

HAPPY CHILDREN.

...re were three little girls at play on a lawn,
n. bright summer day that was balmy and warm,
And they held in their hands flowers, fragrant and fair,
Yes, beautiful flowers, that scented the air.

The hair of one cherub was golden and bright,
Another wore tresses as dark as the night,
While the third had curls that were glossy and brown,
And each one seemed a queen, with love for a crown.

They sang, oh they sang like the birds in the trees,
Their musical notes, that were borne on on the breeze,
Came floating to me, at my home that was near;
For the very air rang with their voices so clear.

'Twas a sweet pretty sight—and pleased me so well,
I thought to the cousins, in rhyme, I would tell—
How happy I was when I watched them at play,
And wished every child was as happy as they

O dear little children of Sunny Southland,
Who give of your dimes to help on the the "Band,"
Be kind to your parents—be cheerful at heart—
Then your joy will abound—'twill never depart.

D. E. Millard.
Portland, Mich. Sept. 25th 1893.

FIELD NEWS, CONTINUED

2:30. What effect would division have upon our church enterprises? Revs. W. T. Herndon, W. S Long, D. D.
3:00. Should a minister take pastoral charge of a church before it pays the salary of its former pastor? Revs. J. W. Fonville, W. C. Wicker, W. J. Laine.
3:30. Financial, needs of Elon College. W. T. Herndon.
4:00. Patronage of Elon College, W. S. Long.
4:30. Would it be best for conference to assess the pastors of each church instead of the church Revs. W. C. Wicker, J. W. Holt.
Miscellaneous business.

SUNDAY.

10:00. a m Sunday School Mass meeting. Rev. C. C. Peel.
11:00. a. m Preaching.
2:00. p. m. Preaching.

A. F. Iseley, Pres.

District Meeting No. 2.

Will be held with the church at Martha's Chapel, the 27, 28, 29, of Oct., 1893. Commencing at 10 a. m. the 27th. Religious exercises by Bro. C. S Holleman.
10:15 a. m Organizations.
10:30, Should each Christian subordinate church supply themselves with a good variety of devotional hymns, and why? By Profs. W. A. Ellington, J. H. Moring and others.
10:5, can a church succeed without a Sunday school? By Revs. W. C. Wicker, C. H. Rowland and Bros. H. Mulholland and L. S. Mann.
12 m: Dinner.
1 p. m. should the evils of intoxication be taught in Sunday schools? By Bro. Curtis Rollins, Revs. J. A. Jones, J. W. Fuquay and others.
1:40 Should prayer meetings be organized and kept up in our churches? By Revs. W. G. Clements, A. P. Barbee and others.
2:45 Adjournment till tomorrow 10 a. m.

October the 28th District meeting assembled at 10 a. m. Should ministers and delegates be prompt in attending District meetings? By Revs. J. L. Foster, C. A. Rowland, J. A. Jones and Bros. W. A. Elington, C. S. Holleman.
10:45 How shall we as a church succeed? By Revs W. G. Clements, J. L. Foster, C. H. Rowland, J. A. Jones, J. W. Fuquay and others.
11:35 Music by the class.
12-m. Dinner.
1 p. m. Religious literature. By Revs. W. G Clements, J. A. Jones and Bros. L. S. Mann, W. A. Elington. Music.
1:45 Should conference consider the Pastorate System? By Revs. W. C. Wicker, W. G. Clements, J. A. Jones, J. W. Fuquay, J. L. Foster, C. H. Rowland and brethren J Milton Banks, Curtis Rollins, M. D. Byrum and others. Music.
2:45 Should there be more unity in existence among the protestant churches of our land? By Revs. J. A. Jones, W. G. Clements, J. W. Fuquay, A. P. Barbee and others. Music.
3:00 What part should ministers take in the Sunday school? By Revs. J. L. Foster, J. A. Jones.
4. Miscellaneous business. Adjourn to meet tomorrow at
10 a. m. Sunday school mass meeting.
11:15 Preaching.

All ministers delegates and visitors, coming by railway will be met at Morrisvile on Thusday the 26 of Oct. at 1 o'clock p. m. Now brethren, is the time to make this meeting a success. The people say they are going to make preparations for it, and if we do not comply with the demands of this dear people, it seems that we must be branded with shame. Come one come all.

J. W. Fuquay.

Program of the District Meeting.

To be held at Mt. Zion Christian church three miles west of Roanoke on the Louvina road begining on Friday the 27th day of Oct. 1893.

FIRST DAY.

9:30. a. m. Religious exercises by former president.
10:00. Organization and enrollment of ministers and delegates.
11:00. Preaching by T. H. Elder.
1:30 p. m. Would it be best for the several churches to pay their pastors quarterly? open by C. H Stephenson.
2:30 The best method of raising our mission funds, by C. M. Dollar.
3:00. Temperance, open by T. L. Orr.
3;30. Miscellaneous and suggestions for the good of the church.
Preaching arranged by the committee.

SECOND DAY.

9:00. a. m. Home Missions open by Rev. T. H. Elder.
9:30. a. m Foreign Missions, M. F. Lett.
10:00. How often should we commune? by C. M. Dollar.
10.45. A missionary sermon, by Rev. G. D. Hunt.
1:00. p. m. Prayer meetings, by Rev. W. R. Knight.
1:30. Why the necessity of Family Prayer, J. W. Elder, Jr.
2:00. Education, A. P. Fuquay.
2:30. Why the necessity of reading Christian Literature? by J. D. Elder.
Preaching arranged by the committee.

THIRD DAY.

9:00. a. m. General discussion on Sunday schools.
10:30. A sermon on the Five Cardinal Principles of the Christian church, J. D. Elder.

S. N Sledge,
W. R Knight,
Com.

A Baptismal Scene.

Last Sunday morning we met by the water at Bro. S. P. Burn's fish pond, near Moore Union Christian church to attend to the ordinance of baptism, Rev. N. M. Campbell, pastor of Pleasant Ridge Baptist church was present also for the same purpose. This writer suggested and Bro. Campbell acquiesced very quickly to a union service. Bro. Campbell invited the condidates for church membership, while this writer gave out the hymn and led in prayer. Then the candidates for baptism were arranged in a line with Bro. Campbell at one end and I at the other end of the line. We all joined hands Baptist and Christians and marched into the water where each minister baptized his candidates and again joined hands and returned to bank, while the congregation sang "Oh! how happy are they, Who the Saviour obey." etc. I also baptised one candidate in the Methodist church. This was one of the most satisfactory baptismal services I was ever engaged in. This is the first Union baptismal service I ever knew. It looks like the coming together of the denominations. May God hasten the day when there will be no denominational lines to separate and divide the family of heaven. Let us, baptise together, commune together, worship together, and at last live together in heaven.

S. B. Klapp.
Youngsville, N. C., Sept. 28, 1893.

The people quickly recognize merit and this is the reason the sales of Hood's Sarsaparilla are continually increasing. Try it.

It will be to the interest of all persons thinking of getting monuments or fine carved tablets, before purchasing elsewhere, to call on or write E. T. Marks & Co., Prop 's of the Capital Marble Works, Raleigh, N. C. 810tf.

A LIFE STORM.

On a rolling, surging, tossing sea,
The craft of my life is striving;
I know not where the haven may be,
Nor whither the wind is driving.

One day of sunshine, the next of cloud,
The vessel sails on unheeding;
Often in terror I cry aloud,
Though I know not what is needing.

Why should I cry when I can not know
The depth or height of each billow;
Why thunder rolls, or wind doth blow,
More than brook knows of the willow?

O foolish, fretful mariner I,
To cry when the gale is blowing
In fury under an angry sky:
Rather sing as the crowd is growing.

My Lord hath power over wind and wave.
"The sea is His," for He made it:
In Galilee's storm, "O Master, save!"
Was enough, and He forbade it.

I rest in Thee on a restless sea,
O Captain of my salvation:
Thy word of "Peace" is enough for me,
Thou Lord of the whole creation.

So, when I cry be graciously nigh,
Do chide me for my behavior;
Though stars be hid, and the tempest high,
Save me, O save me, my Saviour.
—Thos. Elgar, in Christian Enquirer.

AN APPLIED GOSPEL.

The Best Kind of Benevolence Is That Which Reaches the Inner Nature.

In our eagerness to present to the world an applied gospel there is some danger that we may lose sight of the fact that a well of water springing up within the man is better than a cup of water placed in his hand, however gracious and refreshing that may be. It is a blessed thing to give the hungry a meal, but a more blessed thing to give the man a trade. The least act of kindness is not to be despised, but the greatest good is that which repeats its benefits and perpetuates its power. A hospital is a beneficent charity, but a kindergarten is still more so.

Now, in our anxiety that the Gospel may not seem to be a mere philosophy of relations between God and man, we may lay such emphasis upon an act of alms as to imply, or leave the impression, that the work wrought by Divine truth in the heart is of secondary or inferior importance. It was not thus that Jesus viewed His double mission, for when His disciples sought Him, and would fail have drawn Him back to the village where the sick awaited Him He replied: "Let us go into the next towns, that I may preach there also; for therefore came I forth." It was a clear and distinct utterance of our Lord upon the issue as between mere philanthropy and that religion which flowers in philanthropy.

In our aims to benefit man we may be guided by either one of two principles; to make a man's environment better or to make the man independent of his environment. The last is first in the Word of God, while the first is not lost sight of. And this purpose of the Gospel, this method of the Gospel, are as wise and Divine as are all its heavenly thoughts. It was when His hearers were most clamorous for "the kingdom of God" to appear, that the Master assured them the kingdom of God would not come with outer show, but be found in the changed heart which made to the believing soul a new world.

It is the losing sight of these truths which plunge our generous souls often into profoundest gloom. Laboring with an unselfish and loving zeal for the good of men, their efforts are often so fruitless, their kindnesses so abused and perverted, that from time to time they sink into an abyss of despondency, seeing those whom they would aid drawn down into lower depths of vice even by the efforts which are put forth for their rescue. The surest way to keep a beggar a beggar forever is to feed him freely; the silver quarter given to each tramp that shuffles up to the back door will people the world with tramps. There is nothing so unpractical as that benevolence which has regard only for circumstance and not for soul. The only way to create a new world is to create a new heart; that is the philosophy of the Gospel.

It should be understood, therefore, that "practical" Christianity is the introduction to spiritual Christianity, the means by which to bring the souls of men into saving relation to Divine grace, not a substitute for such relations. The boy's barley loaves were calculated to bring the hearts of men to that bread of life which came down from Heaven; but when men sought Jesus only that they might be fed, He sternly rebuked them and moved on.

In the thought of the Jew the Messiah was to restore ancient fertility to abandoned fields; to make waste places feel anew the thrill of life; to fill the long empty coffers with the gold of tributary kings; to lead the oft-vanquished banners to a wider conquest than any army David ever knew. In this new kingdom men were to rest content; content because nothing should be left to desire; content in bright skies, broad fields, opulent homes, beautiful temples, impregnable defences, victorious legions and a glorious name spread throughout the earth. And now, standing in the midst of the nation's deepest humiliation and poverty, subjects as they were of a foreign power; over-burdened by taxation that supported the pagan court of a foreign state; the temple service subject to and led by an infidel high priest, this rabbi of obscure birth and himself poor, proclaimed that the kingdom of God long waited for, prayed for, wept for was here! And when they asked, as if to bring his claims to open trial, when that kingdom should appear, He quietly responded: "The kingdom of God is within you." Not there, not over yonder, not seen coming in the dawn of brighter days or in the unfolding of fairer flowers, not by observation does it come, the seat of its authority and the spring of its joy is in men's hearts.

This is the truth that all Christian philanthopists need to bear constantly in mind. The most practical benefit after all is that which changes the man from what he is to what he should be. There are contented peasants and discontented kings, and what this earth is found to be depends more upon the finder than the found. That is a kindness which dresses the world's hurt; but that is the truer kindness which heals it. The aims by which present distress is relieved is benevolence; but the relief by which the heart is won and changed is alone the most "practical" Christianity.—Chicago Interior.

It is quite possible that notorious sinners may be more innocent in their profligacy than the outwardly moral are in their respectability. The presence of temptation and the absence of light must be taken into the account. Education, opportunity and knowledge of the Gospel, if abused or neglected, make little transgressions great. It is often the case that the worse the act, the less guilty the doer.

PERSONAL RESPONSIBILITY.

We Are the Sum Total of Causes We Ourselves Have Set in Motion.

There is no lesson that needs emphasizing more earnestly in our own time than that of personal responsibility. One of the fruits of our tendency to congregate in cities, and to do business in corporations, is the loss of the sense of personal, individual accountability to God. The director or trustee will do a deed of selfishness or cruelty in his corporate capacity which as a man and a neighbor he would scorn. How many characters are ruined that way! But when God keeps accounts with us, it is not as firms or trusts, but as individuals. God does not regard us in the mass but as individuals. God not only chisels out mountains but He plants flowers and butterflies, and cheers the hearts of mountain squirrels, and tunes the voices of tiny warblers. We are not the creatures of circumstances over which we have no control. There is never a sin we fall into that we could not have escaped. There is never a temptation into which we fall but that we see afterwards how we might have resisted it. It has been our own fault, and no plea of the power of circumstances will avail us with God who sees us as individuals. We have a will given us, strong and indomitable, which, if sustained by prayer to God, will override the most adverse circumstances and make them stepping-stones in the Heavenly race. No adult person is in any sense a creature of chance; we are rather, each of us, the sum total of causes we ourselves have set in motion. When a man against great obstacles forces his way to become an orator, or a great general, or a renowned financier, we say he is a self-made man; but it is just as true that the great drunkard, the great liar, the great libertine, the great fool, are all self-made men. Let us not deceive ourselves. We, and not some one else, are responsible to Almighty God for our conduct, and we will have to give an account for it.—Louis A. Banks, D.D., in Common Folks' Religion.

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He was at once taken to the prisoner. Now, what relation was the prisoner to the visitor?

The Agriculturist Publishing Company will give $50 a year for life to the person sending the first correct answer; $500 to the second; 3rd, $250; 4th, $100; 5th, $50, and over 10,000 other rewards, consisting of pianos, organs, ladies and gents gold and silver services, diamond rings, etc.

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RULES.—(1) All answers must be sent by mail, and bear postmark not later than Dec 31, 1893. (2) There will be no charge whatever to enter this competition, but all who compete are expected to send one dollar for six months, subscription to either THE LADIES HOME MAGAZINE or THE CANADIAN AGRICULTURIST—two of the choicest illustrated periodicals of the day. (3) All prize winners will be expected to assist us in extending our circulation. (4) The first correct answer received (sender's postmark taken in all cases as date of receipt, so as to give every one an equal chance, no matter Where he or she may reside), will secure the first prize; the second, the next prize, and so on.

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JUDGES.—The following well-known gentlemen have consented to act as judges, and will see that the prizes are fairly awarded: Commodore Calcutt (proprietor Calcutt's Line of Steamers), Peterborough, and Mr. W. Robertson, President Times Printing Company, Peterborough. Register all money letters. Address, AGRICULTURIST PUB. CO. (L'd), Peterborough, Canada.

Notice.

The Eastern Virginia Christian Conference will hold its next annual session with Mount Carmel church, Isle of Wight Co., Va., October 31st to Nov. 3rd inclusive. Delegates and visitors coming by rail will be met on Tuesday morning, Oct. 31st, at Carrsville, Va., on S. & R R R. and at Windsor, Va., on N. & W. R. R., and conveyed direct to the church. It is earnestly desired that no church should fail to be represented and that all should send up their assessments in fall.

T. J. LAWRENCE, Secretary.

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Sept. 7,8t.

CHOICE EXTRACTS.

—The more the men love the law of God, the more they will see the guilt in violating it.—Dr. Spring.

—You may cultivate your field by proxy, but you can only cultivate your soul yourself.—Dr. Thomas.

—I hate to see a thing done by halves; if it be right, do it boldly; if it be wrong, leave it alone.—Gilpin.

—We are born to be sociable to one another; therefore either reform the world, or bear with it.—Marcus Aurelius.

—We never have a better chance to show the quality of our religion than when we get an enemy in our power.—Ram's Horn.

—Doing nothing for others is the undoing of one's self. We do much good to ourselves when doing much for others.—H. Mann.

—Religious life is nourished in retirement and isolation, but Christian activity is stimulated by intercourse and contact.—Chicago Interior.

—Out of suffering comes the serious mind, out of salvation the grateful heart; out of endurance, fortitude; out of deliverance, faith.—Ruskin.

—If the Christian course had been meant for a path of roses, would the life of the Author of Christianity have been a path strewed with thorns?—H. More.

—Talk about church differences, the most serious difference existing in the church to day is the difference between its Sunday and week day religion.—Bible Reader.

—When a man is no longer afraid, but is prepared to welcome whatever comes, because he sees in it the appointment of a loving Father, then he is in a happy state.—Spurgeon.

—Now abideth faith, hope, love, these three; but the greatest of these is love; for love is the seraph, and faith and hope are but the wings by which it flies.—Henry Ward Beecher.

—What can one do to check the onward course of evil? He can at least take care of himself. Every person doing right is at least so much in the moral embankment against the flood.—United Presbyterian.

—Our God is love, and that which we miscall evil, in this good world that He has made, is meant to be a little tender shade between us and His glory, that is all; and he who loves the best his fellowman is loving the holiest way he can.—Interior.

—Prince Bismarck says that when we read a medical book we are apt to conclude we have all the maladies it describes. But when we read a book on morals we seem to think it is our neighbor that has all the maladies it describes.—Northwestern Christian Advocate.

—"I every day see more and more how God's glory is to be found only in simple obedience. You've got to save your own soul first, and then the souls of your neighbors, if they will let you; and for that reason you must cultivate not a spirit of criticism, but the talents that attract people to the hearing of the Word.—Geo. Macdonald.

—No man is rich enough to keep out of the kingdom of God if he is also an humble servant of the Lord Christ. And no man is poor enough to gain admission as a charity. At the gate of entrance here and in Heaven the "rich and poor meet together, and the gracious Christ is the Saviour of them all on the same terms.—Christian Inquirer

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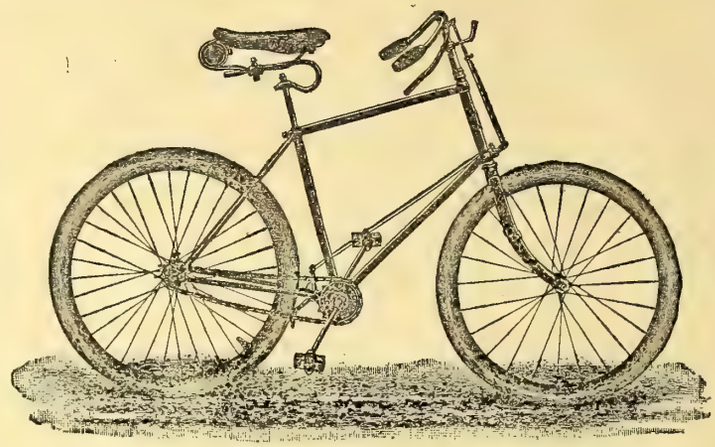

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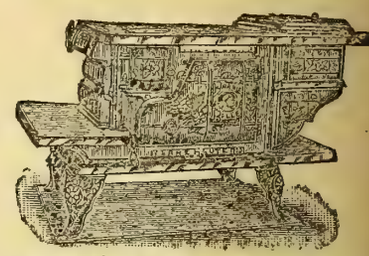

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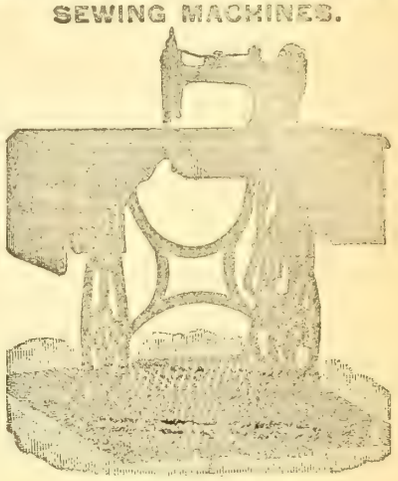

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NORTHBOUND	No 2 daily ex Sunday
Leave Willmington	8 25 a m
Arrive Fayeteville	1 05
leave "	1 35
arrive Sanford	3 40
leave Sanford	4 00
" Climax	6 50 p m
arrive Greensboro	7 35

SOUTHBOUND	No. 1. daily ex Sunday
Leave Greensboro	7 40 a m
Leave Climax	8 23 "
Arrixe Sanford	11 08 "
Leave Sanford	11 30 "
Arrive Fayetteville	1 30 p m
Leave Fayetteville	1 55 "
Arrive Wilmington	6 55 "

NORTHBOUND	No. 12. daily ex Sunday.
Leave Greensboro	7 45 a m
Leave Stokesdale	8 55 "
Arrive Walnut Cove	9 45 "
Leave Walnut Cove	10 15 "
Leave Rural Hall	10 55 "
Arrive Wilmington	6 55 "

SOUTHBOUND	No. 11. daily ex Sunday
Leave Mt. Airy	2 00 p m
Leave Rural Hall	4 10 "
Arrive Walnut Cove	4 55 "
Leave Walnut Cove	5 05 "
Leave Stokesdale	6 15 "
Arrive Greensboro	7 30 "
leave Bennettsville	8 20 a m
leave Maxton	9 53 "
leave Red Springs	10 41 "
leave Hope Mills	11 37 "
Arrive Bennettsville	12 00 "

SOUTHBOUND	No. 3. daily ex Sunday
Leave Fayetteville	2 30 p m
Leave Hope Mills	2 52 "
Leave Red Springs	3 48 "
Leave Maxton	4 28 "
Arrive Bennettsville	6 10 "

NORTHBOUND	No. 16. MIXED. daily ex Sunday
leave Ramseur	6 35 a m
leave Climax	8 40 "
Arrive Greensboro	9 25 "
leave Greensboro	9 45 "
leave Stokesdale	11 05 "
Arrive Madison	11 55 "

SOUTHBOUND	No. 15. MIXED. daily ex Sunday
leave Madison	2 00 p m
leae Stokesdal	2 55 "
Arrive Greensboro	4 00 "
Leave Greensboro	4 15 "
leave Climax	5 05 "
Arrive Ramseur	6 45 "

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SOUTHBOUND	No. 9 & 35	DAILY. No. 37	No. 11
Lv Richmond	12 40 pm		12 50 am
Burkeville	2 41		2 40
Keysville	3 24		3 17
Ar Danville	5 40	am 5 35	
Lv Danville	6 20	5 50	5 40
Greensboro	7 50	7 20	6 54
Lv Goldsboro	2 35 pm		
ArRaleigh	4 25		
Lv Raleigh	4 30 pm	1 00 am	
Durham	5 29	1 30	
Ar Greensboro	7 30	5 30	
LvWins'n-S'l'm	†6 15 p m	*4 45 a m	
Lv Greensboro	7 55 pm	8 00 am	654 am
Ar Salisbury	9 35	9 45	813 am
Ar Statesville		11 06 pm	
Asheville		4 00	
Hot Springs		5 36	
Lv Salisbury	9 43 pm	9 50 am	8 13 am
Ar Charlotte	11 15	11 25	9 25
Spartanburg	1 35 am	2 55	11 37
Greenville	2 28	4 05	12 28
Atlanta	7 10	10 15	4 55
Lv Charlotte	11 35 pm		9 35 am
Ar Columbia	5 10 am		1 20 pm
Augusta	8 45		4 25

NORTHBOUND	No. 36 & 10	DAILY. No 12.	No 38
Lv Augusta	5 00 pm		1 00 pm
Columbia	9 15		4 30
Ar Charlotte	2 20 am		8 10
Lv Atlanta	6 55 pm	9 50 am	1 00 pm
Ar Charlotte	6 40 am	7 00 pm	8 05
Lv Charlotte	2 40 a m	8 35 pm	8 24 pm
Ar Salisbury	4 10	10 03	9 37
Lv Hot Springs		12 44 pm	
Asheville		3 30	
Statesville		7 11	
Ar Salisbury		8 00	
Lv Salisbury	4 15 am	10 11 pm	9 37 pm
Ar Greensboro	6 00	11 40	10 49
Arwnsn-S'l'm	*8 35 am	†12 50 a m	
Lv. Greensboro	7 30 am	12 01 pm	
Ar Durham	9 28 pm	3 35 am	
Raleigh	10 30	6 30	
Lv Raleigh	10 35 pm		
Ar Goldsboro	12 10		
Lv Grensboro	6 05 am	11 50 pm	10 49 pm
Ar Danville	7 40 pm	1 30 am	10 07 am
Keysville	10 20	4 05	4 05
Burkeville	11 05	4 51	4 51
Richmond	1 08	7 00	7 00

† Daily except Sunday.

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p. m daily except Sunday; arrive West Point 5 00 and 6 00 p. m. Leave Richmond 9 30 a m., Sunday only; arrive West Point 5 00 and 6 00 p m Leave West Point 6 00 p m arrive Richmond 7 15 p m

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 12 40 p m daily; leave Keysville 3 40 p m; arrive Oxford 5 55 p m, Henderson 7 10 a. m, Durham 7 45 p m. Raleigh 6 30 a m. Returning leave Raleigh 1 00 a m., daily, Durham 6 15 a m., Oxford 7 44 a m; arrive Keysville 10 10 a m., Richmond 1 08 p m daily. 7 00 p m.

Mixed train No. 61 leaves Keysville daily except Sunday 3 10 A. M.; Oxford 9 20 a m and arrives Durham, 11.25 a m Mixed train No. 40 leaves Durham, daily except Sunday, 6 00 p m., Oxford. 8 30 p m , and arrives Keysville. 11 50 p. m.

Mixed Train No. 43 leaves Oxford daily except Sunday 2 25 a m., and arrives Durham 4 15 a m. Mixed train No. 60 leaves Durham, daily except Sundgy, 7 30 a m , and arrives Oxford, 9 10 a m.

Trains on O. & H. R R., leave Oxford 6 00 a m., except Sunday, 11 45 a m., daily, and 6 20 p m., daily except Sunday, and arrive Henderson 5 50 a m., 12 40 p m and 7 10 p m, Returning, leave Henderson 8 05 a m., daily except Sunday, 2 25 p m daily, and 7 30 p m daily except Sunday, and arrive Oxford 9 00 a m, 3 15 p m. and 8 25 p m

Nos. 36 and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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On trains 35 and 16, Pullman Buffet Sleeper between Atlanta and New York.

On 37 and 38, Pullman Sleeping cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery,

Trains Nos. 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

Trains Nos ,11 and 12, W. N. C. Division, carry Pullman Parlor Cars between Salisbury, Asheville and Hot Springs.

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S. H. HARDWICH. A. G. P. A. ATLANTA, GA.

W. H GREEN, Gen'l Mgr, SOL. HAAS, Traffic Manager, WASHINGTON, D C.

RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 189

TRAINS MOVING NORTH.

	No. 34. Pass. Daily.	No. 38. Pass. and Mail. Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Pl'ns	7 14	1 39
Macon,	7 22	1 46
Arrive Weldon,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m
Macon,	1 13	7 06
Warren Pl'ns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a. m., 2.00 p. m. Arrive at Franklinton at 8 10 a. m , 2.52 p. m. Leave Franklinton at 12 30 p. m., 6.05 p. m. Arrive at Lousburg at 1.05 p. m., 6.40 p. m. JOHN C. WINDER, Gen'l Manager. WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R. R.,

IN EFFECT 9:00 A. M, DEC. 7, 1890.

GOING SOUTH.

	No. 41. Pass. & Mail.	No. 45. Freight & Pass.
Leave Raleigh	4 00 p. m.	8 35
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 23	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	5 35
Arrive Hamlet,	7 20	8 10 p. m.
Leave "	7 40	
" Ghio	7 40	
Arrive Gibson,	8 15	

GOING NORTH.

	No. 38. Pass. & Mail.	No. 40. Freight & Pass.
Leave Gibson,	7 00 a. m.	
" Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron.	9 26	9 31
Sanford,	9 52	10 55
Moncure.	10 16	12 10 p. m.
Merry Oaks	10 26	12 50
Cary.	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsborro Road.

Leave Pittsboro at 9.10 a. m., 4 00 p. m arrive at Moncure at 9.55 a. m. 4.45 p. m

Leave Moncure at 10 25 a. m , 5.10 p m arrive at Pittsboro at 11.10 a. m 5.55 pm

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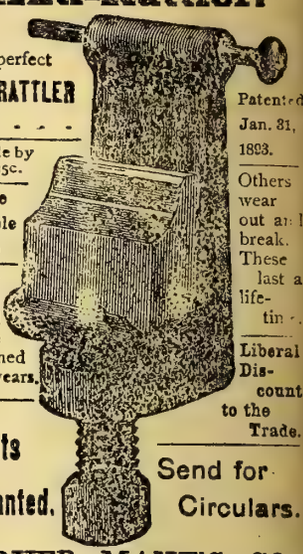

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which we propose to send to you, transportation paid. The little darling rests against a pillow, and is in the act of drawing off its pink sock, the mate of which has been pulled off and flung aside with a triumphant coo. The flesh tints are perfect, and the eyes follow you, no matter where you stand. The exquisite reproductions of this greatest painting of Ida Waugh (the most celebrated of modern painters of baby life) are to be given to those who subscribe to Demorest's Family Magazine for 1893. The reproductions cannot be told from the original, which cost $400, and are the same size (17x22 inches). The baby is life size, and absolutely lifelike. We have also in preparation, to present to our subscribers during 1893, other great pictures by such artists as Percy Moran, Maud Humphrey, Louis Deschamps, and others of world-wide renown. Take only two examples of what we did during the past year, "A Yard of Pansies," and "A White House Orchid" by the wife of President Harrison, and you will see what our promises mean.

Those who subscribe for Demorest's Family Magazine for 1893 will possess a gallery of exquisite works of art of great value, besides a Magazine that cannot be equaled by any in the world for its beautiful illustrations and subject matter, that will keep everyone posted on all the topics of the day, and all the fads and different items of interest about the household, besides furnishing interesting reading matter, both grave and gay, for the whole family; and while Demorest's is not a fashion Magazine, its fashion pages are perfect, and we give you, *free of cost*, all the patterns you wish to use during the year, and in any size you choose. Send in your subscription at once, only $2, and you will really get over $25 in value. Address the publisher, W. Jennings Demorest, 15 East 14th St., New York. If you are unacquainted with the Magazine, send 10 cents for a specimen copy.

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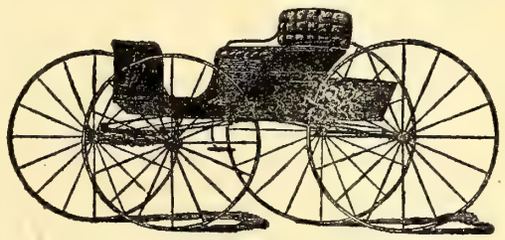

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CLEMENTS & MOOD,

RALEIGH, N. C.

Our Norfolk Letter.

I have recently had the pleasure of examining two books which have deeply in erested me, and I believe will deeply interest any of the SUN's readers who may send for them and read them.

1. *Ebenezers, or Records of Prevailing Prayer,* edited and published by Rev H. L. Hastings, 47 Cornhill, Boston Mass—price 85 cents. Any person who believes in prayer will have his, or her, faith strengthened by a careful reading of this volume. It contains 382 pages of the most wonderful records of prayers which have been, in most cases, answered directly and immediately. I feel that my faith has been strenghtened and therein I have been blessed by reading this book. Were I a wealthy man, I would spend a part of my fortune, feeling as I now do, in giving this book to every Christian who would agree to read it carefully and prayerfully. As I am unable to do this I will do the next best thing I can: Advise the SUN's readers to send and get it and read it and be blessed.

2. *Lessons of Comfort for the Afflicted,* by Rev. I. H. Coe, New Bedford, Mass. This little volume of 168 pages, while prepared, as its name indicates, to bring comfort to any heart in trouble, or affliction, is especially prepared to assist ministers in their delicate duties in the homes where affliction has stricken the inmates, and also in furnishing suitable readings for funerals, and burials. It is nicely printed in large type, and in this, the best adapted to reading in darkened rooms, of any book of its class which I have seen. The scripture selections are very good and the poems are perfect gems. In addition to these advantages, the scripture selections are wisely classified, making the book suitable for all occasions where comfort is desired. The author is a Christian minister, a man of decided ability and well known to our brotherhood. The book may be had by addressing him as above. I do not know the price, but presume it is reasonable.

(I can most cheerfully endorse all that Dr. Barrett has written relative to Rev. I. H. Coe's book entitled "*Lessons of Comfort for the Afflicted*" —I have been using the book in the sick room and funeral work, and do not hesitate to pronounce it the best book of the kind I have ever seen.—C. J. JONES.)

The Norfolk Christian church has just sustained the loss of one of its most prompt and active members, in the death of Bro. W. T. Hyslop, who departed this life in this city on Friday, Oct 6, 1893, after several weeks of lingering, under the blighting touch of paralysis. He was in his 49th year and leaves a wife and several children. He was a brother of Deacon R. A. Hyslop of Providence church. The funeral services were conducted by Rev. C. J. Jones, D. D., his pastor, from the Christian church on Sunday, Oct. 8 in the presence of a very large congregation, and his body was laid to rest in Elmwood cemetery. The text was John 14:18 Bro Hyslop will be greatly missed both in his home and in his church. May God's blessings rest upon the afflicted family and through this sad dispensation of his providence bring them nearer to himself.

I want to send a message through the SUN to my old editorial friend and brother, the Rev. C. T Bailey, D D., editor of the *Biblical Recorder*. He will doubtles recall the fact that we have had many a tilt on denominatal questions, etc, but we are nevertheless good friends and I read his excellent paper with pleasure. Tell him that I deeply regret to see him "poking fun" at the Congress of Religions, which recently met in Chicago I fear that he has shut his eyes to its merits just because it was not sufficiently baptistic. In this I think he is making a mistake and doing the cause of Christ an injury which he cannot easily repair. I did not, I am sorry to say, attend, but from what I can learn, it has been a revelation to the Christian world, and I dare say to the heathen world as well, or even more. It has been a revelation to the Christians in that that they have learned that these men who came as the representatives of heathen religions, were worshiping the one true God and that they accept Christ as His Son. If this is not a revelatian to Dr. Bailey, it is to me. Hear what these men say in part. Keshub Chuder Sen, the founder of the Brahmo Somaj, says: "Christ exists throughout Christendom like an all-pervading leaven, mysteriously and imperceptibly, leavening the bias of millions of men and women." Will not Dr. Bailey endorse these words? Keshub again says: "Christ, not the Brithish government, rules India. We breath, think, feel 'and move in a Christian atmosphere." What of that, Dr. Bailey? Hear another, Mozoomdar, perhaps the greatest living Brahman, says: "In the midst of these crumbling systems of Hindu error and superstition, in the midst of this self-righteous dogmatism and acrimonious controversy, in the midst of these cold, spectral shadows of transition, secularism, and agnostic doubt, to me Christ has been like the meat and drink of my soul. His influences have woven round me for the last twenty years, or more, and outside the fold of Christianity, as I am, have formed a new fold, wherein I find many besides myself."

This may be the expression of a heathen, but it looks to me like the first bursts of light—of the "Light of the World"—upon the darkened horizon of heathen thought and heathen life. But I fancy Dr. Bailey may ask me what mean all their false gods and superstition, etc., if these things be so. I will give the answer of one of these heathen-Christians when pressed with this point. He asked: Would you have me judge Christianity in America by what I see upon the streets of New York City, of the idlers, loafers, thieves, and outcasts of your society? By this he meant to say, even so we should not judge their religon by their outcast, the low and superstitious. And I think he is right. The devil is entitled to his dues, and certainly any people who are trying to serve the true God should have as much. I see our Baptist brethren are in trouble over their methods of foreign mission work. Possibly they might have gotten light and help in at least, a partial solution of their knotty problem, if they had taken a fair part in the proceedings of this Parliament of Religions, for I believe it is the entering wedge which will revolutionize the methods of foreign mission work in all our denominations, at least to this extent, that instead of sending our missionaries there to introduce and establish the gospel, we ought to keep our men at home and send our money to aid the leading men there who have already accepted Christ as in the cases of Keshub and Mozoomdar and others who have already accepted Christ, for it is a well known fact that Christian natives, who are cultured leaders, can do more to establish the gospel in heathen lands than can foreigners. The work is opening on more hopeful lines, and I hope that the Parliament of Religions, even with "Baptist hands off," may be the means of revolutionizing the methods of foreign mission work for the glory of God in the early salvation of the millions of darkened lands. I hail the Parliament of Religions as the dawning of the morning light which shall hasten the glad day of salvation through Christ for the unconverted millions to the ends of the earth (I am glad to say that while the Southern Baptist kept "hands off" in this Parliament, the Northern Baptist were there and in it. As yet, the North *leads* in great questions, even among our Baptist brethren, but one good thing is, that when the South does take hold, it *holds* and moves to the front—as is shown in instances too numerous to mention here.)

J. PRESSLEY BARRETT.

Norfolk, Va., Sept. 9, 1893.

Poisoned by Scrofula.

Is the sad story of many lives made miserable through no fault of their own. Scrofula is more especially than any other a hereditary disease, and for this simple reason: Arising from impure and insufficient blood the disease locates itself in the lymphatics, which are composed of white tissues; there is a period of foetal life when the whole body consists of white tissues, and therefore the unborn child is especially susceptible to this dreadful disease. But there is a remedy for scrofula, whether hereditary or acquired. It is HOOD'S Sarsaparilla, which by its powerful effect on the blood, expels all trace of the disease and gives to the vital fluid the quality and color of health. If you decide to take HOOD'S Sarsaparilla do not accept any substitute.

Receipt Column.

Mrs. M. E. Winborne $1.25, Feb. '94.
W. J. Fitch $1 00, Sept '93.
Wm Beale $2.00, March '94.
Mrs. J. H. McNeil $1.85, Oct. '93.
E. J Gholson $.85, Oct. '93.
M. M. Strowd $1.00, Nov. '93.
J. F. West $8 50, May '98.
Mrs. M. E Jones $2.00, July '94.
Mrs. S. D. Norwood $1.85, Oct '93.
H. G. Herndon $.33, Oct. '93.
S. M Parish in last week's SUN, should have been G. M. Parish.

Died at Durham, N. C.

Sept. 26th after a painful illness of weeks and so recovered as to get about and come one time to the church but relapsed and in a few weeks passed away quietly to the rest that remains for the people of God.

Bro. Canady was a true man, a good Christian, a kind husband, a devoted father, a good neighbor. How we will miss him, he always filled his seat at the church promptly, ready with his contribution and free to speak in the interest of the church and liberally contributed to the building of the church in this city.

So many ministers found shelter under his roof and a comfortable home with him and his kind family. How much we all will miss him! No one outside of his family will miss him more than the pastor. But our loss is his gain.

J. W. WELLONS:

Sept. 28, 1893.

What Do You Take.

Medicine for? Because you are sick and want to get well, or because you want te prevent illness. Then remember that Hood's Sarsaparilla CURES all diseases caused by impure blood and debility of the system It is not what its proprietors say but what Hood's Sarsaparilla DOES, that tells the story of its merit. Be sure to get HOOD'S and only HOOD'S.

Purely vegetable—HOOD'S PILLS—25c.

The Christian Sun

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"Looking unto Jesus the Author and Finisher of our faith."

VOLUME XLVI. RALEIGH, N. C., THURSDAY, OCTOBER 19, 1893. NUMBER 40

State Library

The Christian Sun.

The Organ of the General Convention fo the Christian Church.

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.

2. The name Christian, to the exclusion of all party or sectarian names.

3. The Holy Bible, or the Scriptures of the Old and New Testaments, sufficient rule of faith and practice.

4. Christian character, or vital piety, the only test of fellowship or membership.

5 The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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Leaves From My Note Book.

That was alright, Mr. Editor, perfectly alright about your taking issue with me concerning an idea advanced about the heathen. Certainly you are excusable. I don't blame you at all. But this much, I am not in for a newspaper controversy—"nor shall be till I die." My nature is averse to it and I am sure I would be no good at it at all. So much by way of prelude. Now for just a word or two—and then. Well I hope that will suffice and be satisfactory and all that. From the reading of your article in last week's SUN, Mr. Editor, in which you took issue with me for saying that there was a nucleus of truth and right in the heathen religions or they could never have gained the ground and run the course they have," I am driven to infer one of two things. First, I should most naturally infer that you mean to intimate that there was nothing of truth and the right in their religion. And yet knowing you to be a thorough believer in the Christian religion as taught in the Old and New Testament, I should not do you the unkindness to make such an inference, for if you say that there is no nucleus of truth and the right in Buddhism, Brahminism and Mohammedaism then you disregard and deny as truths some of the most beautiful, profound and striking truths of the Bible—truths which Christianity has accepted as genuine and unadulterated. In other words, Mr. Editor, some of the most beautiful, profound and striking truths in our Bible are to be found recorded almost precisely though sometimes couched in different phrase, in the sacred books of these other people. Did Christ and his apostles exhort to purity, right doctrine, self-sacrifice, high and noble thoughts, good conduct, right living and deeds of kindness, generosity and love? So did Buddha. But then I am sure you were aware of this and could not have meant that the one was all right and the other all and entirely wrong when there are lessons and truths in both systems, and not a few, which are identical. Leaving this point then which you certainly could not have meant to convey we notice the second and only remaining inference to be drawn from the article in question—and possibly this is the only one which was intended to be set forth. You say that the idea advanced by me "seems to be that great numbers following anything long years, is proof of some good in it." From the point of view of the devoted advocate and the ends which the object or idea in the object was to subserve, most positively and absolutely—Yes. Take the illustration used. The liquor traffic is long lived and has many followers. Is there any good in that? From the point of view of the drinking man and the drunkard and to subserve the ends for which the liquor was taken. I should say yes—quite a deal of it. It stimulates for the time being, intoxicates and then begets a state of carousal and oblivion on the part of the drinker. And those are exactly the ends sought and the object desired in partaking thereof. Now conceive of it as having a directly opposite effect, failing entirely to subserve the ends whereunto it was sent and taken—would it not be disregarded, abandoned? Most assuredly. This you observe is entirely from the drunkards point of view. What then is to be done? Why, there most be a higher standard of judging, a purer light of guidance and a nobler method of thinking established in the heart and life of that toper before you get him to forsake the error of his way. Is a bad habit to be broken up, a false idea to be removed and a low impulse to be eradicated. These can only be removed by supplanting them with better habits, truer ideas and nobler impulses. I am persuaded that no low or degrading impulse is removed from any human life save by supplanting that impulse with a nobler impulse and a grander ideal.

But however, Mr. Editor, I can but think I am writing here about an idea foreign to the one you intended to convey. For we have before us that illusory and altogether misleading method of reasoning from analogy about things which are *not* analogous. On the one hand we are trying to reason about something with an ideal content, altogether immaterial and entirely moral and spiritualistic in its make up and on the other about something which is altogether void of any ideal content, entirely material and superbly immoral and anti-spiritualistic in its make up. I then trying to reconcile the two. But leaving all this to the bluster, and confusion of logomachy. I can but help remarking that if we would help the heathen we must show them wherein our religion is superior to their own. We must give them higher standards of life and living and nobler impulses. There is no religion whose standard is so high, no cult, nor creed nor "ism" that the world has yet seen which possesses such a noble ideal, which engenders such love and produces such lives and such character as the religion that the Christ our Lord taught us.

J. O. ATKINSON.

The Fruits of Christianity.

In his "Grape Shot" leaflet entitled "THE Earl and the Cannibal," H. L. Hastings, the emment author publisher of Boston, relates the following interesting anecdote illustrative of the power of the Gospel to change the most degraded savages into civilized Christian people:

"A story is told of an old Fijian chief and an English earl—an infidel—who visited the Fiji Islands. The Englishman said to the chief. 'You are a great chief, and it is really a pity that you have been so foolish as to listen to the missionaries, who only want to get rich among you. No one nowadays would believe any more in that old book which is called the Bible; nei her do men listen to that story about Jesus Christ; people know better now, and I am sorry for you that you are so foolish.' When he said that, the old chief's eyes flashed, and he answered: 'Do you see that great stone over there? On that stone we mashed the heads of our victims to death. Do you see that native oven over yonder? In that oven we roasted the human bodies for our great feasts. Now, you! *you*? YOU!—if it had not been for these good missionaries, for that old book, and the great love of Jesus Christ, which has changed us from savages into God's children, you! *you would never leave this spot*! You have to thank God for the Gospel, as otherwise you would be killed and roasted in yonder oven, and we would feast on your body in no time!'"

CANCER Permanently Cured. No knife No Poison. No Plaster. JNO. B. HENRIE, Ft. Payne, Ala.

The Pulpit.

The Inconvenience of Having a Conscience.

BY REV. JAMES MAPLE, D D.

We are verily guilty concerning our brother. Genesis 42:21.

Man was created in the image of God. This consisted in the mental and moral faculties that were bestowed upon him. He had reason, understanding, judgment, conscience and the power to love and hate. He was created for a noble purpose. The shorter catchism asks and answers the following question: "What is the chief end of man? Man's chief end is to glorify God, and enjoy him forever." This is a wise statement, but not so good as that of the Bible: "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." The pleasure of God is in the development and happiness of man. To secure this end he subjected him to his moral government, and to hold him in obedience to its laws he planted in his spiritual nature a power that we call conscience. This sits in decision upon his conduct approving the right and condemning the wrong. All are conscious of the existence of this faculty, and of its power over their minds and hearts. They realize that it brings happiness or misery as they obey or disobey the laws of God. It smiles upon our obedience, and fills the heart with joy; but it frowns upon our disobedience, and kindles the fires of remorse in the soul. This being true conscience is a very inconvenient thing to have, for it plants itself right in the path of sin, lifts its warning voice in thunder tones, and if not regarded and obeyed lashes the soul with a scourge of scorpions. All experience confirms this, and men have sought in every conceiveable way to arm themselves against the power of conscience so that they can indulge their passions and suffer no punishment; but they have never been able to do this. True the conscience may be seared as with a hot iron, and the wrong doer may experience little or no present trouble from it in his sinfulness; but this is only for a time. Sooner or later God will quicken the conscience and make the wrong doer feel its power to rend the soul with anguish. This is illustrated and confirmed by the experience of Joseph's brethren They did him a great wrong. Years passed away, and conscience caused them little or no trouble; but God was looking after those men. He loved them, and earnestly desired to save them from their wickedness. To accomplish this end he brought them in the course of his providence into circumstances that quickened their conscience and made them think. A famine prevailed in the land, and the family of Jacob found that they must find food some where else or perish. They learned that there was abundance of corn in Egypt, and Joseph's ten brethren went down there to buy what they needed. Benjamin was kept at home by his father "lest peradventure mischief befell him." Joseph was then governor of Egypt, and when he saw his brethren he knew them; but made himself strange unto them. He called them before him, and treated them in a manner that alarmed them. They were made to fear for their lives. Then memory did its work, and they were carried back in thought and imagination to the wild pasture land where they had treated their helpless little brother so cruelly. "They said one to another. We are verily guilty concerning our brother, in that we saw his anguish of soul when he besought us and we would not hear; therefore is this distress come upon us" They uttered this condemning sentence in spite of themselves. On the plains of Dothan they neglected conscience, and disregarded its warning voice; but now in Goshen the irrepressible thumb of conscience and the fear of punishment made them uneasy. They found conscience a very inconvenient thing in their sinful way. The sudden quickening of it into action brought condemnation, and they trembled for fear. Conscience asserted itself as the sense of righteousness. It was the tick of the moral law.

Conscience claims authority as the expression of a will above ours that has the right and the power to hold us responsible. It is the imphatic expression of a rule of duty higher than our other self. Men sometimes realize this, and it fills them with fear. A Christian woman selected a mission. With a few copies of the Bible, she passed from cottage to cottage. Standing in the door of a laborer, she asked him if he would accept the word of God. He replied: "If you leave one, I will fling it into the fire." Invisibly impelled, the woman laid a copy on the table. In a rage, the man seized it, and flung it on a bed of coals. His wife fled from the house; after a time, she returned, and picked up a leaf that had blown out of the flames. On this she read: "But my word shall not pass away." The furious man tore the leaf from his wife's hand, and flung that into the flames, but not until he had read it. This quickened his conscience, and he flung himself on his bed, but not to sleep. He found his conscience a very troublesome thing, and it rent his soul with anguish. He said: "Can you tell where the kind lady lives who left the Bible?" Early in the morning he sought her house confessed the great wrong he had done; and begged a Bible. The terror of the Lord as revealed through his conscience drove him to the Lord. He found conscience an inconvenient thing in the life he was living.

Interest sometimes incline us to wish that we had no conscience, or that there were some Bastile still standing in which we could lock it up without any fear of its voice coming back to us. When tempted by the appearent opportunity of acquiring great riches or power through a disregard of the moral law of God, a man wishes that he could hush the voice of conscience forever so that he could grasp the coveted treasure and fear no evil from it in the future. When Charles IX was induced to sign the decree for the terrible St. Bartholomew massacre he exclaimed: "God's death! kill the admiral; and not only him, but all the Hugunots; let none remain to disturb us!" He could murder the protestants, but he could not kill his conscience; and in his last hours it kindled the fires of remorse in his soul that burned hot as the flames of tophet. Conscience was an inconvenient thing for him in that hour.

When passion and love of pleasure incline a man to sinful indulgence conscience is an inconvenient presence, and disturbs his peace of mind. It stands like a cherub with flashing sword upon his pathway and terrifies him back from his unholy objects of indulgence. Lady Macbeth could not murder the innocent Duncan for it.

"Had he not resembled my father when he slept. I had done it."

A young man of high position in a community where he lived committed a great wrong against a young lady, and to escape the consequence he resolved to flee the country; but he found conscience an inconvenient monitor then. It lifted its voice against the great wrong he was doing, and rent his soul with anguish. He thought of duty, honor and God and was troubled. He found that he was treading a burning pathway whose flames schorched his naked soul. The ruling passion in the soul of Judas was covetiousness, and this led him to betray his master into the murderous hands of his enemies. He thought of only gain, but he found conscience to be an uncomfortable thing. It destroyed his peace of mind, and made him see and feel the awful nature of the crime that he had committed. The fires of remorse burned in his soul, and filled him with unutterable anguish. He sought relief in self-destruction. He "went and hanged himself."

A church member went a fishing on the Sabbath expecting to have a fine day's sport, but he found conscience a troublesome companion. Nothing seemed right. The catching of the fish afforded him no pleasure, and they tugged harder at his conscience than at the hook. He felt ashamed of himself, and the fish did not taste good when cooked. He wished that he had kept on better terms with his conscience.

There are current modes of thought that are very effective in putting conscience aside, or convincing us that it is one of the hobgobblins of ignorance which our advanced age need not pay any heed to. One of these is the heredity theory. All that we are, depends upon our birth. We inherit irristible proclivities, and the nature of our career is predestinated in the blood. We cannot help what we do. This is bad philosophy and poorer theology. It will not save a man from the condemnation of conscience, that he ought and can obey God, and sooner or later he will see and feel as David did when he exclaimed: "Against thee, thee only, have I sinned, and done this evil in thy sight." Another theory by which men try to shake off the inconvience of conscience is that we are not subject to outside law. We can do as we please. The transgressor soon learns that there is a law outside of himself, and power above him that enforces it. Mr. Campbell says, "On one occasion, when I was at sea, a young man rushed from his bed, while yet asleep, to the middle of the cabin, and pointing to the floor, exclaimed, "There's the blood! there's the blood! yes, there's the blood!" Some only rose, and finding that he was asleep, awoke him, and got him back to bed. He was an officer in the army, on his way to join his rigment in Sicily. Sometime before this he had shot an officer in a duel.

The crime haunted him as a fearful phantom. He found that there was a law outside of himself, and a power to enforce it.

The inconveneince of conscience applies to heavenly things. It is unpleasant to a man while living a sinful life to feel that he stands in need of forgiveness and should seek it. By the law is the knowledge of sin, and conscience appeals to the law. It thunders condemnation. This troublesome conscience is a blessing to the man, for it warns him against all sin, and makes him realize his need of pardon. This is a saving power in the soul of man. If he listens to its warning voice it will bring him back to God. A lady on a pleasure excursion in the harbor of Portland fell overboard, and was nearly drowned.

After her return to consciousness she stated that while in the water, her life, even to the minutest incidents passed before her mind, as in a visible panorama. This review quickened her conscience, and so affected her with a sense of her sinful ingratitude that she threw herself upon the mercy of Christ, and consecrated her life to his service. She lived and died an earnest faithful Christian. The annals of English literature furnish few finer scenes than that of Dr. Samuel Johnson standing in the open square of his native town with the rain beating down upon his bare heard. He stood for an hour. It was an expiation for the falsehood he had told his father on his death-bed.

This troublesome conscience is a blessing to the community. It turns men from their sinful life, and leads them to right the wrongs they have done. The other day a family received a note enclosing $4 60, and stating that it was money a servant girl had taken years before, with interest on the same. An inconvenient thing conscience was to her but a useful thing to those whom she served. Two farmer were bitter enemies. In a quarrel they had a law suit. The innocent man lost the case and the guilty man was jubilant, though he knew he was getting what did not belong to him. Some time after this he was brought under the influence of divine truth and the Spirit of God. His conscience was quickened, and he realized the sinfulness of his conduct towards his neighbor. He went to him and confessed his sinfulness, and said: "I have come to restore to you what is just." This had such a convicting, melting influence on the wronged man that he felt that there must be a reality in religion. and he sought and found the Saviour. These two men worked together for many years in the church, and are now in heaven praising God together. A troublesome conscience was a good thing in this case. Queen Mary of England took many ecclesiastical livings from their rightful owners, and appropriated the money to her own use; but when she came to die she could no longer stifle her conscience, and she restored them, saying that she set more value by the salvation of her own soul than she did by ten kingdoms Conscience was an inconvenient thing for her, but it was a good thing for the ministers and churches that she had robbed.

There is only one way of stilling the voice of a guilty conscience, and securing that peace of mind that will enable us to think of God and eternity with joy and hope; and this is the way of "repentance toward God, and faith toward our Lord Jesus Christ." We cannot put away our sins, a d hide them from ourselves; and find peace in forgetfulness. A queen tried this, and as a result was compelled to exclaim: "Would God that thou couldst hide me from myself." There was the trouble. God has met this want of the soul in Christ, and his salvation. In olden days over the convent of Einsideln on the Lake Lucerne was the Latin inscription. "*Hic estplena remissio pec catorin.*" "Here is full forgiveness of sins." At the throne of grace conscience tells its guilt and from Christ cometh the forgiveness of all sin. This gives such peace of mind as the world cannot give.

CONTRIBUTIONS.

Among My Waste Papers.

BY REV R. H. HOLLAND.

"Old men have but few friends," said the great and good Dr. Jeter of Richmond, in a sermon in the hearing of the writer, a few years before his death. This is evident from the following, and some of the writer's own experience. Yet "none of these things move me" Act. 20:24.

There is a story of a Methodist conference a good many years ago, when Methodist preachers had small salaries, and instead of riding in top buggies as now, rode around their circuits horseback, and the churches not as numerous and as wealthy as now, sometimes their annual conferences, instead of being in towns and cities as at present, were sometimes held at country churches and more isolated places.

The evening before the conference refered to commenced, which was perhaps in a rural district, the delegates and visitors began to arrive in the neighborhood. One young "circuit rider" as they were called, and perhaps others ,were pleasantly quartered in the vicinity of the church. Towards the close of the evening, near night-fall, an elderly man was seen approaching the house, way-worn and foot-sore perhaps, as he was on foot. He had a bundle of clothes, or his wardrobe tied up in a red bandana. The young preacher eyed the old man suspiciously and treated him coldly, as and old tramp, unworthy of social intercourse. The old man asked could he be permitted to lodge there that night. After some hesitation and some excuses as to being somewhat crowded with visitors. he was very reluctantly told he could stay.

We are not informed as to how time passed, or how conversation ran, except some sneering remarks of the young preacher as to the personal appearance and probable character of the old man, till time to retire for rest. The proprietor or the proprietress of the house having the rooms pretty well filled with guest, the young preacher and the disdained old man were shown the same room and the same bed for their nights repose. The young man full of worldly thought, and a joyful anticipation of a lively time with the gay and giddy on tomorrow, hastily undressed, and jumped into the middle of the bed, without any thought or attempt to return thanks for passed blessing, or to commit himself to the care and mercy of God. The old man slowly disrobed himself, spent some moments in silent devotion and got in bed the best he could.

Perhaps some moments passed before the silence was broken, when the young man, in order to assert his superiority, began to ask some abrupt questions as to the old man's purposes in visiting the neighborhood at that time, being a stranger to all. The old man gave him to understand that he was on his way to conference. And the answer was given in such tender, Christ-like tone and spirit, it was a complete rebuke to the haughty spirit of the young man; he felt it, it humbled him, he was more generous in his feelings and gave the old man a little more room. The conversation then turned to the doings of the conference, the young man's understanding began to be opened as the old man proceeded, he began to be enlightened as to the old man's real character and he gradually moved a little further to his side of the bed.

The young man then finding that the old man was well and intelligently informed as to the conference, and as an interest was awakend in the conversation, the man presumed to ask if he knew certain preachers, their presiding elder, etc to which a ready answer in the affirmative was given. The young man began to know now that the man was not only a man of intelligence, well posted in the affairs of the church, but began now to suspect he must be in some way connected with the conference, and he gave him a little more room. But when the old man went on to tell him of the various circuits in the conference,of the names of all the preachers, presiding elders, where each would probaly be stationed, the young man began to be awakened from his illusion and to see his dilemma. And when he learned he was talking with his bishop, he not only gave more room, but nearly jumped out of the bed. The old bishop after some kind and fatherly advice as to the young man's future course, both went to sleep. It was not an easy matter for the young preacher to be composed after passing through such an ordeal.

Now we see the young preacher did not intend any disrespect to an old preacher. His conduct however was not becoming even though the old man had been a tramp. But we see he was mistaken in the character and mission of the man. Had he known it was his bishop, or even an old minister of his church, his conduct would have been very different. His conversation would have been chaste and his demeanor politely respectful and kind.

Never Alone.

No one but a true child of God can feel that they are never alone. We often have our most intimate friends to leave us temporarily, but if the sweet spirit of Christ has found a welcome to our hearts, we have the most comforting assurance that we have the best companionship and that we cannot be left alone. This is my own experience and it is during my lonely hours I feel the most comforting influence of the holy spirit. Perhaps if saint John had never had this experience. the blessed Lord would never have revealed to him such blissful realities of Heaven as he beheld during his banishment to the Isle of Patmos. It is an inexpressible source of happiness that we can carry Jesus with us wherever we go and feel at home with him when we confidingly place our hand in his and feel that he is leading us. Then we also have the assurance that he will never leave us nor forsake us It is the greatest astonishment to me that we are not ten thousand times more willing then we are, to have such a precious Saviour for our leader for without him we should dwell in the very darkness of sin and eventually be lost. I never saw so much light, even in the darkest hours as I have experienced since I have fully reconsecrated myself to God. It is indeed a peace that passeth all understanding. Heaven seems nearer and Christ so much dearer as I advance step by step in the way of holiness and I can with the greatest satisfaction join with the Poet in his own beautiful language when he said, Her ways are ways of pleasantness and all her paths are peace.

I feel so happy and thankful that my lot has been cast in a Christian land when the sweet sunshine of God's presence gives such illuminating light language fails me when I attempt to express my sincere thankfulness aud love to God for this especial blessing. I am truly gald that he knows all my thoughts and directs them heavenward where I hope to spend my eternity, and enjoy the royal feast which God has prepared for all who love and serve him here.

V. V. WINBORNE

Nansemond Co. Va.

Can We Unite the Deep River and the N. C., and Va. C. Conference?

Since noticing an article in the SUN of Sept. 14, by Prof. Moffitt of Elon, under the above caption, I have waited with especial anxiety to see what would be said by the leaders of the two conferences. As yet, but one article has been published unless there be another in this week's issue of the SUN.

On refering to the Annual page 88 I notice the following, viz.: "Moved that a committee of three be appointed to suggest lines for the division of the territory of this Conference (the N. C. and Va.,) and to publish their report in "THE CHRISTIAN SUN" three months before the next annual session of this body, and to report the same to the next annual session of this body for ratification that a memorial in regard thereto may be made to the next session of the General Convention" *Carried.*

It does not seem to me that proper attention is being given this *vital* subject of division.

My opinion is that the Deep River C. C, will petition the N. C. & Va. C. C., for admission at her next annual meeting at Shallow Well. If so, and if the mother Con. will receive us, then the N. C. and Va. C. C. will have 103 churches and about half as many ordained ministers.

With this many churches and ministers lines for the division of the territory can be gotten up and then we will have two non-cumbersome conferences, each of which will faithfully and rapidly disseminate our biblical principals and spread the blessed gospel of Jesus.

The Deep River C. C. especially needs help, and my opinion is, the suggested union and division, would eventually prove a grand mutual good.

Some of the brethren of the N. C. and Va. C. C. do come over to visit us, but their prime object seems to be to beg. Now I have not condemed this but what I want is, for the brethren to come over and educate us Come and aid us in some of our protracted meetings and in different ways let the mother (the N. C. & Va. C. C.) teach the child (the D. R C. C) its duty along the line of giving and prove to us that you are not only after the loaves and fishes but for our spiritual growth.

By the union we would get some of the live workers now in the N. C. & Va. C. C., and they would educate us, i e. develope the latent possibilities of the laiety in the D. R C. C.

Brethren, consider the subject well, prepare yourselves against the sitting of the two conferences and may such action be taken as will prove the best for our beloved Zion.

J. W. PATTON

Cape, N. C. Oct. 7, 1893.

Washington Letter.

BY OUR CORRESPONDENT

The liquor dealers are already seeking to nullify one of the good points in the new law which goes into effect on the first of November. The point in question is that which prohibits the issuing of a barroom license to any place located within 400 feet of a church or school house. Everybody except the liquor dealers and those owned by them admitted when the new law was passed by Congress that this prohibition was an excellent thing, and it was expected that its enforcement would close a number of barrooms. This week a bill was introduced in the House of Representatives proposing an amendment to this law which would compel the authorities to issue licenses to all barrooms so situated at the time the original law was enacted. In other words the law would then only operate as a preventative of the establishment of new barrooms within 400 feet of a school or church, and leave all the old ones. In order to make friends for this bill among Congressmen the statement is made that unless the law is amended barroom licenses cannot legally be issued to several of the largest hotels and clubs. It would be a good thing if that statement were true—if there were no barrooms in those hotels many mothers and daughters would carry away pleasanter remembrances of their visits to Washington—but it isn't, and nobody knows it any better than the liquor dealers, for many of them have taken advantage of the clause in the new license law which compels the authorties to issue a barroom license to the proprietor of every established hotel having 20 or more rooms who may apply therefor by calling their places hotels, making the required number of rooms by means of partitions set up in ordinary sized rooms. It remains to be seen whether Congress will pass this bill and confirm the bold claim of the liquor dealers, that they can secure any legislation they desire, or will in the interest of good order and morality defeat it.

The House of Representatives yesterday passed the bill for the repeal of the federal election laws; and today began the consideration of the McCreary bill to amend the Geary Chinese exclusion law, which will almost certainly be passed in a very few days, possibly this week. It is understood that the Chinese government requested an extension of the time in which Chinamen residing in the United States might register under the Geary law and promised that they would register if the time was extended, as proposed by the McCreary bill.

From Washington to India is a longer bridal tour than is usually taken, but a couple married last night—Rev. T. S. Wynkoop and Miss Mary Marion Dodge—will sail on Saturday from New York for Liverpool en route for India, where Mr. Wynkoop and his bride will engage in missionary work. Hundreds of their Washington friends wish them Godspeed.

At a very interesting meeting of the Sunday School Union held Monevening the seven Washington delegates who attended the recent Sunday School convention at St. Louis made reports in the shape of short talks. It was a novel way of rendering these reports and was enjoyed very much, much more than reports made in the usual way would have been.

One would not suppose that it be necessary to get a decision of the U. S. Supreme Court in order to convince anyone that lager beer was an intoxicating liquor, but inasmuch as Mr. Garland, ex Attorney General of the U. S., in asking the supreme Court to advance certain cases upon the docket stated that these cases involved the question whether or not lager beer is an intoxicating liquor within the meaning of the U S statutes, it seems that it is.

The Supreme Court began its fall term with one empty chair, the nomination of Mr. Hornblower, of New York, to succeed the late Justice Blachford not having been confirmed.

Never before have the colored ministers and churches taken such an active interest in aiding to reduce the number of liquor saloons in Washington as they are doing at this time. A special sermon was preached by one of their ministers on the subject last Sunday in which he correctly told his hearers that the liquor dealer, whose character he declared was no better than the thieves who robbed the travelers between Jerusalem and Jericho, was the worst foe the colored man had.

Oct. 11, 1893.

SUNDAY SCHOOL.

International Lesson for October 29, 1893—Abstinence for the Sake of Others.

[Specially Arranged from Peloubet's Notes.]

A TEMPERANCE LESSON.

GOLDEN TEXT.—We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.—Rom. 15:1.

THE CHURCH IN CORINTH was founded in A. D. 52, about five years before this epistle was written. It was on Paul's second missionary journey, after he had entered Europe, and gone down through Philippi, Thessalonica and Berea to Corinth. He remained in the city a year and a half.

REFERENCE.—For an account of Corinth and the church there, see third quarter, lesson IV.

PLACE—The epistle was written from Ephesus (I Cor. 16:8).

TIME—Early in A. D. 57. Toward the close of Paul's three years' stay in Ephesus. Paul intended to leave Ephesus about Pentecost that year, May 28 (I Cor. 16:8), so that the epistle was written earlier than that date. Lewin thinks, from the allusion in I Cor. 5:7, that it was written during the passover, which that year occurred April 7.

AUTHOR.—Paul, aged fifty-five, on his third missionary journey.

PLACE IN BIBLE HISTORY.—The story of the foundation of the church in Corinth is related in Acts 18:1-18. The story of his work in Ephesus, where he was when he wrote this letter, is told in Acts 19:1 to 20:1.

THE EPISTLE TO THE CORINTHIANS seems to have been written in answer to a letter received from them (7:1), and the report of visitors (5:1). The church at Corinth was a little band in a city of four hundred thousand, a gem in a flowing sewer of iniquity. The early training, the former habits, the surrounding influences of a city which even "in the Gentile world was famous—infamous—for dishonesty, debauchery and drunkenness," made it difficult to live the true Christian life. Says Farrar: "It is not in a day that the habits of a life can be thrown aside. Even the most sincere of the converts had a terrible battle to fight against two temptations—the temptation to dishonesty in their means of obtaining their daily livelihood, and the temptation to sensuality which was entangled with the very fibers of their individual and social life." "We often hear the early church spoken of as if we had nothing to do but to sit at her feet and learn, and weep because we had fallen so far short of her example. That is the conventional fiction: very different is the hard reality."

"Three main lessons dominate the epistle, (1) practical unity amid divergent opinions; (2) little details decided by great principles, and (3) life in the world, but not of it" (Farrar); with the two magnificent passages on Charity and on the Resurrection.

LESSON NOTES.

A Great Practical Difficulty.—Things offered unto idols were those portions of the animals offered in sacrifice which were not laid on the altar, and which belonged partly to the priests, partly to those who had offered them. These remnants were sometimes eaten at feasts holden in the temples (see ver. 10), or in private houses (chap. 10:27f.), sometimes sold in the markets by the priests, or by the poor, or by the niggardly.—Alford. Thus a Christian might unconsciously eat of such meat, either at the house of a friend (see chap. 10:27) or by purchasing it himself in the public shambles.—Ellicott. Or, if he attended any of the social feasts, or wedding feasts of his heathen neighbors, or their public gatherings, he would almost of necessity partake of meats offered to idols, for only such were used. For the whole social life of the ancient world was closely interwoven with its religious worships. Sacrifices are enumerated by Aristotle and Thucydides amongst the chief means of social enjoyment. The feasts which take place amongst the lower orders in Spain, on the carcasses of the bulls killed in the great national bull-fights (Fiesta dos Toros), afford a good illustration of the practice.—Stanley.

The question, therefore, was, whether it was right for the disciples of Christ to partake of food so connected with idolatry. It is easy to see that under these circumstances, as Stanley says, this question "occasioned the greatest practical difficulty in the apostolical age," as the question of caste does in India.

1. Arguments why they might partake. (1) Because there was no essential wrong in it. The meat was not changed or harmed by being offered to idols. (2) Because the prohibition interfered with true Christian liberty. (3) Because the prohibition would cause a great deal of difficulty in obtaining meats for food. (4) Because any unnecessary burdens on disciples hindered others from becoming Christians. (5) Because it compelled the disciples to keep away from all social and civil assemblies, and prevented them from influencing their heathen neighbors toward the gospel. (6) Be-

cause such emphasis on matters not wrong in themselves would call attention away from real sins and crimes. (7) The decree of the Jerusalem council (Acts 15:29) was in this regard a matter of compromise and not based on any permanent moral grounds as if it were wrong in itself. Hence it was only temporary and local in its application.

Arguments why they should not partake—(1) Such meats were forbidden by the decree of the council at Jerusalem seven years before (Acts 15:29). (2) Because the act was peculiarly offensive to their Jewish brethren. (3) To use the flesh which had once been offered to a heathen divinity, "even in ordinary circumstances, would be an encouragement of the practice of sacrifice, much more to partake of the banquets which took place in the precincts of the temple itself, and on the scene of those licentious orgies with which the heathen worship was so often accompanied."—Dean Stanley. (4) There was especial danger that the disciples themselves would be led not only into the ceremonial, but the moral pollutions connected with idolatry. (5) There was danger of leading into temptation those who were not strong in the faith, and of inducing them to act contrary to their consciences.

PRACTICAL SUGGESTIONS.

Jesus, in Matt. 18:6, "shows how serious a matter he considers it to lead even the weakest Christian into sin."

"No rule of conduct founded on expediency can be enforced by church discipline." "Whenever a thing is right or wrong according to circumstances, every man must have the right to judge of those circumstances."—Professor Hodge.

We should have regard even to the feelings of others.

We should be especially charitable to the weak; not mock, nor ridicule, nor neglect.

TEMPERANCE.

WHAT THE BOBOLINKS SAID.

One afternoon young Philip Brown
Was reeling homeward from the town;
His brain confused by the flowing bowl,
That fell destroyer of body and soul
The path where he was wont to go
Lay where the rush and iris grow.

The merry brook went babbling by,
The painted moth and dragon fly
Poised lightly o'er its dimpling face,
Or darted on with agile grace.
A blackbird chattered in the sun,
The bobolinks rose one by one
From out the swaying summer grass,
And seemed to mock him as he passed.
"Bob link! bobolink! Why, we should think
A man would be ashamed to drink!
Birds wouldn't do it! Chink-a-chee, chee;
Not we! Not we! we! we! we! we!

Poor Phil, ashamed, hung down his head;
But soon forgot what the birds had said,
And began to dream in a maudlin way
Of all the money he meant to pay
From his empty pockets, some fine day.
He thought he'd invest in a flouring mill,
And buy that handsome house on the hill,
While his cellars would overflow—"Chee! chink!"
Up rose another gay bobolink—
"You're fooled! You're fooled! You stupid, you!
That's not what liquor brings one to!
It will make you poor as poverty!
You'll see! You'll see! See! see! see! see!"

Then Philip muttered, "A pretty pass!
When the birds nag a fellow for taking a glass!"
But the thought soon passed from his misty brain,
And he built another "castle in Spain."
He giggled and chuckled on thoughts intent
Of the day when he should be president.
He'd rule the roost with a rigid hand,
He'd send his minions all over the land,
He'd banish the opium-smoking Chinee,
But tobacco and whisky should both be free,
And that jolly old rum-seller over the way
Shouldn't have a penny of license to pay.
But a bobolink swayed on a willow limb,
And pertly and saucily answered him.
"Bobolink! Bobolink! You seem to think
A fool grows wise and great through drink!
'Twill bring you disgrace, you'll see!
Twit! Twit! Trust me! Me! me! me! me!"

Then Philip bewildered and stammering said
"Th-that bird must have a remarkable head!"
But the spasm of sense was quickly gone
And the maudlin dreamer went maundering on,
"As soon as Queen Victoria's dead
My little Molly'll rule in her stead:
And as for Willie, don't you be fooled.
He's one of the heirs of the late Jay Gould.
The'll see that their pa has money to spend!
And I'll buy their mother such gowns—no end!"
But a bobolink sprang from its resting-place,
Flaunting reproof in his very face.
"Bobolink! Bobolink! Chee-a-chee-chink!
The wives and children of them that drink
Down to the lowest level sink.
Would you have them looked up to, listen to me,
Let drink now be! be! be! be! be!"

Then Philip muttered, "Why, what's to pay?
The bird's have turned temperance cranks today,
And the worst of it is I'm not so tight
But I know very well they are in the right.
Then tell me now, if it's not too late,
What must I do to be wealthy and great?"
Then every bird from its rounded throat,
Poured forth a rollicking, joyous note:
"Bobolink! Bobolink! Chee-a-chee chink!
Oh, sign the pledge to leave strong drink!
Sign it! Sign it! As quick as a wink!
Do it! Do it! Quick as can be!
And keep it! Teetotalee! lee! lee!"

—Belle L. Barnes, in Union Signal.

TEMPTATIONS OF FARM LIFE.

How the Appetite for Alcohol is First Acquired.

There is a wide-spread fallacy among the residents of rural districts that their children are absolutely safe from the temptations of the drinking saloon, and hence, it is not necessary to instruct them thoroughly against the evils of intemperance.

That God's beautiful country is not frequently marred by the foul blot of saloons along its wide, smooth roads and beautiful meadows is a cause for profound thankfulness; nevertheless, farm life has its temptations which can not be ignored.

In the autumn, when the golden and russet fruit is being garnered into granaries and cellars, when farm neighbors work more or less together, gathering in groups now here and now there, there is always the cider mill with its deceptive allurements and promises of gain.

The young man of the family is sent to the mill with a load of apples and he meets other young men on the same errand. They stop for awhile, perhaps to await an opportunity to unload, perhaps to gossip over the crops and a new horse that one of them has purchased. Cider is all about them in vats, tubs, kegs and barrels in all the different stages of fermentation. How easy to take a drink every now and then as they talk.

Now it happens that cider ferments at a much lower temperature than almost any other sweet liquid. The cider-mill is always a fairly warm place and often the liquid can be seen fermenting in the tub into which the juice pours from the mill. The tiny white bubbles which show that alcohol is forming gather in groups and rows about the sides of the tub and can be seen by any one who pauses to examine. This same sweet cider, still with the little bubbles in it, is brought to the cornfield where the huskers are busy and often put in the cellar to be used at any time during the autumn work.

Although the percentage of alcohol is very small in this new cider, varying greatly according to the manner in which it is made and the length of time it stands, yet there is always a sufficient quantity to create an appetite for itself if it is drunk persistently. As the winter comes on the cider grows harder, that is, more alcohol is formed in it, yet still it is used as a beverage by many families.

The craving for alcoholic stimulants is thus formed unconsciously, while the boy is still on the farm, to be developed later when he comes in contact with stronger drinks or perhaps to be fostered by home-made cider and beer until it has mastered him.

Another dangerous temptation in farm life is the sheep-shearing. It is then that the neighbors and friends are gathered together in one place. It is warm weather, the work is arduous, the workers must have something to drink and in too many places beer is furnished by the farmer whose sheep are being sheared. Often young men who have never used this beverage, drink it for the first time at a sheep-shearing.

Threshing day and trips to the market, Fourth of July and the county fair have also their temptations to the farm boy, for whom the "prince of tempters" has set as sure a watch as for any other class of people. To protect the country home, then, from this enemy requires as persistent vigilance as to protect the city home, and wives, sisters and mothers need to be awake to this fact.

What can you do? Why, watch the enemy's every move and dispute every inch of ground with him. Does he tempt the youth with cider? Give them scientific instruction in the schools, where they will be taught the exact composition of cider, what constitutes fermentation and how the alcohol is formed by it. Show them how to prove the existence of the alcohol in the cider by actually distilling the alcohol from it. Then teach them how even a small amount of alcohol, when drunk in cider or other liquid, will create an appetite for itself, and you will then have the child fortified against the temptation of cider drinking.

At sheep-shearing time seek to persuade farmers not to provide beer for the men, but instead offer to furnish them with some cool, refreshing, home-made drink that shall take the place of beer. Here is still a field for woman's invention. To make up home drinks, which shall be cool, thirst-quenching and palatable, without being in any way intoxicating.

But sometimes the farm boy wearies of the dull routine and isolation of farm life and comes to the city to seek his fortune. Too often his love of adventure, his desire to see the sights, leads him among evil associates, and ignorant of the power of the insidious enemy he encounters, before he is aware of it he is in the demon's clutches. Mr. Paxton, now deceased, the former active and energetic secretary of the Citizens' League, in his annual reports used to tell us of hundreds and thousands of farm boys, from the contiguous states of Indiana, Iowa and Wisconsin, whom he found in the saloons of Chicago, some but just starting on the downward course and others far gone in sin and vice. Many of these were minors and were rescued by Mr. Paxton and returned to their homes, but alas, many others went on to lives of crime.

Anything that can be done to make farm life attractive, anything that can be invented to vary its monotony and make the boys contented to stay on the farm, will help to prevent this deplorable state of affairs. To be loved, to be thought of consequence, is always helpful to young people—it will hold them and keep them together. Many a young man has been saved from entering upon an evil course by being made much of at home.—Union Signal.

DRUNKENNESS AND INEBRIETY.

The Difference Between Inherited and Acquired Thirst for Drink.

Dr. James Stewart, an English surgeon, in a recent lecture makes a distinction not commonly made, between drunkenness and inebriety. The drunkard, he maintains, is a person who drinks whenever he finds an opportunity; the inebriate is a person who, in most cases, is born with an unsound brain and might even be a man who never tasted alcoholic drink in his life; the one vicious, the other diseased. The following is a summary of Dr. Stewart's conclusions:

1. Drunkenness is a vice, inebriety a disease; the two terms must not be confounded. 2. The disease of inebriety once established may be transmitted to the patient's offspring either in the form of the alcoholic diathesis, epilepsy, chorea, insanity, or even tendency to crime. 3. The child of an inebriate born after the functional or structural lesion has been established is sure to inherit some nervous diathesis. 4. The only security against this diathesis developing as inebriety is lifelong total abstinence on the part of the child. 5. Even the adoption of this precaution will not absolutely make certain that there will be no transmission of the cachexia by the child to his or her offspring. 6. To prevent the development of the alcoholic neurosis in other directions—such as epilepsy—sudden excitement of the emotions and sensibilities, such as might be produced by corporal punishment by strangers, should in all cases be guarded against. 7. In the prophylaxis of inebriety the principle to be acted on with regard to children's training is, that if we accentuate the good we attenuate the evil. 8. The marriage of the child or even grandchild of an inebriate to a first cousin should be absolutely interdicted."—National Temperance Advocate.

CHOICE EXTRACTS.

When a man is praying for a corn crop God expects him to do something toward it with a hoe.

When you pray for the Lord to bless other people, don't insist that He shall do it in your way.

The devil is not anxious about the souls of people who expect to go to Heaven on their own merits.

Find a man that the devil is fighting with both hands and you will find one who is praising God.

If you hate your next door neighbor it is all the evidence they need in Heaven that you do not love the Lord.

The man who is truly trusting in God never has to look into his flour barrel to see whether he ought to shout.

There is something wrong with our faith if we stop rejoicing in the Lord whenever our sky begins to cloud up.

ASSESSMENTS FOR 1892-'93 OF CHURCHES OF E. VA. CHRISTIAN CONFERENCE.

Churches	Home Missions	Foreign Missions	Educational Fund	Superannuated Fund	Con. & Pub. Fund	Total
Antioch	75 00	15 00	20 00	5 00	5 00	120 00
Barretts	15 00	5 00	5 00	2 00	2 00	29 00
Berea (Norfolk)	30 00	10 00	15 00	3 00	3 00	61 00
Berea (Nansemond)	80 00	15 00	20 00	5 00	5 00	125 00
Berkley	20 00	10 00	5 00	3 00	3 00	41 00
Bethany	40 00	10 00	10 00	3 00	3 00	66 00
Bethlehem	50 00	12 00	12 00	4 00	4 00	82 00
Burton's Grove	20 00	7 00	5 00	2 00	2 00	36 00
Centerville	5 00	4 00	5 00	2 00	2 00	18 00
Cypress Chapel	70 00	15 00	20 00	5 00	5 00	115 00
Damascus	40 00	10 00	15 00	4 00	4 00	73 00
Dendron						
Eures	15 00	6 00	5 00	3 00	3 00	32 00
Franklin	10 00	6 00	5 00	4 00	4 00	29 00
Holland	10 00	6 00	5 00	3 00	3 00	27 00
Holy Neck	90 00	18 00	20 00	5 00	5 00	138 00
Isle of Wight C. H.	10 00		3 00	3 00	3 00	19 00
Ivor	16 00	5 00	5 00	2 00	2 00	30 00
Johnson's Grove	15 00	5 00	5 00	2 00	2 00	29 00
Liberty Spring	35 00	8 00	10 00	3 00	3 00	59 00
Mount Carmel	40 00	10 00	12 00	4 00	4 00	70 00
Mount Zion	20 00	10 00	5 00	4 00	4 00	43 00
New Lebanon	10 00	4 00		2 00	2 00	18 00
Norfolk Mission			5 00	5 00	5 00	15 00
Oakland	30 00	6 00	10 00	3 00	3 00	52 00
Providence	30 00	15 00	12 00	4 00	4 00	65 00
Spring Hill	40 00	10 00	10 00	4 00	4 00	68 00
Suffolk	90 00	15 00	15 00	5 00	5 00	130 00
Union (Southampton,)	10 00	5 00	5 00	2 00	2 00	24 00
Union (Surry)	15 00	5 00	5 00	2 00	2 00	29 00
Waverly	20 00	5 00	5 00	3 00	3 00	36 00
Windsor.	25 00	6 00	6 00	3 00	3 00	43 00
	976 00	258 00	280 00	104 00	104 00	1722 00

Field News.

Dear Bro. Clements:—During the week following the 4th Sunday in Sept. we held our revival meeting at Martha's Chapel. We had large attendance at night but during the day our congregations were not so large. While there were not so many conversions as at some other places yet the Holy Spirit was seen in the meeting at every service.

Christian Baptist, Methodist, and Presbyterians came together and knew no names of distincton but worked together for one common cause and we had a revival. Bros. J. W. Fuquay and A. P. Barbee rendered good and acceptable work in the meeting. May the Lord bless these brethren wherever they may go. Martha's Chapel has given me a unanimous call to serve the church for next conference year. Saturday in this month we had preaching and held our last quarterly conference for the year at Union, N. C. In the conference we elected Bro. W. J. Graham Superintendent of the Sabbath school for the ensuing year Bro. Graham is probably the youngest Sunday school superintendent that Union has ever had but we are quite sure that he will be successful in this line of work if the brethren both old and young will co-operate with him. Bro. Geo. Graham another young man, who was converted and joined the church this summer was elected to an important office in the Sabbath school is ready take up the work at once. We need more of our young people in the work. When we can get the young men and women of the church to take more interest in the work then we are more hopeful for every true Christian among the older number will continue to encourage even though the young do lead. The church extended a unanimous call for the ensuing year. I have found the church work at Union very pleasant during the past year. The church is in one of the most prosperous communities in Alamance county. Its members have shown high appreciation to their pastor during the past year with valuable gifts, and they keep coming in I received two nice presents besides some money presented on my last trip. On Sunday morning we administered the ordinance of baptism by immersion to three candidates, attended Sabbath school, preached, administered the communion of the Lord's Supper to a very large number of communicants, opened the doors of the church and received one member and administered the ordinance of baptism to him by effusion. We think our work here is making some advancement. The people are in earnest about the work and we trust that much good shall be done during the coming year. I suppose the most of the brethren in the ministry and the churches are ready for the adoption of the Pastorate System in our conference as no one has much to say against it. It would undoubtedly be the best thing for the cause, if not, why don't the brethren tell us why not? The question will soon be placed before the people for decision.

W. C. Wicker.

Oct. 10, 1893.

Union, Va.

Bro. Clements:—The second Sunday in Sept. This writer preached the funeral sermon in memory of "Uncle Percy" and "Aunt Eleama" Tuck. They were both a little over 80 years old. They had been members of Union, Va., C. C. for about 60 years. They were the last charter members of this church living. They lived a long time and did much good for the cause of Christ. Their home was the preachers home. I was with both of them in their last days and they were fully resigned to the will of God. While I now write I am reminded of the loss of this church by death within a little over a year: Bro. W. M. Elliott, one of the best members in the church, "Aunt Leah" Murphy, another very old member. She left $30 to Union church in her will. This is a good example. All should will the Lord at least some of their (His) property; it will bear interest all eternity. Sister Ida Allen died very suddenly. She was a good Christian. Sister Alice Wall died a very triumphant death. Old grandmother Hannah Sanford died in her 90th year. She was a good old Soldier. She was my wife's grandmother.

Bro. Ned Tuck, died some time ago, and "Aunt" E. N. Wall died a few days since. She was resinged to the will of God There are others I do not call to memory just now. Thus Union has sustained serious losses by these deaths. We will not hold a protracted meeting there this year. Last Saturday was our last quarterly conference there for this year. Bro. J. H. Overby and W. D. Gregory were elected delegates to conference, and their present pastor was unanimously called to serve them another year. I have been their pastor for the last 10 years. They are good people. May the Lord continue to bless them.

S. B. Klapp.

Youngsville, N. C., Oct. 12, 1893.

Berkley.

I have so little time at my command, that is not often that I can write a few lines to the Sun.

But yet it is not for want of a desire to let the Eastern Virginia conference know how things are moving along in Berkley.

We are rapidly nearing the completion of our church, and hope soon to dedicate it to God's honor and glory.

Soon Bro. M. W. Butler will be here to herald forth the message of the Cross, and there is no doubt, if the church will do its part, he will build up a strong church.

During the month of August the brethren here kindly gave me a month's vacation part of this time I spent in Waverly, Spring Hill and Burton's grove My stay in Spring Hill will not be readily forgotten.

Rev Dr. Barrett was present during the protracted meetings being held at that time and I must confess that for earnestness, persuasion and power he could not be excelled.

I shall not forget the sight I saw there during these meetings Brethren who had been at variance for a long time past were seen coming forward and shaking hands. Burying the hatchet I believe forever: and in Christian love praying for a baptism of the Holy Spirit.

Their prayers were answered and I believe that through Bro. Barrett's instrumentality Spring Hill today is in a good working condition

As I think of this church, I come to the conclusion that if all our churches had preaching of this character, they would be better able to cope against evil.

I see political differences, malice and illfeeling are working disastrous consequences around in the churches and unless the tide is stemmed God alone knows where it will end.

There is a great need for a man like Bro. Barrett to go from church to church; from city to town and village building up weak churches confirming others in "the faith delivered to the saints. breaking down the idols of men, and persuading others to love one another as Christ loved us.

I am persuaded that no one can do this better than Dr. Barrett.

Why not appoint him as general Evangelist. I am confident there is a need for such a one as he.

We have formed a missionary Society, but unless we have one to advocate its claims and teach our brethren their duty in this direction, the years will come and go, and leave us where we are today.

I believe if Dr Barrett could be persuaded to devote himself to such work as that I have mentioned it be the beginning of great and grand things for our churches.

Others may not see the matter as I see it but I think the fact remains the same, that there is an urgent need for the conference to appoint one to go around on the mission I have referred to. The extra funds would be raised and the good accomplished would compensate for the toil and money expended.

Conference will soon be here and I feel inclined to make an effort in this direction.

R. CHARNOCK.

Berkley, Sept. 28, 1893.

For the Sun.

Perhaps a word from me would not be amiss. I expect I have been charged with a lack of interest in the "SUN" and the enterprises of our church because I have written so seldom for our paper. I have but one excuse to give and that is this: I have had more on my hands than I could manage without writing a single article for the SUN. I think this has been the most successful year of my life as a minister, with one exception and that is finances—they have been hard to control. I have held a series of meetings with the churches at New Lebanon and Union, in Surry county, Va., and Johnson's Grove, in Southampton county, Va.

At New Lebanon we had a grand meeting. The church was much revived and twenty-four professed faith in Christ, and twenty joined the church. Many of them were grown people and capable of being of great help to the church I had no ministerial aid, but the brethren and sisters worked faithfully. This church is in fine condition and bids fair to stand among the first in our conference in the near future. Our baptismal service was held on the 9th at Scotland Wharf on the beautiful James.

At Union, we had another deeply interesting meeting. The church was much revived. About thirty came out on the Lord's side, and sixteen united with the church Here again, I had no ministerial aid, but the brethren and sisters worked earnestly and the Lord poured out his blessings upon us.

In neither of these meetings was there a single anecdote or death bed scene related. "For I am not ashamed of the gospel of Christ for it is the power of God unto the salvation of every one that believeth."

The baptismal service for Union was held on the 8th at Spratley's mill pond. One the 2nd Sunday in this month in the place of the regular services at Union, I preached a sermon in memory of sister Elizabeth Spratley, who died Oct. 4th, 1893. She was for several years a faithful and consistent member of the above named church. She leaves many relations and friends behind. May they all be ready to meet her when the call is made. She died at the age of forty-one. Our church has gained considerable strength from our meeting.

At Johnson s Grove we bad the most successful meeting that has been held with that church for years. My brother, Rev. J. Pressley Barrett, was with me and did the preaching. His sermons were full of gospel truth and were delived with great power. Twenty-one professed faith in Christ, and ten united with the church. The church here is in very good condition, and we are confidently looking for brighter days We expect to hold a called conference with this church on Saturday afternoon before the 5th Sunday. On Sunday following we expect to hold our baptismal service at Johnson's mill.

J. W. BARRETT.

Oct. 12, 1893.

Carrsville.

DEAR SUN:—I left my home near Carrsville, on Friday morning to keep the usual appointment at Union and stopped with Bro. William Scott, Friday night. Saturday being the last conference of the year, we had a better attendence than usual, and attended to all the business of the year, that had not been attended to, and elected officers. I was elected pastor for next year, and trust God will bless our efforts to extend his cause at Union.

Saturday night was spent with Bro M. L. Beal and his interesting family. On Sunday we had the pleasure of having with us Dear Old Bro R. H. Holland, who preached us a good sermon from Hebrews 10:23. Bro. Holland gave a very nice talk and good advice to the young converts. After the sermon he administered the sacrament.

In the evening we met on the banks of the river and Bro. Holland baptiszed nine candidates, by immersion. We had a protracted baptising. Three of the candidates were a little late and we had to go back and baptise them. We tried to persuade Bro. Holland to stay with us until Monday, but he could not, so returned home we trust safe Sunday night we stayed with Bro. Henry Daughtrey and family. Sister Daughtrey always makes us feel at home, so of course we enjoy our visit there. Notwithstanding there is a revival in progress at the Baptist Church, there was a good congregation at Franklin Sunday night.

People in this section are getting very busy now, digging ground peas, crops generally fair.

Yours fraternally,
R. D. H. DEMAREST.

Oct. 9, 1893.

For The Christian Sun.

Yesterday Oct. 8, at Mr. G. B. Warren's, McCray, N. C , I united, Mr. J. A. Graham and Miss Mattie Nelson, in marriage. They are both popular, and their many friends bespeak for them much success May their pathway be happy and prosperous.

From McCray, I went to Long's Chapel to fill my regular appointment. Found a nice congregation, waiting for service. This is a good congregation. I was unable to be with them on the fourth Sabbath in September on account of meeting at New Providence, Graham, but Bro. John Fonville filled my appointment He reports a pleasant service. Our protracted service will commence at this church on the first Sunday in November. We are expecting Bro. J. W. Wellons, of Durham to aid us.

From Long's Chapel, I went to Haw River, and preached the funeral of Sister Etta F. Holt wife of G. A. Holt. Sister Holt was a member of New Providence church. She loved her church and the Sabbath school work. The congregation was large and very attentive. It was a busy day, and in that day's work, I see how near tears and laughter are together, thus it is through life, joy and sorrow, tears and laughter, sunshine and darkness. "While new chapters of experience are opening, some of great tenderness are closing." How beautifully Dr. Summerbell of Lewiston, Me , expresses this thought in the prayer at the marriage altar.

Conference is near at hand. Would it not be well for the important committees to go to the place of meeting one day ahead of the time to meet. Say, to illustrate, let the Educational Committee go one day ahead, and request all persons desiring to come before them to present themselves on the day before conference meets. By so doing, the committees would have all reports ready, or about so by the opening of conference. The work would not be delayed. Those on the committees could be in the Conference room. The work could be dispatched in better time, spirit, and the result would be for better, I think. As it is the reports come in towards the close, when ministers and delegates are getting restless, and impatient to be back home at their work. They are often passed over too hurriedly and without proper consideration. Delegates and ministers begin to leave, and the last of the confer- is a hurry and push to get through. I think we should have all reports possible ready at the opening of the conference

I think we ought to have lectures, Bible talks each night during the conference. Exchange views, and by so doing help one another. I think the last of the conference might very profitably be spent in consultation, prayer and song. How think you.

P. H. FLEMING

Graham, N. C.

To the Readers of the Sun.

I have not written much concerning my work because for some time there has been nothing encouraging to communicate. Still I have not been idle: My visit to the Sunday School Convention of Va. resulted in some good by way of obtaining subscriptions. It is always pleasant to meet with our brethren of Eastern Va. My trip to the Valley Va. Con. was, in many respects, very pleasant. The usual kind hospitality of that people and courtesy of their popular pastor were graciously bestowed upon me, for which I am grateful, their session was of interest; their business transacted in harmony. One of the most interesting features was the indorsing of a plan by that body for the organizing of a missionary society in each individual church, from which I expect much good to result. Rev. E. T Iseley who is doing a good work there was unanimously called to serve them again. I have also had the pleasure of visiting the Ga. & Ala. Conference. It was a pleasure for me to meet this people for the first time, and share their kind hospitably, I received much attention from both ministers and laymen, for which I wish to return thanks. It was a pleasure to meet with Rev. J. D. Elder at New Hope the mother church of the conference, organized, I believed by his Father, Rev. Mr. Elder, who for a long time stood almost alone upon our principles in the face of all opposition until he gathered around him a small conference. But at the close of the war the cause had languished, but Rev. J. D. Elder in all of his Christian manhood came to the front, and proved himself to be a worthy sire, and through his devotion and indomitable energy the conference has grown until it numbers 20 churches.

While Rev J. D. Elder has been the acknowledged fatther of that part of the conference in Ala. Dr. Jubilee Smith is the father of the churches in Ga. It was my pleasure to meet this aged divine, and listen to his wise instruction. He posseses rare abilities, and displays much Christian manhood The session of this conference was interesting and profitable. The various enterprises of the church were discussed by which all present were edified and encouraged. Rev. J. D Elder was unanimously elected to serve the conference as missionary, than whom they could get no one more faithful. The establishment of their school and the success they are meeting with under the leadership of their efficient and popular leader. Prof. Fuquay of N. C., is one of the most important features connected with their work. It

[CONTINUED ON PAGE 10]

The Christian Sun.

THURSDAY, OCTOBER 19, 1893.

REV. W. C. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - - MANAGER

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THE CHRISTIAN SUN,
RALEIGH, N, C.

Meeting of Conferences.

Eastern Va., at Mt. Carmel, Tuesday, Oct. 31, 1893.

Deep River, at Parks Cross Roads, Thursday Nov. 9, 1893.

N. C. and Va., at Shallow Well, Tuesday, Nov. 21, 1893.

Renew your Subscription.

EDITORIAL NOTES.

Rev. W. T. Herndon passed through Raleigh last Monday on his way to Eastern Virginia.

Those coming on the cars to the district meeting at Martha's Chapel, N. C., will be met at Morrisville, N. C., provided they write W. A. Ellington at Elm Grove, N. C. telling him when to meet them.

Sister A. L. Hill left Raleigh last Monday for Norfolk, Va., her home. The Raleigh people were delighted with her visit to the "City of Oaks," and hope she will come again. Sister Hill is one of the precious women of earth.

Many thanks to Bro. J. W. McGee of Franklin, Va., for words of cheer about the SUN. If every member of the Christian Church, loved the SUN like he does, we would have an easy time in this office.

The meeting at Morrisville, N. C., closed last Monday night, after a continuation of eight days It was a good meeting. Brethren J. W. Wellons and J. A. Jones of the Christian Church and D. D. Edwards of the Baptist Church did the preaching, and they did it well. No denominational lines were visible. Seven united with the Christian Church, others will unite with the Baptist Church.

Revival services begin next Sunday with the Raleigh Christian Church. Evangelist Weston R. Gales will do the preaching. The prayers of the whole Church are earnestly requested for the success of the meeting.

Messrs. W. A. Wilde & Co., Boston, have just issued "Peloubet's Select Notes" for 1894. It is Dr. Peloubet's 20th annual commentary on the International Sunday-school Lessons, and, like its predecessors, presents the scripture truths in an attractive, comprehensive, and convincing manner, from both spiritual and practical stand points.

Even an English choir can strike; if not for higher wages, at least, to show its dissent with changes in the parish. The London *Presbyterian* tells of a church choir that entered its protest in this way, and thinks that "a greater proof of the progress of democracy is hardly conceivable." The occasion of the dissatisfaction was a bishop's visit to a church. At such a time every thing is expected to be in the finest working order, and everybody to be in a good spirit, so as to receive the episcopal benediction. But this choir was in the indignation mood, and was determined to air its grievance before the high functionary, and in the most emphatic way known to its members. When the Bishop of Asaph mounted the pulpit, lo! the choristers at Colwyn were conspicuous by their absence. Investigation showed that this unusual procedure was inteneded to express the disapproval of the singers of the policy of the bishop "in compelling the Rev. Venables Williams to subdivide his parish, a matter which caused such a fuss in the House of Commons and the Privy Council." The choristers. however, were rather premature in disclosing their intentions, which enabled substitutes to be duly secured, thereby preventing any practical inconvenience from the musical strike. They may have had some justification for being incensed at the change inaugurated, but they took a poor way of showing it. Strikes are generally ill advised affairs and rarely justifiable, but they are out of place in God's house. They are more common on the part of the dissatisfied in our churches than is agreeable, but they show an un-Christian spirit, and reflect no credit on the parties. Pastors may suffer in this way from striking members who refuse to pay their pew rents, who desert their posts of duty in Christian work in the session, or on the Trustee Board, or in the work of the Sabbath-school, but in the end it turns out any thing but a paying operation to the participants.

The above taken from the Presbyterian Observer, presents a new thought in connection with strikes. The devil gets his agents every where.

A Lost Soul.

The word lost always carries with it a vein of sadness, and when used to qualify the word soul, it is doubly intensified. And yet souls are being lost every moment without arousing the world from its state of indifference.

All men who have not gone so far in the ways of sin as to lose self respect, are concerned about the body. Effort after effort is put forth to add to its well being in both health and appearance. And when the body of even a small child is lost all is excite- meet until it is found. Strange that so much is done for the part that must soon lie cold in the ground, and nothing for the soul whose existence is equal to eternity.

Friend, you have a soul. Is it lost in sin or is it living in the Sun light of God's peace? If it is lost in sin now, and remains there till death, it must then be lost in the flames of God's wrath. Can you afford that, dear friends? If not give your heart to God immediately.

Suffolk Letter.

Charles C. Everett, a member at Holy Neck, and a young man in his twenty-first year, died, at his mother's residence, of consumption on Sunday, October 8th, and was buried on Monday. There was a large attendance at the funeral service. In the absence of the pastor, Rev. N. G. Newman, it was my privilege to be with the family and friends to present the consolation of the gospel. He was willing to depart and be with Christ.

"The Columbian Carnival," conducted by the ladies of the Christian church, has been doing well the past week except Friday night when it was closed by the storm. This is Nansemond Fair week and no doubt it will be a sort of harvest for the "Carnival." A goodly number of friends from Norfolk and Berea have attended and have not only contributed their helpful presence but, as they always do, liberally, of their cash. For this Suffolk is thankful

Another storm has swept the Atlantic seaboard doing much damage to the cotton crop, to the forest, and some damage to cities and ships. The ravages of the storm fiend are so frequent and destructive as to alarm our society. One large unfinished framed store was destroyed in Suffolk. The lesson should be recognized that life and property have protection only in God. All ought to secure His favor so that safety may not hinge on an extension of life in the flesh, but on a permanent home in heaven. God rules the storm. "He bringeth the wind out of his treasures." "He maketh the clouds his chariots; and walketh upon the wings of the wind." We are safe in the storm if we commit our way to Him.

Only two weeks till Eastern Va. Conference will meet. Plenty of work for pastors between now and that time. Closing up the work of the year is very important. Let us present a balance sheet that will show a good record for the year. The tide of time bears us on and what we do must be done quickly. Souls are to save, weak ones to strengthen, collections for conference to be raised, delegates to elect, reports to be made, plans for next year to mature and scores of things to claim the pastors attention. The pastor is one man who is never out of work.

W. W. STALEY.

Oct. 16, 1893.

Will This Do?

The question of how to raise money for church purposes is one hard to be understood, and even harder to be met by some people, but it seems to me that the Bible is especially plain on this point. It says *give* as God has prospered you. That is the *Bible way* of raising money for sacred purposes. But suppose our prosperity does not afford enough to meet the demands, then what? Why, let the demands go *unmet*. God nowhere requires his people to give to Him more than He has given them, and so if He should not give enough to meet your ideas of the matter, you will do well to stop and consider, lest for the sake of worldly applause you go further than God wants you to go.

When a people have given according to their ability, God does not require any more. Then all this effort to supplement our ability in order to provide for the expenses of His cause shows one or two things: Either we have not *rightly* estimated our ability, or we have *over* estimated the demands. Say all you will, but the apparent necessity for more money than *the church can raise* is due to one or both of these reasons. Often, I dare say, it is both, for in spite of grace, most of us have a mighty weakness for *under* estimating our ability and *over* estimating the demands, and hence comes the urgent necessity for the church suspending its holy work of saving men through Christ and going into the unholy work of seeking gain through worldly methods, just as a merchant would do, only it aggravates the matter by posing as "for a good cause," and therefore it ought to be helped by the saint and sinner, and forthwith the church goes into the *amusement business* in order to get money from the ungodly to carry on its holy work—from anybody just so it is money. This may be according to *modern*

ideas of church work, but never according to the ideas of God as given to us through Patriarchs, Prophets or Apostles.

In Gen. 14:22-23, we have an illustration which shows, as I see it, that the church ought not to play the truckling to the world. The King of Sodom offered Abram the spoils which were justly due him according to the rules of war, but not according to the will of God, and so when the king offered them, Abram said: "I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoe latchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich."

In this incident I take it that the King of Sodom represents the world, and Abram the people of God. The king of Sodom was disposed to give to Abram, but Abram said, no, and he gave his reasons, which were twofold as follows: 1. He said the Lordwas the "possessor of heaven and earth" and therefore He was able to give to Abram all he needed, and so Abram looked to Him for supplies. 2. Abram said he could not accept gifts from this king, lest afterwards the king should say: "I have made Abram rich," and so in the estimation of outsiders, the honor of Abram's riches should be claimed by the world, when in fact it was due to God.

Now it seems to me that these two objections hold good against the church going into the *amusement business with the world* for gain, lest after the church has made its money largly from the patronage of the world, the world should turn upon the church and declare that God, the "possessor of heaven and earth" had been unable to meet the demands of His church, and then go off boasting that it (the world) had made the church rich. This takes the honor from God and places a stigma upon his church, and then the world-spirit is forward to dictate to God's people, because they have made the church, in part at least, what it is, and forthwith the church must bow to this world-spirit and this and that must be done to *please* or *amuse* the world, "because they help us, you know."

In a recent issue of a secular paper I saw the following notices:

No. 1. "Considerable amusement is afforded by the efforts of blindfolded young people to pin a caudal appendage to a tailless donkey, who patiently but generally vainly waits for the proper placing of his disserver-ed anatomical attachment."

Now that was a part of the performance given "for the benefit of the church" of Christ. Sure, is God poor, that He cannot provide for His church? Does He actually have to call, through His people, upon the world to join in an effort to save His bankrupt church, and in order to raise an interest sufficient to bring in money, they resort to the "very tastly" amusement of having young people, young men young ladies—"fumbling" around a donkey's hind parts trying to pin his tail on! Abominable stuff—it has no place in the work of the church of Christ

No. 2. "The Ladies' Aid Society of ——church gave a dramatic entertainment at the pnblic school house near the church."

It was spoken of as a "good cause," meaning of course for the church, as it was given by the Ladies Aid Society of that church. Now think of it! The church of Christ going into the matter to the extent of giving a "dramatic entertainment," which of course means it was a "young theater on its first legs' doing the best it could to imitate the big and wicked theaters. God help us! God help us, and that right early!!

No. 3. In describing a certain entertainment "for the benefit of the church"—which in meaning is doubtful language—the paper says: "This is one of the most interesting and laughable entertainments ever presented in our town, and everybody should be sure to see it!" See what? Why the church giving itself to the grand work of *amusing* "the world, the flesh and the devil," all "for the benefit of the church, 'you know.'" Alas, how sad, that God and his people are too poor take care of the church in its noble work of rescuing the perishing. How can the church rescue the perishing when it needs deliverance for itself? God hasten the day when clad in the beautiful white robes of Christ's righteousness, she shall come forth before the world, leaning as a bride upon the arm of her beloved, and go forth to victory —even to the victory of—not amusement—not pinning donkey tails on, not giving dramatic entertainments, and others the most laughable ever seen in the town,—but to the victory of faith unto salvation for poor sinners.

Think of what abominable—not to say indecent—stuff is being foisted upon the community "For the benefit of the church"! I wish any friend of this unholy work would turn to Matt. 21:12-13, and then tell the SUN's readers in a plain, unvarnished way what they would expect if that character should come in at a time when the church was in the money market, giving theatrical entertainments and even playing young men and ladies in that wonderful feat of "fumbling" around the donkey's hind parts, trying to do the peculiar thing of pinning a donkey's tail on?

Perhaps Prof. Moffitt, or some one will ask, what harm in thus raising money for the church? I answer it is a sin when God has laid a special claim upon the "first things" of man, without blemish, to be given as He has prospered us, that we then disobey Him and make Him an offering of tribute laid upon the world, the flesh and the devil. I cannot see how any man having any spirit-life and power could endorse such unholy methods, when God has so plainly marked out *the manner of giving for His Cause*

We should not place ourselves under obligation to sin, or sinners, when we thereby disobey and dishonor God, which we do when we give in any way other than as he has directed

There is a plant in Eastern jungles which sheds a clear light when all beside it is dark. The mid-night traveler amid Himalayan hills regards the plant as a lamp, lighting his way through the darkness. Such a light to the world are the gifts of God's directions—they shine as free-will offerings, made under self-denial for the salvation of man—to rescue the perishing, but gifts coming from pinning on donkey tails and putting God's youth upon the stage in young theatres, they must be unholy and unacceptable in his sight! God save His church from such an unholy spectacle!

J. PRESSLEY BARRETT.

Norfolk, Va.

The Division of N. C. & Va. Conference.

For my part I can see no adequate reason advanced for making two conferences out of the one. I hear that such a course would result in disastrous consequences, and, instead of promoting good, would be found to result in weakness and inefficiency. All our work, every enterprise of the church, needs the united and concentrated cooperation of all the churches and preachers. None of these enterprises demand division of territory or of strength, but each calls for the united and harmonious assistance of the whole. It has been urged that it is too expensive for delegates to attend conference. If you divide the present conference you will still have the same churches, and some of them will remain in remote corners. You cannot make compact bodies out of the churches by any division possible. Then as for the item of expense in attending conference that would be divided between the bodies, but would really be the same There is however, a course that will to some extent relieve the troubles of which complaint is made. It is this: reduce the representation from the churches and cut off some territory contiguous to the Deep River conference and add it to that body. The laymen ought not to complain at this. We could allow them one delegate from each church or two from each pastorate which I think is best. The churches would then pay their expenses, and doubtless, be more careful in their selections. As it is now each church has from 2 to 4 representatives and a pastor has rarely less than 4 and often 10 delegates from his field, whereas two would be enough—enough to take care of him and to outvote him.

Then by giving some territory to the Deep River conference we would increase the strength of that body without materially weakening our own. I favor this course most heartily and believe it will promote the strength and usefulness of our cause and the glory of God.

W. S. LONG.

Union—Division.

I write not to add anything further to what has already been said in favor of the union of the N. C. and Va. and Deep river conference; but merely to ask that more of the brethren of the N. C. and Va. conference express themselves on the measure presented. I have talked with no less than a half dozen of the leading ministers of this conference on the subject, and they all say they heartily favor the measure, they think it is the very thing to be done, etc. But as yet only one of them has given any expression of his views through the SUN. This silence of course, leaves us at the Deep River conference in a very doubtful position. We don't wish to come to you in the attitude of beggars, but in a spirit of brotherly union, which we feel and trust may be of lasting benefit to both conferences—acknowledging ourselves, perhaps, the greatest gainers in many respects. There seems seems to be little doubt as to attitude of the Deep River conference. The churches have been asked to instruct their delegates as to how they shall vote; and some of them have already unanimously instructed for the measure. Will the brethren of the N. C. & Va. conference kindly give us an expression of their feelings in the matter in order that we may know what action to take when our conference convenes, only a little over three weeks from now?

If it seems that the brethren of the N. C. & Va conference favor the union, we will appoint a committee to confer with a like committee from this conference, for the purpose of arranging something definite to present to the General Convention for ratification. Let us hear from you, as our time is short.

EMMETT L. MOFFITT

Elon College, N. C. Oct, 16, 1893.

FIELD NEWS CONTINUED:

was quite a pleasure to meet with my old friend, Prof. Fuquay and learn of his flattering success in his adopted home. This conference has a bright future before it. I know of no better field for the Christian church than the States of Ala. & Ga. afford.

Now as to my work for Elon College since the financial crises set in, as you have already inferred from my letter, but little has been accomplished. All sections of the country seem to suffer alike. I have not made this statement because I am discouraged, but that you might see the situation of our beloved college, almost left to stand alone in this dark hour, when all we owe, nearly, are pressing their claims, and almost no income from those who have pledged to stand by her. I wish also to say that observation teaches me that there is too much complaint of hard times I know that money is scarce, but if we were as zealous to guard and protect the enterprises of the church, in which is centered her success, as we are to guard our own person and business the world would be astonished at the results. Now brethren the divine command is to first seek the kingdom of heaven and his righteousness, but we are too apt to let self and the world come in first.

Elon College has done, and is doing the grandest work at all for the Christian church, and demands support at your hands, even though it be at a sacrifice.

As to its present work I will say it has never been equaled by any preceeding term, both pupils and teachers seem to be interested as never before. The faculty is made stronger by the addition this term of Prof. Moffit, Atkinson and Bandy. Special mention should be make of the lectures of Profs. Atkinson and Moffit, which are of the highest type and will do credit to any school. Elon College needs your help and needs it now. Checks are in order by any mail. I expect to attend the various conferences with my books, and complaint of hard times will not secure your coupons, but if you will quit complaining and put forth a proper effort the money to your surprise will be forth coming.

W. T. HERNDON.

Elon College Notes.

A slight frost and the cutting winds reminds us that the winter is approaching, and warn us to prepare for the same. Likewise the falling leaves tell us that all things mortal must pass away.

Mrs A. L. Hill of Norfolk, Va., who has been with us ever since the first of Sept. left for her home last week. Mrs Hill is greatly pleased with our way of doing things up here, and says that her influence shall ever be for Elon's promotion. Mrs. Hill's health was poor when she came up here, but just before leaving stated that it was better than it had been for several years. We feel proud of this and predict that our town will eventually be a health resort. Mrs Hill made many friends while here and we regret to have her leave.

Mr. Willie May a former student who lives near here, has been ill with typhoid fever, but we are glad to know that he is now improving.

Miss Emma Harward one of our worthy and esteemed Music teachers went on a visit to her home near Chapel Hill last Sat.

The most note worthy and enjoyable event of the week was the oyster supper Sat night given by the Psiphelian Society. And we think that this last was the grandest success that it has been our pleasure to attend. At 8:30 P. M the bell rang and the crowd began to assemble in the Hall where it found everything arranged after the most artistic manner. So much skill was manifested in this arrangement that one could but feel perfectly at home from the very beginning. Soon, to the delight of all the announcement was made that the oysters were ready. We immediately repared to the dining hall where we were nicely waited on by our young ladies who showed great skill both in the art of cooking and the manner of serving them. As an appetizer for the second round we were called on to give attention to Old Black Joe which was beatifully performed by the Elon Orchestra. We congratulate the Psiphelian on its judgment in procuring the services of such skillful players and singers. And if they continue to improve we think that it will be well for us to patronize home industry by having them play for us at commencement.

All who could not indulge in the seaside luxury were served with ice cream and cake. Thus the rounds contiued until about 10:30, and it was conducted with a smoothness that you seldom see at such entertainments. Therefore we feel to compliment our young ladies on their skill and discipline in conducting such a supper. The proceeds which amounted to about $25.50 will be used for the benefit of the Psiphelian Society. Press on beloved Psyphelian for you and yours are the pride of our college, and the hope of our homes.

Dr. Long preached for us yesterday. He discussed ably for thirty minutes on the text "whether we wake or sleep we should live together with him" 1st Thes 5:10.

Rev. W. J. Laine commenced a protracted meeting at Mt. Vernon church yesterday, he reports very promising prospects.

An interesting prayer meeting was conducted here last night by I. W. Johnson, a very promising ministerial student from the East Va. conference.

We hear many speak in complimentary terms of the last issue of the "SUN". We would be pleased if the brethren would enter in more discussions, of important topics, through its columns.

J. H. JONES.

Elon College, N. C, Oct 16th, 1893.

Rev. Annie M. Kirk, at Grace's Chapel

Last Saturday the Rev. Miss Annie M. Kirk, from the Wesleyan Methodist Church of Ohio, an Evangelist, now in N. C, was with us at Grace's Chapel. She preached Saturday and twice on Sunday. Her sermons were good, full of the Holy Ghost. She is one of the great Gospel preachers; being a fine resonces, fluent, logical, simple, forcible and practical. The weather was very inclement. the rain fell fast till about 10 o'clock a. m. yet by the time of the first sermon, the house was nearly filled with anxious hearers. One of the most remarkable things associated with her history is, that, some years ago, she was given up by her physician (her brother) to be in the last state of consumption, and a serious heart trouble. She lingered 4 years and went home to die as was thought by her friends, (she had been out preaching for some time,) but she soon asked her brother, a physician to go with her to N. Y to a Faith Healing Meeting, and 3 or 4 Elders poured divine oil on her, and prayed and claimed the promise as given in James, 5th chapter, and she said, she felt the healing power pass through her lungs and heart as quickly as the touch of cold water. She arose and says she has been an able bodied woman ever since, preaching all the time She has not taken a drop of medicine since, nor has she suffered any pain of any consequence for the last 2 or 4 years. She is a Christian of the strongest faith I ever met. Oh that we had such faith in our churches, that we ministers had such. This just as she stated it.

S. B. KLAPP.

Youngsville, N. C. Oct. 4, 1893.

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Severe Case of Rheumatism

"I have been troubled with rheumatism during the past year. For weeks at a time I was confined to my room. I resolved to try

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REACH DOWN THY HANDS.

Reach down Thy Hands, O Lord, and lead me on my way,
In all the paths 'tis mine to walk, throughout life's closing day;
Reach down Thy Hands to me, and take mine own in Thine—
Thy own strong Hands, my own weak hands—Thine holding mine;
Reach down Thy Hands.

Open my eyes, unstop my ears, and let me see and hear,
That I my onward way may take without a dread or fear;
Make strong, make steady, step by step, my weak and weary feet;
Lift up my fainting heart, the while, to Thy own Mercy Seat
Reach down Thy Hands.

Reach down Thy Hands from Heaven, reach down Thy Hands to earth,
Sustain my struggling soul in all its longings for new birth;
Reach down Thy Hands to me, and take mine own in Thine—
Thy own strong Hands, my own weak hands—Thine holding mine;
Reach down Thy Hands.

—Clark W. Bryan, in Good Housekeeper.

A STRIKING CONTRAST.

The Difference Between a Theoretical and a Practical Christianite.

A survivor of the battle of Gettysburg has lately recalled in one of our leading magazines his experiences in the hospital after the conflict was over. He was so terribly wounded that when he said to the surgeon: "I am not afraid to hear the worst. Is there any hope for me, doctor?" the answer came tenderly, but decidedly: "No, my boy, none whatever."

The man had been shot through the lungs, and there followed in his case one of those struggles for life that show the wonderful vitality of the human body, and surprise both physician and patient. During the first weeks of unexpected convalescence, when his life might have been extinguished by an adverse breath, and was saved only by the devoted care of nurses, there came to this soldier's cot, as to many others, clergymen of different denominations. Each tried to administer comfort in his own way.

Among these good men, two stood out in the wounded man's mind in striking contrast, and at the end of a quarter of a century are thus dispassionately portrayed.

The first was a portly man of perhaps fifty-five years of age. His face was grave in expression, its lines somewhat stiff and hard. In his hands he carried an imposing Bible and a hymn-book. He never brought a delicacy to the hospital, nor offered the sufferers there even a glass of water. Neither his hands nor his feet were used for the physical benefit of these agonized and dying men.

His first question at the patient's bedside was: "Are you prepared to die?"

Then he sat down comfortably and read a chapter from the Bible. After this he selected what seemed to the sufferer who relates the incident the longest hymn he had ever heard, and sang it through without omitting a stanza. He concluded with a long prayer which was general in its pleadings, and had but little in it to help the poor soldier lying there in pain and weakness, possibly awaiting death.

The only thing that prevented the patient from being exasperated beyond endurance was the fact that he knew that, however mistaken the clergyman might be in his methods, he meant well, and was acting out his own ideal of Christian duty.

But, as after each visit the patient had a relapse, the surgeon finally forbade the good man, who relied on prayer without good works, to enter the tent again.

The other clergyman was simple and unassuming in his manners. He did not confuse the sufferer, who was too feeble to talk, with deep religious questions or weary him by his exortations or long prayers. But he never entered the tent without doing something for the wounded soldier's comfort. Intuitively he knew that his personal sympathy and help would lead the patient sooner or later to listen to the story he longed to tell, of God's sympathy and love.

Sick people have whims, and our captain conceived an unreasonable notion that he could eat nothing but a roasted potato. Now there was not a potato to be had within miles of the hospital camp, and of course, that being so, he wanted one all the more.

One very hot Sunday morning he caught sight of the man of God earlier than usual. The clergyman was hurrying along with eager steps, his face bathed in perspiration and his coat flung over his arm. As he saw the wasted face watching for him he swung a bundle exultingly, and called out, with the enthusiasm of a boy:

"I've got them, captain! I've got them!"

He undid the corners of his handkerchief and drew forth a dozen potatoes; and in a few minutes proceeded to wash some of them and to put them in the ashes to roast. Not all the jewels in the world would have compared in the eyes of that wounded man with the cluster of Irish potatoes brought to him by that perspiring Samaritan.

Now, as the minister was washing the rest of the potatoes outside of the tent, the captain suddenly sent this message:

"It's Sunday morning; won't you come and give us a prayer?"

"I'll gladly come," replied the good man, tenderly.

He had only done unselfish, unpleasant things for the wounded man. He had not forced his prayers upon him when he was in no mood to listen. He knew the time must come when he would be willing to hear his message. And now he knelt down with his sleeves rolled up, his hands grimy with ashes, and his head and throat bare.

The prayer was short and earnest. His whole heart was in it, and it touched the heart of his hearer. When it was ended he went back and finished washing the potatoes he had obtained with so much trouble. But in the words of the captain.

"Every man who heard him felt that he had been with one who walked arm in arm with the master, and who, like Him, knew when to minister to the physical needs of men, and when to present to them the great spiritual truths that open the way to God and Heaven."—Youth's Co.

ONLY A HUCKSTER.

The Gentle Influence Wielded by a Market Woman of Philadelphia.

In a corner of one of the great markets of Philadelphia a little stall was for many years occupied by an old Scotchwoman. She sold only heads of lettuce and herbs, but few as crisp and fresh were to be found in the city. Sometimes the other hucksters urged her to "spread out" into the larger vegetables.

"Na, na!" she would say. "I ken my salats an' my herbs. I dinna ken th' ithers. I suld cheat or be cheated wi' them."

"Herb Molly" never wronged anyone of a penny. Her sense of justice was so fine and so long proved that disputes in the market were brought to her to decide. Customers who stopped once to buy the fresh, crisp leaves from the tidy old body always came again. Something in the withered face which looked out from under the white cap went with them, and drew them to her again. More than one busy housekeeper would go a mile out of her way to buy from Old Molly.

"It is not only that her herbs are fresh and delicious," one said, "but it rests me to speak to her. She is only an ignorant woman, but so true, so friendly! It is the kindest soul in the world that looks out of her eyes."

In the twenty years during which she sat in the same quiet corner she gradually became a power in the market. Noisy people lowered their voices in their bargaining when they spoke to her. Even Big Pete, the butcher and "rough," made her his confidante.

It was to Molly that the women carried their troubles about sick babies and drunken husbands. It was Molly who coaxed Big Pete's boy to give up liquor, and who saved more than one girl in the market who was going astray. She lived alone. These rough folk were the only children she had. She had love enough in her old heart to mother them all.

But the thing which gave her such extraordinary power over them, was that God was so real to her.

"She don't preach," one woman said, "but Jesus is with her all the time. She talks to Him. She knows Him."

"I don't know nothin' of priests or preachers," Big Pete used to say, "but I believe in Molly's God."

Molly died the other day. There was no notice in any paper to show that a power for good had gone silently out of the world. But her empty corner was swept and closed that day, and over every stall in the market hung a scrap of black. One man whom she had brought back to decency and happiness said:

"A woman may sit as a huckster in this market, and yet be one of the angels of God."

That was her only funeral sermon.—Youth's Companion.

The great value of Hood's Sarsaparilla as a remedy for catarrah is vouched for by thousands of people whom it has cured.

Notice to Pastrs.

FOSTER'S MINISTERIAL RECORD AND PASTOR'S DIARY is now ready! A new and complete Record and Diary for the use of Ministers of all Denominations. Conveniently arranged for a weekly diary of all pastoral work, and a complete record for 160 sermons with appropriate and corresponding blanks for use of choir and pulpit announcements, about 360 pages, price per copy 50c. or 3 for $1.40 post paid.

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P. A. LONG.

Sept. 7,8t.

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He was at one taken to the prisoner. Now, what relation was the prisoner to the visitor?

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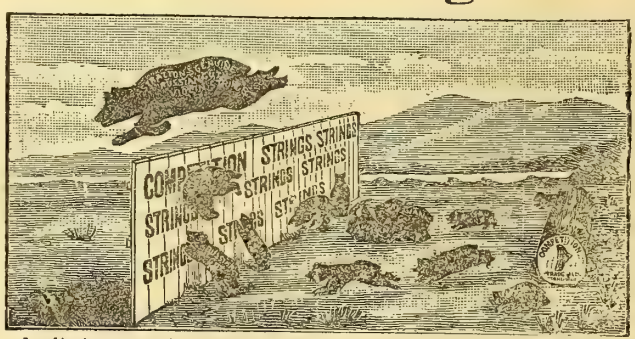

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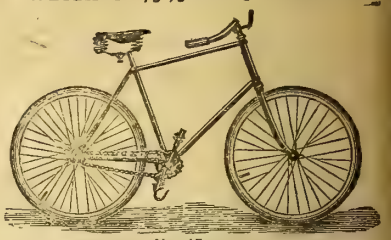

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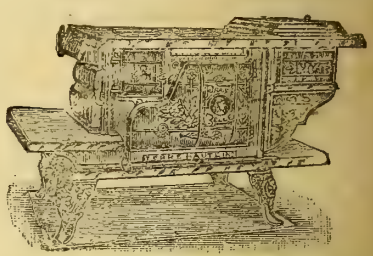

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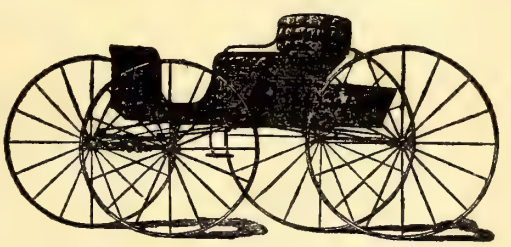

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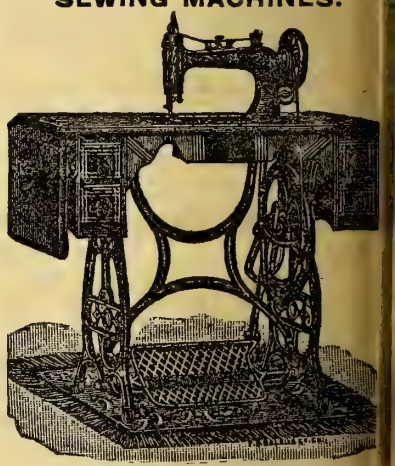

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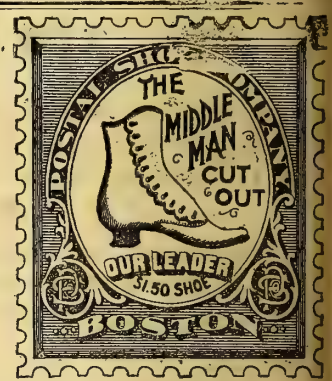

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NORTHBOUND	No 2 daily ex Sunday
Leave Willmington	8 25 a m
Arrive Fayeteville	1 05
leave "	1 35
arrive Sanford	3 40
leave Sanford	4 00
" Climax	6 50 p m
arrive Greensboro	7 35

SOUTHBOUND	No. 1. daily ex Sunday
Leave Greensboro	7 40 a m
Leave Climax	8 23 "
Arrive Sanford	11 08 "
Leave Sanford	11 30 "
Arrive Fayetteville	1 30 p m
Leave Fayetteville	1 55 "
Arrive Wilmington	6 55 "

NORTHBOUND	No. 12. daily ex Sunday.
Leave Greensboro	7 45 a m
Leave Stokesdale	8 55 "
Arrive Walnut Cove	9 45 "
Leave Walnut Cove	10 15 "
Leave Rural Hall	10 55 "
Arrive Winston	6 55 "

SOUTHBOUND	No. 11. daily ex Sunday
Leave Mt. Airy	2 00 p m
Leave Rural Hall	4 10 "
Arrive Walnt Cove	4 55 "
Leave Walnut Cove	5 05 "
Leave Stokesdale	6 15 "
Arrive Greensboro	7 30 "
leave Bennettsville	8 20 a m
leave Maxton	9 53 "
leave Red Springs	10 41 "
leave Hope Mills	11 37 "
Arrive Bennettsville	12 00 "

SOUTHBOUND	No. 3. daily ex Sunday
Leave Fayetteville	2 30 p m
Leave Hope Mills	2 52 "
Leave Red Springs	3 48 "
Leave Maxton	4 28 "
Arrive Bennettsville	6 10 "

NORTHBOUND	No. 16. MIXED. daily ex Sunday
leave Ramseur	6 35 a m
leave Climax	8 40 "
Arrive Greensboro	9 25 "
leave Greensboro	9 45 "
leave Stokesdale	11 05 "
Arrive Madison	11 55 "

SOUTHBOUND	No. 15. MIXED. daily ex Sunday
leave Madison	2 00 p m
leae Stokesdal	2 55 "
Arrive Greensboro	4 00 "
Leave Greensboro	4 15 "
leave Climax	5 05 "
Arrive Ramseur	6 45 "

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CONDENSED SCHEDULE.

In Effect Aug. ,13 1893.

NORTHBOUND	No. 35	DAILY. No. 37	No. 11
Lv Richmond	12 [illegible] pm		12 50 am
Lv Burkeville	2 [illegible]		2 40
Lv Keysville	3 24		3 17
Ar Danville	5 40	am 5 35	
Lv Danville	6 20	5 50	5 40
Greensboro	7 50	7 20	6 54
Lv Goldsboro	2 35 pm		
ArRaleigh	4 25		
Lv Raleigh	4 30 pm	1 00 am	
Durham	5 29	1 30	
Ar Greensboro	7 30	5 30	
LvWins'n-S'l'm	†6 15 p m	*4 45 a m	
Lv Greensboro	7 55 pm	8 00 am	654 am
Ar Salisbury	9 35	9 45	813 am
Ar Statesville		11 06 pm	
Asheville		4 00	
Hot Springs		5 36	
Lv Salisbury	9 43 pm	9 50 am	8 13 am
Ar Charlotte	11 15	11 25	9 25
Spartanburg	1 35 am	2 55	11 37
Greenville	2 28	4 05	12 28
Atlanta	7 10	10 15	4 55
Lv Charlotte	11 35 pm		9 35 am
Ar Columbia	5 10 am		1 20 pm
Augusta	8 45		4 25

NORTHBOUND	No. 36 & 10	DAILY. No 12.	No 38
Lv Augusta	3 00 pm		1 00 pm
Columbia	9 15		4 30
Ar Charlotte	2 20 am		8 10
Lv Atlanta	6 55 pm	9 50 am	1 00 pm
Ar Charlotte	6 40 am	7 00 pm	8 05
Lv Charlotte	2 40 a m	8 35 pm	8 24 pm
Ar Salisbury	4 10	10 03	9 37
Lv Hot Springs		12 44 pm	
Asheville		6 50	
Statesville		7 11	
Ar Salisbury		8 00	
Lv Salisbury	4 15 am	10 11 pm	9 37 pm
Ar Greensboro	6 00	11 40	10 49
Arwnsn-S'l'm	*8 35 am	†12 50 a m	
Lv. Greensboro	7 30 am	12 01 pm	
Ar Durham	9 28 pm	3 35 am	
Raleigh	10 30	6 30	
Lv Raleigh	10 35 pm		
Ar Goldsboro	12 10		
Lv Grensboro	6 05 am	11 50 pm	10 49 pm
Ar Danville	7 40 pm	1 30 am	10 07 am
Keysville	10 26	4 05	4 05
burkeville	11 05	4 51	4 51
Richmond	1 08	7 00	7 00

† Daily except Sunday.

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p. m daily except Sunday; arrive West Point 5 00 and 6 00 p m. Leave Richmond 9 30 a m., Sunday only; arrive West Point 5 00 and 6 00 p m Leave West Point 6 00 p m arrive Richmond 7 15 p m

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 12 40 p m daily; leave Keysville 3 40 p m; arrive Oxford 5 55 p m, Henderson 7 10 a. m, Durham 7 15 p m. Raleigh 6 30 a m. Returning leave Raleigh 1 00 a m., daily, Durham 6 15 a m., Oxford 7 44 a m; arrive Keysville 10 10 a m., Richmond 1 08 p m daily. 7 00 p m.

Mixed train No 61 leaves Keysville daily except Sunday 3 10 A. M; Oxford 9 20 a m and arrives Durham, 11.25 a m Mixed train No. 40 leaves Durham, daily except Sunday, 6 00 p m., Oxford 8 30 p m, and arrives Keysville, 11 50 p. m.

Mixed Train No. 43 leaves Oxford daily except Sunday 2 25 a m., and arrives Durham 4 15 a m. Mixed train No. 60 leaves Durham, daily except Sundgy, 7 30 a m, and arrives Oxford, 9 10 a m.

Trains on O. & H. R R., leave Oxford 6 00 a m., except Sunday, 11 45 a m., daily, and 6 20 p m., daily except Sunday, and arrive Henderson 5 50 a m., 12 40 p m and 7 10 p m, Returning, leave Henderson 8 05 a m., daily except Sunday, 2 25 p m daily, and 7 30 p m daily except Sunday, and arrive Oxford 9 00 a m, 3 15 p m. and 8 25 p m

Nos. 36 and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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On 37 and 38, Pullman Sleeping cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos. 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

Trains Nos 11 and 12, W. N. C. Division, carry Pullman Parlor Cars between Salisbury, Asheville and Hot Springs.

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W. H GREEN, Gen'l Mgr, SOL. HAAS, Traffic Manager, WASHINGTON, D. C.

RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 189

TRAINS MOVING NORTH.

	No. 34. Pass. Daily.	No 38. Pass. and Mail. Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Pl'ns	7 14	1 39
Macon,	7 22	1 46
Arrive Weldon,	8 30	2 45 p. m

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m
Macon,	1 13	7 06
Warren Pl'ns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a. m., 2.00 p. m Arrive at Franklinton at 8 10 a. m, 2.52 p. m. Leave Franklinton at 12 30 p. m., 6 05 p. m. Arrive at Lousburg at 1.05 p. m., 6.40 p. m. JOHN C WINDER, Gen'l Manager WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R. R.,

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

	No. 41 Pass. & Mail.	No. 45. Freight & Pass.
Leave Raleigh	4 00 p m.	8 35
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	3 35
Arrive Hamlet,	7 20	8 10 p. m.
Leave "	7 40	
" Ghio	7 40	
Arrive Gibson,	8 15	

GOING NORTH.

	No. 38. Pass. & Mail.	No. 40. Freight & Pass.
Leave Gibson,	7 00 a. m.	
" Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron.	9 26	9 31
Sanford,	9 52	10 55
Moncure.	10 16	12 10 p. m.
Merry Oaks	10 26	12 50
Cary,	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsborro Road.

Leave Pittsboro at 9.10 a. m , 4 00 p. m arrive at Moncure at 9.55 a. m. 4.45 p. m

Leave Moncure at 10.25 a m , 5.10 p m arrive at Pittsboro at 11.10 a. m 5.55 pm

The WATROUS Anti-Rattler.

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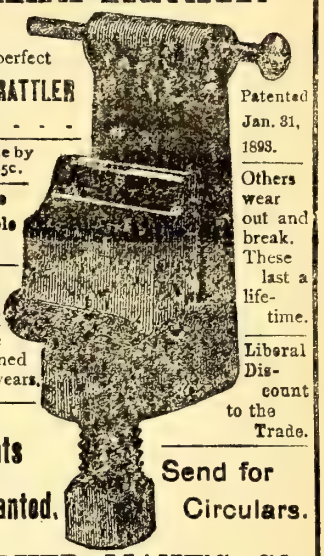
Simple Durable Cheap

Easily applied and can be tightened as it wears.



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Others wear out and break. These last a lifetime.

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Send for Circulars.

CARVER MANF'G CO., Granville, N. Y.

DO YOU WANT TO ADOPT A BABY?

Maybe you think this is a new business, sending out babies on application; it has been done before, however, but never have those furnished been so near the original sample as this one. Everyone will exclaim, "Well! that's the sweetest baby I ever saw!" This little black-and-white engraving can give you but a faint idea of the exquisite original,

" I'M A DAISY."

which we propose to send to you, transportation paid. The little darling rests against a pillow, and is in the act of drawing off its pink sock, the mate of which has been pulled off and flung aside with a triumphant coo. The flesh tints are perfect, and the eyes follow you, no matter where you stand. The exquisite reproductions of this greatest painting of Ida Waugh (the most celebrated of modern painters of baby life) are to be given to those who subscribe to Demorest's Family Magazine for 1893. The reproductions cannot be told from the original, which cost $400, and are the same size (17x22 inches). The baby is life size, and absolutely lifelike. We have also in preparation, to present to our subscribers during 1893, other great pictures by such artists as Percy Moran, Maud Humphrey, Louis Deschamps, and others of world-wide renown. Take only two examples of what we did during the past year, "A Yard of Pansies," and "A White House Orchid" by the wife of President Harrison, and you will see what our promises mean.

Those who subscribe for Demorest's Family Magazine for 1893 will possess a gallery of exquisite works of art of great value, besides a Magazine that cannot be equaled by any in the world for its beautiful illustrations and subject matter, that will keep everyone posted on all the topics of the day, and all the fads and different items of interest about the household, besides furnishing interesting reading matter, both grave and gay, for the whole family; and while Demorest's is not a fashion Magazine, its fashion pages are perfect, and we give you, *free of cost*, all the patterns you wish to use during the year, and in any size you choose. Send in your subscription at once, only $2, and you will really get over $25 in value. Address the publisher, W. Jennings Demorest, 15 East 14th St., New York. If you are unacquainted with the Magazine, send 10 cents for a specimen copy.

Division.

DEAR BRO. CLEMENTS:—There has been a great deal said for the last two years relative to dividing the N. C & Va. Christian Conference. Two of the strongest points of argument in favor of the proposed division are, the size of the conference, and the distance over which ministers and delegates have to travel to assemble in the annual meetings. Another objection brought against the proposed division is, that it will weaken our ability to support such churches as Raleigh and Durham (which are not yet self-supporting) in whatever conference they might fall. Another is that the ministers have built them homes and many of them are now living at Elon College and thereby one conference would have a greater number of ministers than the other or necessitate those who are already settled to build and settle again or else be less convenient to their work than at present. Another objection is that both the new conferences would be too small to do effective work.

The plan suggested by Prof. E. L. Moffitt in a recent issue of the SUN would undoubtedly be best for the general interest of our cause, viz.: by uniting the N. C. & Va. and the Deep River conferences and dividing the two which would cut off a great deal of the territory of one and add it to the other. The Prof. is a member and has been living in the Deep River Conference, and is therefore able to see the disadvantage of the small membership and is now living and has had an interest the prosperity of the N. C. & Va. Conference for the last four years so he could not possibly be looking at simply one side of the question. These two conferences are contiguous to each other and the one could be relieved of the large number of representatives and the extensive territory by cutting off a portion and adding to another conference which would be greatly benefited, not only that but our College would come in touch with two conferences then whereas now it is in one far separated from the others. Until we can work for general interest and lay aside any personal interest in matters pertaining to church work we cannot expect the same success. Now this plan would greatly enhance the prosperity of both conferences

The Deep River Conference will consider this question at its next annual meeting and will doubtless favor it. The N. C. & Va. Conference should do the same if no objections can be brought against it. So far I have not heard a word of opposition to the plan either privately or through the press. Why don't the people speak, if there are any objections and discuss these objections through the SUN, and not wait until the Annual Conference to act on the question without giving it a moment's thought. Too many of our people are ready to act hastily and ignorantly in deciding important questions upon which the destiny of the church depends. There is no subject that should receive more consideration than those that effect the prosperity of the cause of Christ.

Fraternally,
W. C. WICKER.

BRO. CLEMENTS:—Our meeting at New Elam embraced first Sunday in Oct. and week following. Our congregation was smaller than is customary for that place on account of rainy weather and the busy season, but I do not think that I have ever witnessed a work that seemed to indicate a deeper interest. One or two made profession of faith in Christ, one united with the church, and quite a number of backsliders were reclaimed.

We have been engaged in building a house of worship at New Elam this year, the hall of which is nearing completion Many of our members at this point want to move forward, while some are satisfied to do nothing Oh that all would be persuaded to do their duty!

Our work at Burlington still moves on, if slowly. We hope, ere long, to complete and occupy our new church. God be praised for what has been accomplished.

C. C. PEEL.
Burlington, N. C.

To The Churches of The N. C. & Va. C. C.

DEAR BRETHREN:—Please see that your churches will make a strong effort and raise the full amount for Church Extensions. This is an important enterprise of the church and should not be neglected. There are many needy places that are asking for a little in this line and if all the churches will pay up their assessments something can be done. Hold up the work of the Lord, and he will bless you abundantly.

S. B KLAPP, Chm. of Com
Youngsville, N. C., Oct 3, 1893.

Notice.

Ministers, delegates, and visitors expecting to attend the District Meeting at Bethel, Oct. 28th, 29th: and wish to be met with a conveyance either at Elon College or Burlington; will write Bro. L. H. Walker a card at Anderson, N C., stating which place you wish to be met Write at once.

THOMAS W. STROWD
Union Ridge, N. C., Oct. 9th, 1893.

Notice.

The Deep River C. Conference will meet at Park's X Roads. All who come by rail will please notify me at Cape, N. C. I will have them met at Staley, N. C. Conference meets Nov. 9, at 12 m.

Ministers and delegates please be in first day.

J. W. PATTON.
Cape, N. C.

Receipt Column.

B B. Fish $.50, Jan. 18, '94.
Capt. C F. Siler $1.00, Jan. '94.
J. H. Overby $1.00, May '94.
Miss A. R. Winfrey $.50, Sept '93.
Mrs. I. A Luke $2 00, Oct. '94.
J. B King $1.00, May, '94.
Miss D. B. Lewis $1.00, April '94.
M. Land Hall $1 00, Jan. '94.
J. E King $1 00, Jan. '94.
S. E. Everett $1.00, May '94.
J. H Howard $1 00, Oct. '93.
Mrs. Joe Faison $1.00, Oct. '93.
R. C. Rollins $1.00, Jan. '94.
Josiah Atkins $2.15. Oct. '93.
S. N. Sledge Ala. $2.00, Oct. '94.
E. P. Waldrep, Ala. $1 00 May '94.
J. M. Abell Ga. $.50, Feb. '94.
Rev. C. M. Dollar Ala. $1.00, May '94.
Rev. C. C. Heard Ala. $ 50, Feb. '94.
W. D. Mitchell, Ala. $1 50, Jan. '94
H. H. Owen Ala. $ 50, Feb. '94.
T. L Orr Ala. $.50, April '93.
R. E. L. Veasey Ala. $2.00, Sept. '94
Walter Pearson Ala. $ 50, Feb
Elisha Jones $1 50, Oct. '93.
Mrs. Sallie Foster $1 00 April '94. '94.
J. F. West in last week's SUN should have been May '96.

Reduced Rates Cumberland County Fair, Fayetteville.

For above occasion the Richmond and Danville Railroad will sell tickets at greatly reduced rates for the round trip. The following rates for the round trip will apply from points named: Raleigh, $3 20; Durham, $4 20; Henderson, $5 05; Winston-Salem, $4 95; Charlotte, $5.35. Rates from intermediate points in same proportion. Tickets on sale October 30th to November 4th, inclusive. Good returning until November 6th, 1893

Asleep in Jesus

Asleep in Jesus, blessed thought. But still it brings sorrow to the human heart, when a dear, good, kind and loving mother is taken away. By her special care, by her many words of warning, by her unmistakeable love and devotion she so ingratiates herself into son and daughter's heart that the richest benedictions of God are invoked upon her head

Truly there is no other earthly love like a mother's! but this fountain of comfort cannot always exist. Death is coming, and the inevitable consequence is, separation for time.

The 19th inst brought this sad hour of parting to the family of Mr. W. H. Foust. His mother, Mrs Mary Jane Foust, who was living with him, was very suddenly and unexpectedly called away by the angel of death.

She was 72 years and 15 days of age

Her husband Mr. C. H. Foust, died Nov. 24 '64 leaving her the great work of training the children. But be it said to her memory that an exceptional family she reared They are as follows. viz: Mrs. T W. Harris of Chapel Hill, N C., Mr. W. H. Foust, who lives near the old homestead, Mr. C. H. Foust, of Salesbury, N C, Mrs J. S. Harris of Pitt Co., N C., Mrs. E L. Harris of Maxton, N. C., and Mess. E M. and C. G. Foust of Texas, each in charge of a high school.

Mrs. P. R Harden of Graham N. C., is the only one left of nine. Seven brothers and one sister having crossed the river of death.

Sister Foust is no more; but her memory lives and her works do follow her.

Her hones, known as the preacher's home and where many a weary stage-coach passenger in the olden times received hospitable entertainment, is closed. Her children are separated one from another; but may they all serve mother's God and at last meet within the amaranthine bowers of spotless purity, where parting is unknown, joy supreme and peace supernal. Funeral by the writer.

J. W. PATTEN.
Cape, N. C., Sept. 25, 1893.

The Advertising

Of Hood's Sarsaparilla is always within the bounds of reason because it is true. always appeals to the sober common sense of thinking people because it is true; and it is always fully substantiated by endorsements which in the financial world would be accepted without a moment's hesitation.

HOOD'S PILLS cure liver ills constipation, biliousness, jaundice, sick headache, indigestion.

Died.

Little Cecil Norfleet, youngest child of Bro. R. C: Norfleet, Sonday Oct. 1st, after a short but severe illness, aged 10mo. and 1 day. The funeral services were conducted by the writer on Monday afternoon Cecil was a bright sweet child and this was a sore affliction to the fond parents. God is gathering up his jewels. May divine grace soothe and sustain the bereaved ones, and may they meet their little ones by and by.

N. G NEWMAN.

THE CHRISTIAN SUN

1844 — ESSENTIALS, UNITY — HOLY BIBLE — IN ALL THINGS, CHARITY — 1893 — IN NON-ESSENTIALS, LIBERTY.

"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH."

VOLUME XLVI — RALEIGH, N. C., THURSDAY, OCTOBER 26, 1893. — NUMBER 41

State Library

The Christian Sun.

The Organ of the General Convention fo the Christian Church.

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.

2. The name Christian, to the exclusion of all party or sectarian names.

3. The Holy Bible, or the Scriptures of the Old and New Testaments, sufficient rule of faith and practice.

4. Christian character, or vital piety, the only test of fellowship or membership.

5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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LEAVES FROM MY NOTE BOOK

A Visit to Watkins Glen.

"Half past six o'clock and a good day to go on the lake!! Half past six o'clock and a good day to go on the lake!" That was the voice that rang out clear and distinct in the corridors of our hotel on that bright beautiful morning of August 25, 1893. You see we had stopped over at Geneva, in the State of N. Y. for the night and had left orders to be awakened at 6:30 a. m.—if it were a nice day for going on the lake, for we wanted to go by boat up Seneca Lake to the town of Watkins and visit the far famed and well known Watkins Glen. So the day was all that could be asked (when we started) and at 8 a. m., "with all aboard that's going aboard," we steamed out from the village of Geneva and were soon boldly afloat on that beautiful Lake —Seneca. And even now, before we reach the object of our seach we are charmed by the surroundings. The Lake is calm and as clear as crystal. In the widest places it is only four miles and in the narrower only one and a half to two. On either side are gently sloping hills and broad expanse of fertile fields now golden with the stubble of recent garnered harvest or entangled with the green of branching and running grape vine. It was a sight beautiful to look upon, and the hills, and the fields, and the Lake and the blue bending sky beyond looked more like the handiwork of some skilled artist than it did the work of reality and of nature. And in fact what is this but the greatest and most beautiful of all painted pictures—what these things around us but the handiwork of the great Divine and the picture of a greater and more beautiful scene beyond? Who know but beyond all this then is a greater, better and more beautiful world? But back to our trip. It was just high-noon when we landed at Watkins after a most delightful ride of four hours. Soon a nice lunch had been spread and served and we were ready for the march.

Watkins Glen?. What is it do you ask? Well that is what I would like to tell about now—but then I can't. It cannot be described. There are some things that pass description and only remain for that reason the more vived in our own minds. They remain there because we can't "tell them away." However, conceive if you will of two great towering hills some three hundred feet high or more and some three miles long at shortest, torn, washed and rugged on one side to almost perpendicular straits, and then conceive of these great hills with their torn, rugged and wasted sides shoved almost together—leaving between a space in some places only a few feet, in others some several yards. And indeed to the hight of some forty to fity feet from below these giants form a combine and from their blended shoulders crystal streamlets fall and merge into glitter ing sparkling pools below, forming, not infrequently as the fall, all the delicate hues and richer shades of shattered rainbows, and commingled sun beams Here you can almost touch both sides of these towering peaks, while above you can only see a small cross section of the vaulted dome of heaven. Great hills three hundred feet high rising almost in perpendicular, but always in torn and craggy, flights on either side of you, different at every step you take and changing with every glance—it fills the soul with wonder and crowds the mind with delight and admiration. It crowds upon one's soul as one stands in silent contemplation. Here one sees in splendid panoramic combination, glen, mountain, lake and valley. Pass into the enteance amphitheatre and stand and gaze. Here you will behold glens and sections rising one above another, series after series of rocky arcades, natures thick set and well filled art galleries, grottoes spread and be decked with natures unique and varied carvings and sculptures—this is only the door and you may pass on for you have a distance of some three miles to walk and an ascent of some 800 feet to make before you are through it all. But pass on through this rocky wonder and at every step you will find some new born grandeur. But as you advance, as another than the writer has said "veils of mist invest your brow with the most delicious and soothing moisture, and one breaths air pure enough to have blown through Eden's bowers.

But rocky crag nor towering peak, nor hush of gentle zephyrs, nor fall of sparkling water, nor dash of glittering spray tells the whole story of this great nature picture. As one contemplates it all and views it in silent admiration there is something more that speaks from beyond, and this beauty, this greatness, this splendor, this grandeur is but a shadow and advance of the great reaity behind it all. And this silent language that hill and valley and gorge and sea and woodland speaks to us is but the faint whispering of a deep toned voice beyond—but the silent mutterings of the voice that speaks the "Peace be still" to your soul and to my soul when thither for refuge we have fled.

J. O. ATKINSON.

Notice.

TO THE MINISTERS OF THE EASTERN VA. CONFERENCE AND LOCAL AGENTS OF ELON COLLEGE.

Dear brethren please get all subscribers in your territory to send the amounts due on their subscription to Elon College, if possible, to their annual conference. It is my purpose to be present, and prepared to give receipt.

W. T. HERNDON.

Thanks.

We desire to return our thanks to Sister T. A. S. Boyd of Ingram, Va, Sister J. J. Russell of News Ferry, Va, Sister E. W. Watkins and Sister J. M. Buroughs of Middleburg, N. C., for valuable presents, and we assure these kind friends, that these tokens of love for pastor and family were highly appreciated. May God bless these kind hearted and thoughtful friends.

Yours thankfully,
P. T. & ANNIE KLAPP.
Elon College, N. C.

The Pulpit.

The Cost of Sin.

BY REV. JAMES MAPLE, D. D.

The wages of sin is death. Rom. 6:23.

There are two paths open to man in this life. The path of obedience to God, and the path of disobedience. Man must walk in one or the other. He has his choice, for he is not forced by irresistible power to walk in either. He has the power to and must choose for himself which path he will walk in. Hence the command, "Choose you this day whom ye will serve." God commands man to walk in the path of obedience, and promises a blessing upon all who obey him. "This is the love of God that we keep his commandments; and his commandments are not grievous."

Man is governed by motives, and the first question with him when a course of conduct is open to him, and he is invited to enter upon it is, "Will it pay?" This is a proper question. Powerful motives are sometimes brought to bear upon the mind of man to induce him to disobey God, and follow the leadings of his own sinful impulses. What will this cost him? Our text answers, "The wages of sin is death."

The tempter comes to the young man and seeks to lead him into the path of disobedience. He promises, pleasure, riches, honor and power These things appeal to strong impulses in man's nature, and set his passions on fire, but if all these promises are realized will it pay him for what sin costs? To solve this question let us consider what it costs a man to walk in the path of disobedience.

Man possesses two natures, and through them he is related to two worlds. He has an animal nature and an intellectual and moral nature. Sin affects both natures, and to measure its results we must take into consideration the fact that he is to live forever. What does sin cost man? Let us look at man first in his lower nature, and consider the affects of sin on it. All sin is the transgression of the law of God, but there are different kinds of sin. There is the sin of the intemperate use of intoxicating drinks. This indulgence stimulates the passions, excites man's carnal nature, and brings a glow of pleasure. This is all it can give to man, but does this pay for what it costs him? It undermines his health, shatters his nerves, deranges his whole aminal nature, and ultimates in death. It incapacitates him for the necessary work of life, and makes him a burden to society. Looking at man simply as an animal we see that the wages of the sin of intemperance is a blighting curse to him; but this is not all nor the greatest evil it brings to him. It extinguishes the lamp of reason in his brain, blinds his judgment, scars his conscience, hardens his heart, and makes him cruel and brutal. It costs him his manhood.

Another form of sin that is common is covetousness. This is an inordinate love of money. A desire to attain the possession of property is right in itself, and money is a necessity to man and society. God has planted in our nature this desire to acquire wealth, and given us the faculty to do it, but when we live for this alone, and make it the end of all our labor it becomes sinful. Money is only a means to meet our wants, promote our happiness, and to help our fellow men. To use it in this way it is elevating, enlarges our higher nature, increases our happiness, and makes the world better, but when we strive for its own sake, and make its acquisition the end of our existence, then it becomes a curse. It shrivels up the soul, hardens the heart against the claims of humanity, and makes us cruel. It leads us to practice inhumanity upon themselves.

A paper published in Dewittville, New York of a recent date says:

For seventy-six years Zora Russell has lived near this place, and during that time his entire energies have been devoted to the accumulation of money. He was a miser of the most pronounced type. He deprived himself of the commonest necessaries of life in order to hoard money, and whenever he had a good sized sum accumulated he would invest in real estate or mortgages.

During the past year he has not been about very much, and last Monday the neighbors went to investigate. He was found lying under the bed dead and covered and surrounded by filth indescribable The walls of the room were black with the smoke of an oil lamp which he used without a chimney, and there was no furniture save an old table, a broken down bedstead and a chair. He had evidently been ill several days, and, unable or unwilling to summon assistance, had lain there and awaited death

On searching his clothing and house $130 was found sewed up in the back of his shirt and $15 in gold hidden in the house. This was probably all the cash he had about him, but there are mortgages and other papers hidden, which have not yet been found. He has four brothers, all well-to-do men, residing in Chautauqua county, and they will inherit his property, which will, it is estimated, amount to about $12,000

But they that will be rich fall into temptation and a snare, and into many of foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

What is wealth to the covetous man in the hour of death? What can it do for him then? When the Washington steamer was burnt, one of the passengers, at the first alarm of fire, ran to his trunk, and took from it a large amount of gold and silver, and, loading his pockets, ran to the deck, and jumped overboard. As a necessary consequence, he went down immediately. His treasure was his ruin, money is necessary here in this life, but it can do nothing for us in the hour of death; and it is of no value in the world to come. "The wages of sin is death."

There is a sinful pride. John calls it "the pride of life." The word he uses means ostentation or boasting, and then arrogance or pride. This sinful passion creates, a feeling of superiority to others, and manifests itself in ostentatious desplay of dress, equipage, furniture and houses. This sinful pride costs much more in its effects upon the mind and heart. How much money people spend on dress not for comfort, but to outshine their neighbors. I know a lady that spent ninteen hundred dollars on one article of dress just to wear once at a ball on Washington's birth day. I have known others to pay fifty dollars for a fan to carry at an evening party. It did not contribute to their happiness or elevation intellectually or spiritually. It only gratified a sinful pride to outshine all others. Persons governed by this sinful pride will deny themselves of the necessary comforts of life just to enable them to make an outward show. Goldsmith tells of a mandarin who appeared with jewels on every part of his robe. He was once accosted by a sly old fellow, who followed him through several streets, bowed often to the ground, and thanked him for his jewels. "What does this man mean?" cried the mandarin: "I never gave you any of my jewels." "No," replied the man; "but you have let me look at them, and that is all the use that you can make of them: so the only difference between us is, that you have the trouble of watching them; and that is an employment that I don't much desire."

Pride destroys all gratitude, for the proud man feels that he is the author of all his greatness and glory, and he wraps himself up in the robes of his selfishness. He thinks and feels as Nebuchadnezzar did "when he walked in the palace of the kingdom of Babylon, and said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty." This pride robs man of the feeling of humility and gratitude that fills the soul with peace and joy. A proud man is seldom grateful; for he never thinks that he gets as much as he deserves. When any mercy falls, he says, "Yes; but it ought to be more. It is only manna as large as a coriander seed, whereas it ought to be like a baker's loaf."

Pride creates envy and hatred, for it always sees some one who can make a brighter show. This destroys peace of mind, and causes bitter jealousy that rankles in the soul like a poisonous serpent. It has even led to murder. The infatuated Caligula slew his brother because he was a beautiful young man. Cambysis killed his brother Smerdis because he could draw a stronger bow than himself or any of his army.

What can pride do for a man in the hour of death? Can it bring peace of mind and hope for the future? When Severus, emperor of Rome found his end approaching, he cried out, "I have been every thing; and every thing is nothing." Then ordering the urn to be brought to him in which his ashes were to be enclosed on his body being burned, he said. "Little urn, thou shalt contain one for whom the world was too little." It costs all this to live a sinful life. "The wages of sin is death."

Another form of sin is sensual indulgence. There is a degree of pleasure, and gratification in this sin; but in the end it is ruinious to man's physical and intellectual nature, and ends in premature death. It consums a man's vitality, robs him of his manliness, and debases his whole nature. There is no abiding happiness in it. The life, opportunities, and seeming enjoyments of Col. Gardner were such as to secure to him the name of "*The Happy Rake.*" While being congratulated by his companions, one day, he could not forbear groaning, and saying, as a dog entered the room: "Oh that I were that dog!" He envied the happiness of the dog. He dispised himself. That is what it cost him to live a sensual life. "The wages of sin is death." Young man, you may be blinded by the blandishments of sense to the awful evils of a sensul life, but they will come sure as fate There is no escape. For whatsoever a man soweth that shall he also reap."

The great mass of men who hear the gospel preached, and those who live in religious communities yet do not attend church, are not intemperate, licentious, covetous, nor governed by haughty pride; yet they are walking in the path of disobedience. They do not obey God. They are worldly minded, and live simply for this world, what does it cost a man to live such a life? The cost is what he loses, and what he suffers from his loss. In this life a man loses that peace of mind that comes from con-

scious obedience to God's commands.

Disobedience brings a sense of condemnation, and unrest of soul. Man knows that he is not doing right, and deserves the displeasure of God. He is conscious that he cannot hide from God, nor resist his power; and whenever he thinks upon this fact it disturbs his peace of mind. "There is no peace, saith the Lord, unto the wicked." David realized this when he exclaimed: "I remembered God and was troubled," while his mind was occupied with the pleasures of sense, and absorbed in the pursuit of the objects of worldly ambition, he was not troubled; but when awakened to a consciousness of the existence, presence, power, holiness and justice of God and his accountability he was troubled. The sorrows of death compassed him, and the pains of hell got hold upon him. Then he "found trouble and sorrow." Does the pleasures of sin play for all this? Did David find it so in his experience? He realized what he was losing, and that sinful indulgence brought condemnation and sorrow. He turned in humble penitence to God, and sought forgiveness. He tells us his experience, and it was a joyous one. "I waited patiently for the Lord; and he inclined unto me, and heard my cry He brought me up out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God." When the controversy between David and God was settled, his mind was at rest, and his heart was full of joy. Then he could say, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." His rest of soul was permanent, and he expressed his state of mind in the beautiful and inspiring language of the twenty-third psalm: "The Lord is my shepherd; I shall not want." A sinful life costs a man all this, and burdens his soul with guilt and fear. "The wages of sin is death."

A sinful life costs a man hope in death. "The hope of the righteous shall be gladness: but expectation of the wicked shall perish." "The wicked is driven away in his wickedness: but the righteous hath hope in his death." The man who walks in the path of obedience enjoyes present peace of mind, lives in communion with God, and looks forward into eternity with the abiding assurance that he shall have a home in heaven. This was the experience of Paul. He trusted with implicit confidence in the wisdom, love, and power of Christ. He could say. "I know whom I believe, and am persuaded that he is able to keep that which I have committed unto him against that day." Looking forward into the future a glorious destiny opened before him, and in the day calm composure of triumphant faith and hope he exclaims: "We knew that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." A sinful life costs a man this hope, and leaves him without any refuge in the hour of death. The infidel Volney, overtaken by a heavy storm at sea, ran about the ship crying in great agony of soul, "O my God! O my God! what shall I do?" A sinful life costs a man all this. "The wages of sin is death."

The cost of sin is not confined to this life. Death does not free a man from sin. Its consequences follow him into eternity. It shuts him out of heaven. The sinful life is thus described by Paul: "The works of the flesh are manifest, which are these: Adultry, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, various emulations, wrath, strife, seditions, heresies, envyings, murderers, drunkenness, and such like: of which I tell you before, as I have also told you in the past, and they which do such things shall not inherit the kingdom of God." He loses all that is embraced in the idea of heaven and eternal life. Will the pleasures of a sinful life repay him for this loss. No wonder that John exhorts his brethren with great earnestness and tenderness "not to love the world, neither the things that are in the world

"If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father but is of the world.

"And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

Missionary.

The Congresses of Missions.

It was both appropriate and unfortunate that the Gongresses of Missions should follow immediately the Parliament of Religions; appropriate, because they gave the right interpretation to the Parliament; unfortunate, because, as was natural, it required a little time to gather the energies that had been somewhat exhausted by the preceding two weeks. The weather also proved unpropitious. For four days it was so stormy that none went out who could stay at home; and even those who attended were obliged at times to raise their umbrellas to keep off the rain dripping through the roof.

While these things affected the size of the audiences, they did not in any way diminish the interest in the papers, by those who did hear them. Seldom in the history of mission conferences has there been more of thorough common sense on missions packed into the same space of time. There was scarcely a speaker who had secured his knowledge at second hand. Every one spoke of what he knew and testified to what he had seen.

Without going into detail in regard to the papers and addresses, their general characteristics may be summed up under the three heads, the object, the methods and the success of missions. The object was stated very broadly to be something far more than is ordinarily realized. The idea that missionaries are simply to preach in witness to the Gospel until Christ himself should come to finish the work in his own way was dismissed as the idea of those whose personal knowledge of mission was very meager. Instead of this the work of missions was repeatedly stated to be the building up of the kingdom of God in all its details, chiefly through the establishment of a self-supporting, self-propagating native Church. Evangelism is the essential preliminary, but only the preliminary to work of far greater difficulty, the development of a Christian life adapted to the particular needs of each field. This was brought out very clearly and forcibly by President Washburn, of Robert College, Constantinople, in a paper which ought to be read by every minister in this land.

As to the methods, also, there was the broadest latitude expressed. Whatever helps to bring men into closer sympathy with Christ's messengers, helps to bring them into a clearer understanding of Christ himself. Thus medical missions, education, higher, lower or industrial, assistance in providing better homes or easier lives, all have their place. Special emphasis was placed on the absolute necessity for some sort of co-operation between the Boards representing the different denominations. The evils of the present condition, which is still an improvement on the past, were most vividly set forth by Dr. Geo. W. Knox, of Japan, and the methods of applying and securing co operation both at home and abroad by the Rev. E M. Bliss, of *The Independent*.

Coming in such close connection with the Parliament of Religions, it was natural that considerable stress should be laid upon the success, present and future, of missions. Not a few have expressed a fear lest the attractive setting forth of the great religions of Asia by their cultured representatives would chill the interest in missions. "If what they say is true, why should we send any missionaries to teach them?" one lady is reported to have said in the Woman's Congress. She could hardly have heard Dr. Post, of Syria, as he set forth the grand truth of Islam not less forcibly than any of its adherents, only to show still more forcibly how error overshadows the truth. There was no minifying of the tremendous problem facing the churches in the great work of converting the world to Christ. Neither was there the slightest hesitancy as to the success. There was no perfunctory optimism based on the divine omnipotence, but a calm, clear-headed assurance that the Church of Christ is competent to the task committed to it.

The work already done was referred to as the pledge of what would be done; and even when Dr. Smith, of Edinburgh, traced out the regions as yet unoccupied, and Dr. Dennis, of Syria, described the belt of green from Eastern Asia to Western Africa which holds the as yet "inaccessible fields of Islam," there was never a suggestion of failure in accomplishing the great work. So, too, as Dr. Elliswood set forth the reflex influence of missions, showing how they permeate the whole life of nations, all fear of any subordination of them to any other departments of church work must have been dispelled.

The results both of the Congresses and the Parliament are not to be expected at once We shall not be surprised if for a time the feeling expressed by the lady referred to above, exercises considerable influence; but with the clearer knowledge of the problems, as indicated by the Parliament, will come a still more firm resolve to meet those problems fairly and fully, and go forth to the work determined to conquer.—*Independent.*

Contributions.

HENRY WADSWORTH LONGFELLOW.

No. 1. Biographical.

BY HERBERT SCHOLZ, A. B.

We always receive a certain encouragement and inspiration from reading the lives of great and good men, which is not obtainable from any other source. Every wise man will not fail to profit by the experiences of others, and the experiences of others often do us a wonderful amount of good by keeping us from engaging in things that would be detrimental to our welfare, and by persuading us

to enter on that course of conduct that will bring to us the greater amount of individual happiness and personal success in the common affairs of life. The efforts which distinguished individuals who have gone before us have put forth to accomplish certain ends, the enthusiasm which they exhibited, the manliness with which they met the obstacles occasioned by their environments, the courage with which they fought their eneimies, the faith they had in the result of the life-work which they felt assured was destined for them to perform, the tactics and diplomacy which they employed to advance themselves, these things help to strengthen the youth who is just beginning the practical work of life.

A young man is often embarrassed by a lack of confidence in himself, and by the fear of unseemly criticism by others. He sometimes feels that he is too weak for the undertakings which his chosen profession involve. The tasks to which he must subject himself appear exceedingly arduous The competition of strong rivals r • quires a force of will and a persistence which is hard for him to command. A victim to these feelings finds in reviewing the lives of others consolation and strength. Human characteristics are catching. The association of a young person with an older one will more than likely shape the character of the younger into a similitude of the older. Thus if a young person associates with an older one who is wicked, the younger will be made worse; if the younger associates with an older one who is good, the younger will be made better. This rule holds equally well with reference to literature. If a young man reads the life of some good and true man, he will be elevated, his intentions to do right strengthened, and his life renewed. If he persists in reviewing the lives of great men who have been bad he will become tainted in some way. Thus we see men's deeds live after them to bless or curse humanity according to their nature.

No man has exerted a greater influence for good among the reading people of America than the subject of our sketch. While criticisms after criticisms have been passed on his literary works, some of a fair impartial nature, others seasoned with too much admiration, or with too much derogation, yet, no one will deny that he is the best beloved of any America author by the people of his nation. In Hawthorne and Lemon's work on American Literature we find these words: ' 'At heart Longfellow was of the people of that great average class that constitutes, substantially the population of the world. The range of his affections, sympathies, and sentiments neither rose above, nor fell below, this medium line. This fact was the source of his wide influence—this, combined with the other fact, that in education, culture, taste, gift of literary expression, and in that happy harmony of elements that go to make genius, he wasf ar above the average. In other words, he had the power of saying, in lucid, pure melodious phrase, what everybody felt, but could not so successfully say."

Henry Wadsworth Longfellow was born at Portland, Maine, Feb. 27, 1807. He was the second of four sons. His father, Stephen Longfellow, was a lawyer of distinction. His mother was a decendent of John Alden and Priscilla Mullens whose lives he wove so successfully into the "Courtship of Miles Standish " She was a daughter of General Wadsworth of Revolutionary times. At the time of Longfellow's birth, Portland was a pretty town. It's situation on the sea-shore was full of picturesqe scenery, and its harbor afforded shelter to vessels of sufficient burthen to enable a moderate commerce to be carried on with other sections of country. The town was noted for its intelligence and simplicity, and its traditional purity of life A democratic spirit was strong in the hearts of the people, and taking the place all in all, it was a good place in which to be born and to spend the early years of childhood.

The sweetness of Longfellow's disposition showed itself in early years. He was a gentle, docile, attractive child; "one of the best boys in school" was his teachers's report of him at six years of age. He early gave signs of a taste for literature, and was very much delighted with Irving's Sketch-Book. Using his own words in speaking of it afterwards: "Every boy has his first book; I mean to say, one book among all others which in early youth first fascinates his imagination, and at once excites and satisfies the desires of mind. To me this first book was the Sketch-Book of Washington Irving. I was a school boy when it was published [in 1819], and read each succeeding number with increasing wonder and delight, spell-bound by its pleasant humor, its melancholy tenderness, its atmosphere of reverie. The charm remains unbroken, and whenever I open the pages of the sketch-book, I open also that mysterious door which leads back into the haunted chambers of youth."

From these words we see the influence which the Sketch-Book had over him When he was thirteen he began to write verses. When he was fourteen, he entered Boudoin College, and from that institution he graduated in the year 1825, ranking second in a class of thirty-seven members. At the commencement exercises, he delivered an oration on the subject, "Our Native Writers," which was noted for its artistic and literary merit. After leaving college he decided to make literature a profession. Having been elected as professor of modern languages and literture in the college from which he graduated, he decided to go to Europe to prepare himself. Four years were spent in different parts of the Old World in studying German, French, Spanish and Italian. At the end of that time he had mastered these languages to such an extent as to be able to speak them fluently. He then returned to America, and entered upon his duties at Boudoin college, with a salary of $800. During his stay at Boudoin he contributed a number of articles to the "North American Review." His duties occupied too much of his time to allow him the opportunity of composing poetry, so poetry for the time being was given up. In 1831, he married Miss Mary Potter of Portland, Me. It appears to have been a very happy marriage. About this time he began the publication of sketches of travel in the New England Magazine. Not long afterwards he was offered the chair of modern languages in Harvard University. As this position offered him greater advantages and more congenial society, he resigned his position at Boudoin, and prepared to take a second trip to Europe for the purpose of preparing himself for Harvard. His wife accompanied him on this trip and while at Rotterdam sickened and died. The blow fell heavily on the bereaved husband, but his buoyant nature and strong faith in a divine providence soon enabled him to proceed with his work. After an eighteen months' stay in Europe he returned and began his work at Hrrvard.

It was while at Harvard he composed some of his most famous poems In 1843, he married Miss Fanny Appleton of Boston. From this time forward his life was one of peace and and prosperity for many years. The income from his writings together with his salary from Harvard, and the dowry of his wife, enabled him to live at ease. Two sons, and four daughters were born to him. But in 1861, a circumstance took place which cast a gloom over the rest of of his life. While sealing a letter with a wax taper, Mrs. Longfellow set fire to her clothing, and burned to death. For a long time her husband could not recover from the shock sufficiently to do anything, but finally succeeded in diverting his mind from his misfortune by translating the Divine Comedy o! Dante

Longfellow made a third voyage to Europe, taking two of his daughters. During this trip he visited the Universities of Oxford and Cambridge, and received honorary degrees from both. A few more years passed away. On March 18, 1882, Longfellow suffered a chill, and became seriously ill. On the 24th, March he quietly passed away, leaving to the world the record of a life well spent, a manhood nobly exhibited. One of the most striking expressions of feeling toward him was the placing of his bust in the Poets Corner of Westminister Abbey. It was the first instance of such an honor being paid an American poet. The last words ever written by Longfellow were.

"Out of the shadows of night,
The world rolls into light;
It is day-break everywhere."

University of Virginia.

After spending two weeks at this beautiful and picturesque place, which is situated among the foot-hills of the *Blue Ridge* mountains, I shall give to the readers of the SUN a few notes. The lasting love that I have for my *People*, *church*, and *College*, will not let me remain in silence, although "pressed" with work. Last week the SUN was happily received and as to the enjoyment derived from reading its *articles*, will not be expressed—why—cannot.

I first looked at the article written by Bro. Atkinson. It was quickly readthinking to get the news from the College, but disappointed, yet nothing else save the College would have interested me more than the subject he discussed. "Is the *world* growing better?" No subject will interest the thinker more than this one. The article needs no comment, but it is an endless subject, and it is to be hoped that Professor will pardon me for adding a few remarks. Nothing has impressed my mind more than this very subject for the last week. One writer thinks that the world is growing better. Thank God for that faith. Nearly every ambitious man will think so, who is trying his utmost to make it so, although oppressed with hands stained with crime.

I now think of Sir Thomas More's Utopia. Strive for Utopia, where there is perfect government, laws, politics, religion and the like In this strife we will meet with conflicting forces, but battle them with strong minds and noble hearts. We may not reach there this year, perhaps not next, but push forward with determination and energy, future rewards are only waiting for us. If we do not reach that perfection we can get near it by acting as people ought to act.

"'Tis coming up the steep of time.
And this old world is growing brighter;
We may not see it dawn sublime.
Yet high hopes make the heart throb lighter:
We may be sleeping in the ground.
When it awakes the world in wonder.

But we have felt it gathering round,
And heard the voice of living thunder.
'Tis coming: Yes, 'tis coming."

To-day I come across a scheme, if carried out, is thought be a great help in making the world better. This scheme for a *civic church* has been submitted to the parliament of Religions lately held in Chicago. It shall be composed of members of every church and sect, united together to improve all civic conditions. If there could be something done to kill this "church prejudice' and this excess of partisanism annihilated, the world would continue its upward course greater than ever before. Then we shall see Christians of every name and creed meet and grasp hands, leaving belief behind, but loving one God It is not supposed now that we must give up our church and all belong to one and the same, but what we would impress upon your mind is not to think so much of your church as to forget God. I want to see men with big hearts, and not let there be any distinction on account of belief. Be near er one family, then we will have a better and brighter world to live in, a better home for children to be born in, and a much more beautiful place to die in. God grant that things and men will become better than what they are to-day. But in the midst of trouble, shall we not say that the world is growing better. Just now I read of two prize-fights which were witnessed by more than 1000 people. The wife of a man in N. Y. shot down in the street by her husband and then he commits suicide. Football to be played Sunday afternoon. A game here Saturday which turned into a "young war," men lying cold on the ground. Does this tell us that we are growing worse? Where are the prayer meetings, where are the churches, where are the good people? The bad deeds of a few cannot over balance the good acts of many.

I am glad to hear that the students of Elon are doing still better work this year, not complaining of what they have done in the past, but glad to know that they have found room to improve. Boys it would be pleasant to be with you in your work. No doubt the *class* of '94 is looking forward with sweet anticipation for next June. Enjoy yourselves as greatly as possible now, because our "Elonian Days" are few and short. To know Elon is to love her and not to forget her. The principles on which she is founded are true, her views are correct. The writer has been always of the opinion that coeducation was superior to its opposite, but now since both have been tried, he is still more of that opinion. "Woman's cause is man's cause, they rise and sink together." Born they are to live together—to live for each other. Elon is based on this law, which is natural. We need not fear, she will and must grow. The young ladies are still at work. Oyster supper last Saturday night, the purpose of which is to add to that magnificent hall This is yours, make it what you want it. I am so strongly in favor of coeducation, which is natural and nothing else, I will give below a few extracts. Perhaps they will do our people and College good.

"Society includes both sexes. Discipline is easier, scholarship is better, and the sexes exercise a healthful influence over each other morally."

"We see no reason why the sexes should be separated in educationa pursuits more than in others." "It is mutually beneficial; it cultivates a respect and esteem in each sex for the other which is necessary in later years." Others might be added, but I do not mean to treat the subject in this paper. I only wish to affirm that I am a strrnger advocate for co-education, since the opposite has been tried.

Class of '93, let us hear from you.

EDWARD EVERETT.

Oct. 16th, 1893.

Washington Letter.

BY OUR CORRESPONDENT.

An international commission, one member from each country, has been appointed to settle the long-disputed question of the proper boundary line between the United States and Mexi co, caused by the shifting of the course of the Rio Grande River. These disputes have been the cause of endless trouble between the citizens of the two countries and were it not for the disparity of strength between the countries would probably long ago have led to war. It is hoped that the commission will succeed in reaching a final and satistactory decision.

The fourth annual convention of the Young People's Christian Union, which has in four years reached in the United States a membership of more than 12,000, a remarkable growth when the membership of the Universalist Church, to which it is attached, as compared with that of the other Christian denominations, is considered, was held here this week. About fifty societies, principally in the middle and eastern states, were represented at the convention. The Universalists have only one church in Washington and that is a small one which was crippled somewhat several years ago by the withdrawal of its then pastor and some of its members to form what is known as the People's Church, but its membership is large enough to handsomely entertain the delegates to the convention and they have liber. lly done so.

The hearing of several important cases before the Supreme Court will have to be postponed on account of the delay in the confirmation by the Senate of the nomination of Mr. Hornblower to succeed the late Justice Blatchford, as Chief Justice Fuller thinks they should be heard only before a full bench.

The House of Representatives passed the bill to amend the Geary Chinese exclusion law after adopting an amendment providing that the Chinese who register shall also be photographed. Representative Bowers, of California, just before the debate closed, denied that he intended his recent speech against sending American Missionaries to China as an attack on the Christian religion. The Senate is still in a dead-lock over the silver question.

Oct. 18, 1893.

Sunday School.

International Lesson for November 5, 1893—The Resurrection—Cor. 15:1-9-58.
[Specially Arranged from Peloubet's Notes.]

GOLDEN TEXT.—Thanks be to God which giveth us the victory through our Lord Jesus Christ.—1 Cor. 15:57.

LIGHT FROM OTHER SCRIPTURES.—This chapter should be read in connection with the accounts of the resurrection in the four Gospels, and the Acts, and 1 Thess. 4:16-17; 2 Cor. 5:2-4; Phil. 3:20-21.

INTRODUCTION.—Paul learned from the church at Corinth that there had arisen doubts and perplexities concerning the great doctrine of the resurrection, perhaps from the influence of the prevailing Greek philosophy. This chapter is an answer and solution.

LESSON NOTES.

Objections to the resurrection among the Corinthians.

First. The Epicureans among the heathen, and the Sadducees among the Jews, believed that there was no soul as distinct from the body, and no future life. Therefore, according to their philosophy the resurrection was an impossibility. The soul went as does the flame of a candle when it is blown out.

Second. The Stoics taught, what amounted to the same thing, the Pantheistic doctrine of the ultimate reabsorption of the soul into the divinity from which it had sprung, and therefore the final extinction of the individual personality. So a drop of water is absorbed into the ocean. It exists but only as a part of the great whole.

Third. The disciples of Plato, while maintaining the eternal personality and immortality of the soul, regarded matter as the cause of all evil, the only barrier between the soul and Absolute Good, a thing, in fact, essentially and eternally alien to the Divine, and therefore could not conceive of immortality except through the entire freedom of the soul from so malignant and corrupting an influence.

Fourth. As in 2 Tim. 2:17, 18, he speaks of Hymeneus and Philetus as teaching that the resurrection was passed already, it is probable that these errorists in Corinth also refused to acknowledge any other than a spiritual resurrection.

Fifth. There were others to whom the resurrection seemed contrary to common sense and the science of the day (ver. 35). It was impossible and absurd.

The Resurrection a Fact.—Paul begins his famous chapter with a marshaling of the proofs of the resurrection of Christ. He brings witness after witness, even five hundred at one time, during the forty days between the resurrection and the ascension, saw Jesus, touched him, heard Him talk, ate with Him, walked with Him at different times in various places. And many of these witnesses were familiar acquaintances. Later on Paul himself met Jesus, saw Him, and heard Him. Jesus must be alive. No event in all history has greater or more convincing proofs than that Jesus rose from the dead. Sight, hearing, touch, all combined in the proof. Then the Christian church, and indeed every convert and every miracle, was a proof that a living Saviour was working in the world.

Why is our faith vain if Christ has not been raised? (1.) If Christ has not been raised, then He has broken His promises and failed in His prophecies, for He repeatedly declared that He would rise again. And if these promises fail, what are any other promises of His good for? He would be either false or incompetent as a Saviour. (2.) If He has not been raised, then there is no proof that He was anything but a very good and great man, like Socrates, or Plato, or Luther. He cannot be proved to be the Son of God, the divine witness of divine things. It is His power over death, His continued existence, His ever living, that completes the proof that He is a Divine Saviour. (3) If Christ is not proved to be immortal, by continuing to live, the strong proof of our immortality is taken away. He is the specimen that proves the existence of the future life. (4) Then too we worship a dead Saviour, not a living one. He does not exist for us to trust and love, to be our ever-present helper. (5) Then too there has been made no atonement for our sins, for only the Son of God could make atonement, and there is no Son of God. (6) There can be no second coming, no triumph of the kingdom of heaven. (7) Then, as Robertson says, "we must infer also that as the true disciples of Christ in all ages have led purer, humbler, more self-sacrificing lives than other men, they have attained to this higher excellence by 'believing what was false,' and that therefore men become more 'pure and noble' by believing what is false than by believing what is true."

The Resurrection of the Body.—There are those who object to the term resurrection of the body, but it is because that term has been regarded as meaning the material body which we now have. Paul's illustration shows exactly what is meant. Our present bodies, he says, cannot inherit the kingdom of God, but they shall be changed into spiritual bodies. This change he illustrates by the seed and plant which grows from it. Our future bodies may be no more like our present ones than a rose is like a black seed, or a lily like a bulb. How, then, is it the same? Just as the plant grows out of the seed the same kind of plant always from the same kind of seed. How shall we recognize each other? Just as a florist seeing a seed can picture the plant and the flower that will grow from it; or seeing a plant can immediately recognize the seed from which it grew.

LIGHT FROM THE RESURRECTION OF CHRIST.

The resurrection of Jesus is the crowning proof that He is the Son of God. If He could not conquer death and come back from Heaven, He could not prove that at the first He came from Heaven.

It proves that we have a living Saviour, sitting on the right hand of God.

It is the proof of immortal life beyond the grave; that death does not end all, but the soul lives after the body dies.

TEMPERANCE.

DOOMED BY DRINK.

How a Father's Thirst Ruined His Family's Holiday.

Far into the night Jane patched and contrived, with that new, wonderful hope of taking the children to the show guided her fingers. She even produced one or two faded ribbons, relics of wedding finery, and sighed as she pinned them on, thinking how faded, too, was the face above them.

The day was hot, and they left their home early, "so's to git our money's wuth," said Jim. The children huddled around their mother, almost stupefied with admiration of the street parade.

"Jes' wait!" insinuated Jim.

From the summit of the great pavillion to a point within a few feet of the ground a rope was stretched and a wonderfully apparelled female began to descend the perilous causeway. Jane watched with painful absorption.

"I'm glad it's over," she said.

But Jim had disappeared.

"Pap's gone to git us in," said one of the children.

There was a crash of music inside the tent; the crowd began to stream inward; the field was deserted, save for a group of men gathered around a table, hitherto concealed from Jane's bewildered eyes. She saw her husband.

"Go tell pap its time for us to go in," she said, and, breathless, watched the child speed on his errand. He returned alone.

"Pap's treatin' the crowd," said the boy, his words drowned in a vociferous burst of applause from the tent.

"Stay here," commanded Jane, and went toward the hilarious group.

"Come, Jim," she said, coaxingly, "an' take us into the show."

"I'll be along—plenty o' time," answered her husband, with benignant good humor.

But he was deaf to her repeated entreaties. She stood, silent, watching him till the last dime was spent. Then she went back to the children. Something in her face awed them, and they only whispered among themselves.

"Your pap's drunk, and the money's all gone," said Jane, with an air of indifference, and sat down on the grass again.

The people were streaming out of the tent; the crowd was dispersing. One of the animal vans drew near. Jane crept to the driver.

"Mister," she said, in trembling tones, "won't you let the children take a peep? They never saw nuthin' in their lives,"

"Boss wouldn't let me," answered the man, yet not unkindly.

A white monkey thrust its paw through the slats of the cage.

The children were in ecstasies of delight. The driver started his horse.

"Come, children, let's go home," said Jane.

It was dark when they reached the cabin. A whippoorwill sang from the thicket, and its wail was to Jane Sheplas the knell of hope.—Valerie Hays Berry, in Lippincott's.

A RUINOUS HABIT.

The American Custom of Treating and Its Evil Effects.

The drinking habit is a pernicious one at best, but there can be no question that the evil is greatly increased by the bad American custom of "treating," by which young men are led to drink to an extent far beyond what they would indulge in if it were not thought a point of honor to take turns in paying for "drinks for the crowd." It is, of course, infinitely wiser not to apply "hot and rebellious liquors to the blood" at all; but no sensible person will contend that it is not better to restrict drinking to one glass at a time rather than, on the treating principle, to take two or three or half a dozen glasses several times a day. We therefore regard the "anti-treating" crusade of Mr. Oliver Sumner Teall, of this city, as worthy of hearty commendation. It is at present only a tentation movement. Those who join it pledge themselves not to "treat" for a certain brief period—three months, we think it is. But it is hoped that the good effects of the scheme will become so apparent that the bad custom at which it is aimed will be permanently uprooted. Mr. Teall reports that in the three weeks since the movement has been under way one hundred and forty-eight signatures have been affixed to the pledge in New York, and thirty-one branches have been started in different parts of the country. It is not a very radical temperance movement, but it is good as far as it goes.—N. Y. Examiner.

BEER IN EUROPE.

Annual Brewings by Germany, Great Britain, Austria, France and Other Countries.

The following are some interesting particulars with regard to the quantity of beer which is now brewed in Europe, the figures given representing the average of the last five or six years. According to these figures the total quantity annually brewed is 2,105,000 gallons, Germany coming first with a production of 1,071,066,165 gallons, of which 644,752,505 gallons were brewed in north Germany, 344,830,305 gallons in Bavaria, 70,935,750 gallons in Wurtemburg, 56,445.840 gallons in Baden, and 17,083,305 gallons in Alsace-Lorraine. Great Britain comes next with a total of 874,192,275 gallons, Austria-Hungary is third with a total of 308,889,675 gallons, while France follows with about 225,000,000 gallons. Relative to their population, Denmark with 49,185,000 gallons brewed, and Norway with 38,304,990, have a much larger production than most of the others. But Russia, with its vast area and large population, produces only 65,892,870 gallons, while the quantity of beer produced in other countries is: Switzerland, 26,694,495 gallons; Spain, 23,062,500; Turkey, 3,150,000; Italy, 3,099,665; Roumania, 2,225,000; Luxembourg and Servia, 2,092,500 gallons each, and Greece 150,354 gallons. The average quantity of beer brewed out of Europe is 830,668,815 gallons in the United States, 36,258,940 in Australia, and 4,966,030 in Japan.—Paris Temps

Drink Statistics.

A minister in Chicago recently said that Chicago has eight thousand saloons, eighty per cent. of which are owned or managed by brewers, and brewers have gone into politics. Upwards of half a million of men in the United States alone, are engaged in the industry of making paupers and beggars. The malt liquors consumed in the United States in 1892 averaged about one-half barrel to the man. Carrol D. Wright, our greatest statistician, says that seventy-two per cent. of the crimes in Boston are liquor crimes. In the fifteen largest cities in the land, seventy-three per cent. of all arrests are for drunkenness, or for drink offenses. Terrence V. Powderly says that one-fifth of the drink bill of the nation is paid by the working men. In New York city alone, its aggregate is $15,000,000 a year. One county in Pennsylvania, chiefly habited by working men, pays $111,000 a year out of the pockets of the miserable. In 1801 the amount of liquor drank averaged twelve dollars and twenty-five cents a head. If these things are so, what manner of persons ought we to be?—Union Signal.

Two Pertinent Truths.

"No sir, I can't trust you," said a barkeeper to an urgent applicant for a drink. "You've spent altogether too much money for rum. If you'd drunk less you might now be riding in your own carriage."

"That's true! That's true!" replied the other. "If I'd drunk less I might be riding in my own carriage, and if you'd sold less you might be doing the driving. You've got what I spent."—N. Y. Herald.

FIELD NEWS.

Elon College Notes.

The fang of winter in one night snaps the verdure, that a whole summer has patiently, yet perfectly created, and its venom in one day withers all the freshness and beauty, bringing autumn with its faded brow, and decrepit spirit, telling the sad tale of death to follow. Thus we are reminded that all things temporal are but for a season and must fade and die.

Man having been issued into this world, in a few months reaches the bloom of manhood, in a few years the fang of age insertes its venom into the verdure of his being, and as he fades from the beautiful bloom of action, looking back upon his life exclaims, it has been but for a season. Then if we make either a womanly woman or a manly man, as the case may be, we must work while spring time blooms upon us, else the season will be over and our ends not attained.

There are many young ladies and young men who should be at Elon College now preparing themselves for the life of importance that awaits them, who are carelessly letting the spring time of their life pass away unimproved. By and by the season will be gone. They will fade insignificantly away, the world will have been made no better because of their

ASSESSMENTS FOR 1892-'93 OF CHURCHES OF E. VA. CHRISTIAN CONFERENCE.

Churches	Home Missions	Foreign Missions	Educational Fund	Superannuated Fund	Con. & Pub. Fund	Total
Antioch	75 00	15 00	20 00	5 00	5 00	120 00
Barretts	15 00	5 00	5 00	2 00	2 00	29 00
Berea (Norfolk)	30 00	10 00	15 00	3 00	3 00	61 00
Berea (Nansemond)	80 00	15 00	20 00	5 00	5 00	125 00
Berkley	20 00	10 00	5 00	3 00	3 00	41 00
Bethany	40 00	10 00	10 00	3 00	3 00	66 00
Bethlehem	50 00	12 00	12 00	4 00	4 00	82 00
Burton's Grove	20 00	7 00	5 00	2 00	2 00	36 00
Centerville	5 00	4 00	5 00	2 00	2 00	18 00
Cypress Chapel	70 00	15 00	20 00	5 00	5 00	115 00
Damascus	40 00	10 00	15 00	4 00	4 00	73 00
Dendron						
Eures	15 00	6 00	5 00	3 00	3 00	32 00
Franklin	10 00	6 00	5 00	4 00	4 00	29 00
Holland	10 00	6 00	5 00	3 00	3 00	27 00
Holy Neck	90 00	18 00	20 00	5 00	5 00	138 00
Isle of Wight C. H.	10 00		3 00	3 00	3 00	19 00
Ivor	16 00	5 00	5 00	2 00	2 00	30 00
Johnson's Grove	15 00	5 00	5 00	2 00	2 00	29 00
Liberty Spring	35 00	8 00	10 00	3 00	3 00	59 00
Mount Carmel	40 00	10 00	12 00	4 00	4 00	70 00
Mount Zion	20 00	10 00	5 00	4 00	4 00	43 00
New Lebanon	10 00	4 00		2 00	2 00	18 00
Norfolk Mission			5 00	5 00	5 00	15 00
Oakland	30 00	6 00	10 00	3 00	3 00	52 00
Providence	30 00	15 00	12 00	4 00	4 00	65 00
Spring Hill	40 00	10 00	10 00	4 00	4 00	68 00
Suffolk	90 00	15 00	15 00	5 00	5 00	130 00
Union (Southampton,)	10 00	5 00	5 00	2 00	2 00	24 00
Union (Surry)	15 00	5 00	5 00	2 00	2 00	29 00
Waverly	20 00	5 00	5 00	3 00	3 00	36 00
Windsor.	25 00	6 00	6 00	3 00	3 00	43 00
	976 00	258 00	280 00	104 00	104 00	1722 00

having lived in it "Nothing accomplished, nothing done (will have) earned (their) night's repose."

But to the notes, College work in its regular routine has not developed any important feature for note this week.

Misses Harward and Johnson (members of the faculty) and a few students attended the Raleigh fair.

Mr. W. P. Lawrence attended the Y. M. C. A. district convention which convened at Guilford College the 21st and 22nd; notwithstanding the bad weather he reports a very interesting session and much pleased with our sister college.

Much good has been done at Mt. Vernon during the week, several souls saved and the church revived. Thus, the Y. M. C. A. influence goes out from its own walls and creates in the world a pure moral atmosphere in which others may live.

The Senior and Junior Classes deliver their annual orations on Friday night the 1st of December.

We expected to have a nice "Tennis Tournament" Saturday but the weather interfered. We note that more interest is being taken in athletics on the hill; we have now six tennis courts and a good base-ball ground. It is our aim to come out from College well rounded physically, mentally and morally.

WM. H. BOONE.

Oct. 23, 1793.

DEAR SUN:—The meeting at Morrisville closed Monday night. This was a grand meeting Twelve were converted, and eleven reclaimed, making twenty-three in all. Seven united with the church, more I think will join at my next appointment. The church was greatly revived. I believe that every one attended the meeting was greatly revived. The singing was excellent and full of life, led by Prof. J. A. Moring with Miss Minnie Sears at the organ. Bro. David Edwards preached the first sermon for me on the second Sunday night as I could not get there until Monday morning. Bro. Edwards was with me nearly all the meeting, and did a good work. He had two dear boys and one dear girl converted in the meeting.

Rev. J. W. Wellons, of Durham came in Monday morning and was with us until Friday evening. He preached for us twice a day while with us. His sermons were of a very high order, and full of gospel truth, and were enjoyed by all. Bro. Wellons is in good health and looking well. May the Lord bless him wonderfully in his Durham work this year. Rev. W. G. Clements was also present at night, most of the meeting, and did a good work in the meeting. His son J. Barrett Clements was one of the twelve that professed faith in Christ. May the Lord bless him and finally lead him to the ministry and also to the Editorial chair.

Prof. Cates, the principal of the Morrisville School,, did a good work in the meeting, several of his pupils were converted.

Yours in Christ,

J. A. JONES.

Ballentines Mills, Oct. 18, 1893.

Alabama Letter.

As it has been some time since I gave the SUN a letter I thought I would let you hear from me.

During the revival season the churches of my charge enjoyed good meetings, and I trust much and lasting good was accomplished.

The churches are much revived and the membership enlarged. I must say that this has been the busiest year of my ministry, and the Lord has greatly blessed my efforts, for which I am thankful.

Last Sunday was my last appointment at Antioch Church. We had a good meeting, the spirit of God was manifest among us. It pains my heart to leave this dear people, they have been so kind and friendly to me. I trust that the Lord will enable them to get a good man to minister unto them next year. God bless Antioch.

I have been chosen to serve the churches at Beulah and Pleasant Grove again for the next conference year. We hope to have a prosperous year with these churches.

I don't know that I will serve any other, though others have called for my services.

We had a very interesting Conference, though not as many people in attendance as usual. The best of order prevailed. Dr. Herndon was with us to the delight of all, the Dr. is a good man, and an untiring worker in the Lord's vineyard. Come again Bro.

Rev. J. D. Elder is our missionary again. May God bless this dear man in his efforts to save souls.

The prospect for the Christian Church is hopeful in Georgia and Alabama, but we need more consideration among the brethren. We need more money to aid the great work. We need all our ministers to get to work in dead earnest, and the work will move on to the glory of God and the salvation of souls

Dear Bro. if you will pardon this brief letter, you shall hear from me regularly in the future.

Yours in faith,

GEO. D. HUNT.

Daviston, Ala.

Lexington, N. C.

DEAR BRETHREN:—The Lord has blessed us much during the year. Our membership has grown from 16 to 56. Bro. Roach assisted by Bro. Parker, has just closed a meeting of much power.

We held our last quarterly meeting Saturday night, and transacted the business of the church in love. Bro. Roach was called to preach for us another year.

Our conference assessments are all ready. We will not be left on that.

May God bless and prosper us all.

E. D. TURNER.

Oct. 16, 1893.

Notice.

In accordance with the instruction of the E. Va. C. S. S. Convention we the executive committee of said convention, declare the following delegates duly elected and authorized to represent the missionary interests of the convention in the Christian Missionary Association which meets at Mt. Carmel during the sitting of the next conference: Capt. T. R. Gaskins, D. J. Bowden, M. H. Hollowell, T. J. Lawrence, J. B. Harrell, G. J. Costen, W. H. Norfleet, J. W. Johnson, I. W. Duck, J. C. Haynes. F. L. Portlock, R. T. West, G. W. Brittle, J. E. West, J. A. Barrett, A. M. Eley, Dr. T. E. Baird, Prof. P. J. Kernodle, Col. A. Savage, Judge J. F. West, Drs. W. W. Staley, J. P. Barrett, and C. J. Jones, Revs. J. T. Kitchen, R. Charnock, H. H. Butler, R. H. Peel, R. D. H. Domarest, R. H. Holland, J. W. Barrett. This delegation represents $300 00 and therefore each is entitled to only one vote.

N. G. NEWMAN,
I. W. NORFLEET,
M. W. BUTLER,
J. W. RAWLS
Ex. Com.

MISCELLANY.

Pastors and Their Salaries.

This is a subject of vital interest to the church, and I wish to direct attention to it at this particular time. Many of the churches are calling men to serve them, and others will do so at an early period. But what about the salary? Will, I presume, that will be made satisfactory, yet it must be admitted that our churches as a body pay less to their preachers than almost any other denomination. Anything beyond a bare living is seldom given to the preacher. A careful reading of church letters and minister's reports to conference will convince any one of the truth of this statement. Churches have accepted the services of good selfsacrificing men and after years of toil, and when the infirmities of age have disqualified them for labor we have seen these devoted servants sometimes retire to private life in poverty. Many have turned away from our church on this account. It would be injustice to say that all who have life as on this account lacked devotion to the cause. We all desire some substantial recognition of our services. No one can put his whole heart in his work when he sees that it is greatly undervalued. We have this evil to correct. Well, who is to blame? I answer the preachers and the churches. The remedy I would recommend is the gospel plan of giving. 1 Cor. 16: 1-3. "Upon *the first day* of the week let *every one* of you *lay by him* in store *as God has prospered him.*" Here we see that this obligation rests on all—the rich, the poor, the male, the female, *everyone.* It is to be done without the aid of a collector. Every one is to *lay it by.* The time is given, *the first day* of the week. The extent of the offering *as the Lord has prospered.* Now there is a lack of two things, system and grace. With more systematic plans we would succeed better and with more grace any plan will accomplish wonders. Liberality is a Christian grace. As long as people think of giving as a duty collections are difficult, with grace in the person offerings to God's cause are full and easy. The thoroughly consecrated Christian need never be begged to give to God's cause. More consecration will produce more revenue.

Will you consider these figures and submit them to your church and try to explain them. I believe that almost any church can do this. Here is a church with 50 members, 5 pay weekly 40 cts. each, $104; 5 pay 30 cts. each weekly, $78; 5 pay 25 cts. weekly each, $65; 5 pay 20 cts, $52; 10 pay 10 cts., $52; 10 pay 5 cts., $26. The rest may be unable to pay anything, yet this would make $377. Now let two churches near each other do this, call a pastor and require all his time and a revolution will result. The church will put on new life, and God will be glorified. To discuss a matter like this will result in good, and I trust that more time will be given this subject at our approaching conferences than has been done of late years. Subjects often engage the attention of brethren that promote no growth or advancement of Christian activity. The support of the preachers, the consecration of the preachers—the full and entire surrender of the preacher to his calling, are matters of vital interest. I want to see our preachers all in the regular work to which they have been called.

W. S. LONG.

[CONTINUED ON PAGE 10.

The Christian Sun.

THURSDAY, OCTOBER 26, 1893.

REV. W. C. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - - MANAGER

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THE CHRISTIAN SUN,
RALEIGH, N, C.

Meeting of Conferences.

Eastern V ., at Mt. Carmel, Tuesday, Oct. 31, 1893.

Deep River, at Parks Cross Roads, Thursday Nov. 9, 1893.

N. C. and Va., at Shallow Well, Tuesday, Nov. 21, 1893.

Renew your Subscription.

EDITORIAL NOTES.

Do your extortion God, and then despise extortioners? Where is the consistency?

Dr. W. T. Herndon wishes to be put down as favoring the union of the N. C. & Va. and the Deep River conferences.

Members of the E. Va. S. S. Convention should pay attention to the notice of Rev. N. G. Newman in this issue.

We are glad to note the accession of two more valuable writers for the SUN in the persons of Prof. Herbert Scholz and S. E. Everett.

The Editor of the SUN expects to attend both the Eastern Virginia and the Deep River Conferences. Have your money then for the Sun.

The article from the pen of Bro. Everett will be enjoyed by his friends and others. It was intended for last week's issue but came to hand too late to be used.

We see from the secular press, that some of the young men of the University of North Carolina are running around again at the foot ball business wasting their time, and thereby teaching, at least indirectly, lessons of immorality. But how can we expect any better of the University, when Wake Forest and Trinity Colleges, under the fostering care of two of the leading religious denominations in the State are setting the examples. Surely Wake Forest and Trinity ought to have too much religion to do such things if the University has not.

His old friends in Raleigh were delighted by a visit of a few days last week with Dr. J. P. Barrett. We were glad to see such an improvement in his health and hope his days may be many and fruitful for the Kingdom of God.

In last week's SUN Bro. Barrett told us how money *should be raised* for church purposes, now is it not in order for him to tell us how we can induce the people to give as directed by him, and, what the cause will be sustained by till those millennial days are brought about.—D. J. M.

A trip up to Chapel Hill, out to J. W. Cole's, where we spent the night, to Bro. Wesley Cole's and to sister Nancy McCauley's where we united in matrimony as husband and wife, Mr. C. R. Williams and Miss Belle McCauley, was one of much pleasure to us. Thus to meet and shake the hands of our old friends, was a joy for which we thanked God. A few hours were also pleasantly spent with Hon. W. N. Pritchard.

"Four Hundred Degrees Below Zero," in *McClure's Magazine* for November, tells of the search after the coldest cold and of the experiments of Professor Dewar, who succeeded in turning oxygn into a liquid. It was found at this extraordinary low temperature. produced in these experiments, the laws of chemistry, electicity and color are completely changed.

This is the first of a series on the extraordinary marvels of modern science.

Dr. Barrett's many friends in Raleigh, were glad to see him again. Dr Barrett lived in Raleigh for a number of years during which time he made many warm friends. His wife and baby had been here several days before Dr. Barrett came, to the joy of her friends. May they all come often, they will always find a hearty welcome. We are always glad to see Bro. Barrett at the SUN office, and have his good advice. He filled the editor's chair so long that he has an experience that is valuable to any one.

Woman suffrage in Wyoming has a record of which its friends may be proud. In the ten years from 1880 to 1890 the ratio of crime to population fell off more than half, though it is said to be increasing in other parts of the country. Wyoming's neighbor, Oregon, has three and one fourth times as many offenders. In all the prisons of Wyoming not one woman was ever imprisoned for any offense whatever. The Wyoming house of representatives itself has declared that under woman suffrage the jails of the state are almost empty.

We have had occasion recently to speak more than once of the comparative failure of foreign missions; not to discourage ourselves, but rather to make it evident that very great results could not be expected, view of the prodigious in the way. Two of these hindrances were recently pointed pointed out by the Rev. G. Howie, Ph. D., of Palestine, who preached on this subject in St. Andrew's church, Liverpool. He said that the reason modern Christians missions not more successful was owing chiefly to two things: First, the bewildering number of denomintions in sending missionaries to the heathen, Jews and Mohammedans, who, in presence of such a babel of sects, were bewildered and hardened, or paralyzed; second, the missionary is a foreigner, and at best has but an imperfect knowledge of the ways and language of the people he seeks to evangelize. If these two causes be kept in view we shall not, said Dr Howie, commit the error of supposing the Gospel less the power of God unto salvation, or that the heart of man is harder than it was centuries ago.—*Southern Churchman.*

Revival Service.

Evangelist Weston R. Gales, son of the late beloved and gifted Seaton Gales of this city, is conducting a series of gospel meetings at the Christian church on Hillsboro St. His sermons of yesterday evinced the fact that the son has inherited the gifts of oratory of the father. The sermons were simple but powerful expositions of the gospel. Last night a very large congregation attended and were deeply moved by the earnest eloquence in presenting the truths of the scripture. These services will be continued during the week. One hour services of prayer and scripture study from 4 to 5 p. m., preaching every night at 7:30 p. m.—*N. O.-C.*

A Little More Definite if you Please.

Prof. Atkinson's reply to what we said against his idea of the adherence of a multitude to a thing being proof that there was some good in it, is rather indefinite. The first part of his article seems to be talking about something we did not say, and could not logically be inferred from anything that we did say. And we shall not notice it at all, only to say that it is thought that whatever of good there may be in the heathen religion, is borrowed from our Bible.

We confess we are somewhat surprised at what Bro. Atkinson says about the whiskey traffic; for, if what he says means anything, it seems to be this: Whatever answers the purpose of a wicked man has good in it to him. Christ says: A fountain cannot send forth sweet and bitter water at the same time; and we know that the whiskey traffic sends forth much that is bitter. The last part of the Prof's. article is good, and we do not object to his saying that there is some good in the heathen religions. But we do say that it is so deep down in the mud of sin that it takes close looking to find it.

We do not believe that because great numbers believe in a thing, there must necessarily be some good in it.

Christian Character.

The late Professor———of Wake Forest College said, on his dying bed among his last words. While sending messages to friends, tell the young men of the College to not fail in establishing Christian Character. Real Christian character will be worth more to you in every stage of life, than rubies or silver or gold, for it is the only friend, that you make on earth, but what may desert you, and that will stand by you when sick or well, whether rich or poor, while living or dying, for time and eternity and will justify you before the Judgment bar of God. No man living can place a proper estimate upon Christian character, for there is no earthly possession or gem worthy to be compared with it. When a man has Christian character he is then enabled to subdeu his passions, bridle his tongue, govern his temper, and to live an honest life; furthermore he will be true to God his maker and benefactor, true to the church and true to humanity; he will not turn the stranger and hungry man from his door, he will "visit the fatherless and widows in their afflictions, and keep himself unspottad from the world." Character like religion can have no substitute, it is either religion or no religion, hence reputation cannot be a substitute for character. Character is what a man proves to be: reputation is what he is thought to be. Character is the inner man, reputation is the outer man. Character is always real: reputation may be and often is false. Character is substantial; reputation is fleeting. "Character is in a man's own soul: reputation is in the minds of others." Character is a man's exact value: reputation is his selling price. I frequently fear that most of us, are more anxious about our reputation than we are about our character, and that men are trying harder to make a reputation than character. When it is found out that man has nothing but reputation, he will be hated and forsaken. A poor man with Chris-

ian character is better than a man with nothing but reputation. Solomon says "A good name is better than precious ointment. Ecc 1:1, and again he says a good name is rather to be chosen than great riches. Pro. 22:1.

The Railroad Man.

Possibly no class of men are abused and censured more by the public than railroad men. This censure often makes a broad sweep from president down to the track hand. But, notwithstanding all the criticism from the cold public, the railroad men, as a class, are a warm hearted, polite clever set of gentlemen.

Just think for a moment, how many questions, of the same kind, these men have to answer every day, and then ask yourself the question; would my patience hold out as that of the agent, the conductor or some other important officer.

Remember that these men must remain at their post all kind of weather, denied many of the privileges of home life. No time to read the Bible or religious books. Often cut off from church privileges, and hardened by contact with all classes of wicked people.

No class of men are worth more to the public than railroad men. They handle the commerce of all kinds for the world, stand guard over a traveling public and convey the letters of business, love and sympathy to all parts of the earth.

These faithful men deserve the prayers and sympathies of all people. May God bless them every one.

Charity.

The primary meaning of Charity is love, and this includes all of its other shades of meaning. It is a pleasure to give to an object that you love, and look with pity upon the faults of those whom you admire Love to God and man is the first characteristic of the Christian religion. Without this the high sounding professions are vain. They are as emptiness filled with nothingness Paul says; "Now abideth faith, hope, charity, these three; but the greatest of these is charity." Paul tells us that "charity thinketh no evil." But we find many members of the church talking evil about their neighbors whether they think it or not. Surely if they had the charity that Paul speaks of, they would not do so.

You hear some say "charity begins at home." Is it in those homes where husbands abuse their wives, and wifes are untrue to their husbands? Surely not. He who has charity at home will have it away from home.

Love for the religion of the Lord Jesus Christ in any one will send him to church, the prayer meeting and the Sunday school. It will open his pocket book to the enterprises of the church and suffering humanity. It will make him look for the good spots in his neighbor's character, instead of the bad ones.

Friend, have you charity? If so we know many of the things you have been doing. Let us pray for more charity.

Suffolk Letter.

Yesterday was a very rainy day. Congregations here very small. It must have been worse in the country. This shows the importance of doing our Conference work before the end of the year. If put off till the last Sunday, and that is a rainy one, the Conference assessments are not carried up in full. And yet Conference growth depends on local church contributions to Conference funds. I hope Eastern Virginia will come up in full this year.

The "Columbian Carnival" closed last Friday night. It continued *ten nights*. The good ladies worked heroically and as most everything was given their sales were almost net profits. Hams, eggs, chickens, turkeys, butter, fancy work, chairs, pictures and other things were given. Ice cream, cake, lunch, regular suppers were served at reasonable cost and they were well patronized. The two military companies, Phœnix Fire Company, and Uniformed Rank of Knights of Pythias all took supper during the time. It was no trouble to sell fifteen gallons of ice cream during one evening. "Uncle Zedekiah's trip to the World's Fair," which is a reproduction on canvas, under a powerful calcium light, of the "White City" and many exhibits of the Fair, and was given at the City Hall, by W. E. Hermance on Thursday night for the benefit of the Carnival, and this netted them $150. They cannot tell what the result will be till they dispose of the house built for the Carnival, but it will be near *one thousand dollars*. When the ladies of my church undertake an enterprise they know no such word as fail. The social feature of the Carnival was what might be characterized as ten evenings of religious enjoyment. Mrs. A. L. Hill who has been visiting Mrs. Beale, leaves for Norfolk today. Mrs. H W Brewer, of Washington, D. C., is visiting her mother, Mrs. Wellon ; nd other friends. Col. Savage, and many others from Norfolk also, were here during the Carnival Too many came from Berea to place their names in this letter. Many ladies outside of our church in other congregations not only attended but aided daily in the good work. For all this our ladies are grateful.

Of course we will be very glad to see North Carolina preachers at our Conference. They are always welcome and we expect several of them this year.

Today is bright and pleasant and so ought our hearts to be, far brighter than the sunshine after the storm are the tokens of Divine mercy and love to our lives. He floods our pathway with light. He fills us with music. Heaven and earth minister to our life. Time and eternity are full of hope to the believing one. Before us are thrones and spiritual dominion if we only follow Christ. Higher and holier are our aspirations as we near the end of our pilgrimage and the shining shore

W. W. Staley.

Oct. 23, 1893

Who Can Tell.

What? Why, where in the Bible these words may be found:

Blessed are sinners when the churches shall get up entertainments to amuse them.

Or these:

Blessed are the churches when the ungodly shall applaud them for the elegant entertainments given.

Or these:

Prosperity shall crown the church when it draws on the world a sight draft through an entertainment for money to help it maintain, or spread the gospel.

Now get your concordance and go to work, and report the results of your search through the Sun.

J. P. B.

Christianity in India.

A little more than one hundred years ago the work of the Protestant missionary began in India. Then not one native Christian was to be found witin the entire vast realm. The Gospel in the earth for 1,800 years, and not a living native Christian among the 800,000,000 of Eastern and Central Asia! Now sixty-five Protestant mission societies are working in India, supporting in their work a foreign force of 1,569 ordained workers, aided by 113 ladies assistants and 2,500 native preachers. The number of Protestant church members in India is now 560,000, or 160,000 more than ten years ago. Of these members, 133,313 are Episcopalians, 123,000 Baptists, 62,000 Lutherans, 37,00 Presbyterians, 32,000 Methodists, etc. Christians in Punjab, in ten years, have increased 335 per cent., in Bombay 92 per cent, and in the Masdras Presidency 30 per cent. In 1850 the total of Christians was 91,000. In the mission schools are 175,000 boys and 105,000 girls, and in the Sunday schools about 136,009 children. While the empire contains 288,000,000 of people, only 13,000,000 of all can read and write. Of the entire population, Hinduism claims 75 per cent, Islamism 20 per cent, Buddhism 2½ per cent, and Christianity four-fifths of one per cent, the Christian population being counted at 2,225,000. The per cent of gain for the Christians in ten years has been 22, a much larger rate than the naturel growth of the empire.—*Herald of Gospel Liberty.*

Resolutirns.

At a regular meeting of the Berkley Christian church the following tribute in memory of our deceased brother Rev. S. S. Barret was unanimously adopted:

Whereas, It has pleased Almighty God to remove from our midst our aged and most highly esteemed brother, S. S. Barrett, who was for many years a faithful member of the Christian church, kind father, good neighbor and loyal citizen, therefore,

Resolved, That while we miss our fallen brother, we submissively bow to our Heavenly Father's righteous will, believing that our brother is taken up higher to join his praises with those who have gone before him, by him whose will is supreme and whose providences "all work together for good to them that love the Lord."

That we extend our sympathies to the bereaved ones in their great loss. That we strive to imitate that Christian character and noble deeds of our highly esteemed brother, especially his amiable disposition, his inflexible fidelity to his trust, and in his unfeigned piety to his God; that we like him shall be prepared when the final summons shall come to bid the messenger of death a hearty welcome sent simply to translate us from this unfriendly world of trials and troubles to the eternal home of God, "where the wicked cease from troubling and the weary are at rest."

That a copy of the above be spread on our minutes and also a copy be sent to the family and also one to the Christian Sun for publication.

D J. Bowden,
B. F. Townsend,
Jas. Mercer,
Com.

Life is Misery.

To many people who have the taint of scrofula in their blood. The agonies caused by the dreadful running sores and other manifestations of this disease are beyond description. There is no other remedy equal to Hood's Sarsaparilla for scrofula, salt rheum and every form of blood disease. It is reasonably sure to benefit all who give it a fair trial.

Hood's Pills cure all liver ills.

MISCELLANY CONTINUED:

World's Fair Wonder.

One of the many wonders at the World's Fair is the Ferris Wheel. From the ground to the top of the wheel it is two hundred and sixty-four feet. Between the two rims of the wheel are hung thirty-six coaches, about the size of Pullman passenger cars, the same being nicely upholstered in leather and elegantly furnished. Each coach will accommodate sixty passengers, and thus all the coaches will carry a total of twenty-one hundred and sixty persons when filled. From the patforms, six of the thirty-six cars can be filled at one time. Once filled, the doors of each car locked by a guide, who remains within the car. Two complete revolutions are made, and the circumference of the wheel being about seven hundred and fifty feet, a distance of about fifteen hundred feet is made in the two revolutions. Passengers rise two hundred and fifty feet, it being fourteen feet from the bottom of the car, when at the top, to the outer elevation of the wheel. Two towers of masonry reach from a depth of thirty-five feet below the surface to eighteen feet above. These towers support the wheel. The wheel rests on an axle of steel, which is forty-five feet two inches long and thirty-three inches in diameter. This steel axle is the largest piece of steel ever forged in the world, and itself weighs fifty-six tons It cost $35,000 The entire wheel with its belongings weighs 4,300 tons, and cost $400 000 It is estimated that it will resist a pressure of one hundred miles an hour. At night the wheel carries 3,000 incandescent lights of various colors, which are alternately extinguished and relighted as the wheel revolves. The two revolutions are made in twenty minutes, the ride costing fifty cents. From the top one has a bird's-eye view of Chicago and much of Lake Michigan.—*Herald of Gospel Liberty.*

Married.

In Burlington, N. C., at the residence of the bride's father, Mr. G W. Holt, by Rev. C. C. Peele, Oct. 12, 1893. Miss Callie E. Holt, to Dr. R. M. Morram. The groom is one of Burlington's dentists and a popular and growing young man, while he is to be congratulated on winning the heart and hand of such an excellent young lady. The bride and groom left for the World's Fair immediately after leave taking of parents and friends.

Many and useful presents added to the interest of the occasion. May blessings and happiness crowd every path they tread.

Dr. Geo. E. Jordan and Miss Lydia L. Michael were married Oct 4, 1893. The father of the bride Peter Michael who lives a few miles from the college gave a sumptious dinner to a few invited guests and made the occasion a delightful one to all present. The Dr. and his bride departed the next morning on the train going west for a visit to the World's Fair. Our best wishes go with these young people who were at different times students of ours.

W. S. Long.

Resolutions.

Whereas, It has pleased God, in his wisdom and goodness to remove from our midst our esteemed brother J. W. Ham who has been for many years a faithful and active member of our church, a kind father a devoted husband and a good neighbor, therefore be it

Resolved, That though our church, the bereft family and community have sustained a great loss, yet we bow in humble submission to the will of Him who doeth all things well, sincerely believing our loss to be his eternal gain, that we extend our heart felt sympathy to the bereaved family and earnestly pray God's blessings upon them, that they may follow his footsteps and eventually meet him on the other shore.

That a copy of the above be sent to the Christian Sun for publication and one to the family.

Respectfully submitted,
C. E. Ayscue,
H. R. Hayle,
W. A. Cunningham,
Com.

Solomon G. Ayscue died in his 79th year, he been been a member at Liberty since 1866.

Whereas, it hath pleased God in his wise providence to call from labor to reward our aged brother in Christ, Solomon G. Ayscue therefore be it,

Resolved, That the church at Liberty has lost one of its oldest and most faithful members. That we bow in submission to the will of our Heavenly Father, knowing with what readiness he awaited his call and with what strong faith he met death. That we cherish his memory and may well profit by his example in being always in readiness so that like him we will prove as a ripe shock ready for the garner.

3rd. That we extend our heartfelt sympathy to the bereaved family and earnestly pray God's blessings upon them that they may follow in his footsteps and eventually meet him on the other shore.

W. A. Cunningham,
H R. Hoyl,
C. E. Ayscue,
Com.

Obituary.

It is with sadness, we chronicle, the death of Sister Alice Jones, nee Alice Allen. She was born March 28, 1871, and died Sept. 27, 1893. She was converted and joined the M. E. Church in 1883, and remained here until 1892, when she joined McGuires Chapel Christian Church where she remained a devout worshiper until her death. She first married, a Mr Atkins, and they lived together one year and went to Texas and there lived about one year, where Mr. Atkins died and left her a widow, with one child, she then returned to her father's in Tallapoosa Co., Ala. She had not been back a great while before her child was taken from her to join the Heavenly throng. After remaining single about three years, she again married to Mr. Robert Jones a model Christian man.

She was always prompt at the church, and always cheerful. And she was a sweet singer, but her voice is hushed here—but is not Heaven's music sweeter since she joined the angel's band? Those who witnessed her death were strengthened in their faith. She realized that her time had come, and met death as only a Christian could. She told her husband how she wanted him to live and how to raise her little babe. She died in the trimuph of a living faith. May God bless the bereaved husband and console him with the assurance that he will meet her again, on the other shore. Our loss is her eternal gain.

H. W. Elder.

Milltown, Ala.

Aunt Betsy Hatch.

This is the appellation by which the wife of Rev. J. W. Hatch was known for many years. The death of this good woman was announced in the Sun some time ago and one or two have written something about her life, but I want to speak of her as one who knew her well and as one who will ever fondly cherish her memory. For several years I was pastor of the dear people of Hank's Chapel. There were some choice Christian men and women in that congregation and one of them was Aunt Betsy. Last summer I visited the old church. Many had died since I had last seen the place, but many were still living, and in the congregation that gathered the first Sunday of last July in that old church was Aunt Betsy. I went to her home and found her just as busy and careful to entertain me as ever, the day was bright and balmy and she and her husband were cheerful and happy. Man years had passed over their heads, but benevolence and virtue dwelt in their hearts, and they were as cheerful as when the spring of life opened to their view. When we look at a good woman we never think of her age. *A good woman never grows old.* She is lovely and looks as charming as when the rose of youth first bloomed on her cheek. That rose has not faded yet; it will never fade. In her neighberhood she was the friend of all and benefactor of everybody. Who does not respect and love the woman who has passed her days in acts of kindness and mercy? We say such a woman never grows old, she will always be fresh and buoyant in spirits, and active in deeds of mercy and benevolence. What we call old age is to such only maturity or ripeness. As ripe fruit is better than green fruit so is age to such sweeter than youth. As harvest-time is a bright and more joyful time than seed-time so is the age of such brighter than youth. As the completion of a work is more glorious than the beginning so is the age of a Christian more glorious than youth. As sailing into port, gently wafted by soft breezes, is a happier thing than the voyage so is age to such better than youth. Her end was purer, Her gentle, tender, sweet spirit gave out blessing while she lived and will send forth an invitation to heaven to all behind.

W. S. Long.

Mrs. L. Townsend
Rising Sun, Delaware.

Good Family Medicines

Hood's Sarsaparilla and Hood's Pills.

"I regard Hood's Sarsaparilla and Hood's Pills, the very best family medicines, and we are never without them. I have always been

A Delicate Woman

and began taking Hood's Sarsaparilla three years ago for that tired feeling. It built me up so quickly and so well that I feel like a different woman and have always had great faith in it. I give it to my children whenever there seems any trouble with their blood, and it does them good. My little boy likes it so well he cries for it. I cannot find words to tell how highly I prize it. We use Hood's Pills in the family and they

Act Like a Charm

I take pleasure in recommending these medicines to all my friends, for I believe if people

Hood's Sarsaparilla Cures

would only keep Hood's Sarsaparilla and Hood's Pills at hand as we do, much sickness and suffering would be prevented." Mrs. L. Townsend, Rising Sun, Delaware.

Hood's Pills act easily, yet promptly and efficiently, on the liver and bowels. 25c.

Oct. 7th, 1893, near Suffolk, Nansemond Co., Va., Mrs. Salinda Smith, beloved wife of Bro. John Smith aged 49 years, 9 mo. and 7 days, Sister Smith was a great sufferer, during her last days upon earth, though she was fully resigned to the Lord's will. She was a good Christian woman, and will be greatly missed at home, in the community, and in the church. She was a faithful member of Bethlehem C. church. She united with the church when about eleven years of age. She leaves a large family and many friends to mourn their loss. A devoted husband eight loving children, five boys and three girls, and several grand children. The funeral services were conducted by her pastor at the church where her remains were placed away to await the resurrection morn. God bless and comfort the bereaved ones. May the children remember the good advice of mother, dear mother, and meet her by and by in heaven.

H. H.B.

Sister Effie E. Squires died at her home in Burlington, N. C., Monday Oct. 2nd, 1893, age 19 y'rs. 7 months, and 26 days. Sister Squires had been a member of Union Christian Church five years Before dying she sang, "What a friend we have in Jesus." A beautiful song for a Christian in the hour of death to sing. She leaves a father, mother, brothers and sisters to mourn their loss Funeral by the writer in Union Church, Oct. 3rd

May the Lord bless and comfort the bereaved ones.

Thos W. Stroud.

Departed this life Oct. 5, 1893, Sister Annie Mann, aged about 23 years. The deceased had been for a number of years a consistent member of the Ebenezer M. E. Church, but was at the time of her death, a member of no church, holding instead a letter of recommendation which had never been deposited. She left behind to mourn her departure, two children, a husband, father and mother, and a large circle of friends; but they mourn not as those without hope. Funeral services by the writer from Ebenezer M. E. Church.

May God comfort the bereaved.

C. C. Peele.

Meeting Synod of Catawba.

For the above occasion, the Richmond and Danville Railroad will sell tickets to Winston-Salem and return at following rates. October 30th to November 2nd, inclusive, limited to November 8th: Charlotte, $5 65; Durham, $4.05; Goldsboro, $6.35; Greensboro, $1 50; Henderson, $5.85; Marion, $7.45; Raleigh, $5 05; Rural Hall, .65; Selma, $6 15. Rates from intermediate points in the same proportion.

Oct. 9th, 1893 hear Suffolk, Nansemond Co., Va., Mr. Amos B. Badger, aged 73 years, 1 mo. and 9 days. Bro. Badger was a great sufferer, with cancer on his face near his eye. While he was a great sufferer, he was also a great and good man. He was a man of deep piety and full of charity. He was old Cypress Chapel's most faithful member. He was a true member of the masonic fraternity—practically—there was no better mason, than Amos B. Badger—He was a man of God. I asked him on one occasion, when he was suffering great pain, "Bro. Badger, you have been serving the Lord, for lo, these many years have you, and do you, now, find grace sufficient to sustain you? He says, "yes, He is with me," and he praised the Lord and asked us all to meet him in heaven.

He was married twice—He leaves to mourn their loss—a devoted wife, several children—grand children and a host of friends—His funeral sermon was preached by his pastor at his home and his body placed away in the old family burying ground to await the second coming of his Lord. God bless the bereaved ones.

H. H. B.

$50 A Year For Life

SUBSTANTIAL REWARDS FOR THOSE WHOSE ANSWERS ARE CORRECT

A man once entered a prison where was confined a condemned criminal. On making a request to be conducted into the presence of the doomed man, the visitor was informed that none but relatives were permitted to see the prisoner. The visitor said: "Brothers and sisters have I none, but that man's (the prisoner's) father was my father's son."

He was at one taken to the prisoner. Now, what relation was the prisoner to the visitor?

The Agriculturist Publishing Company will give $50 a year for life to the person sending the first correct answer; $500 to the second; 3rd, $250; 4th, $100; 5th. $50. and over 10,000 other rewards, consisting of pianos, organs, ladies and gents gold and silver services, diamond rings, etc.

To the person sending the last correct answer will be given a high toned piano, to the next to the last a beautful organ, and the next 5,000 will receive valuable prizes of silverware, &c.

RULES.-(1) All answers must be sent by mail, and bear postmark not later than Dec 31, 1893. (2) There will be no charge whatever to enter this competition, but all who compete are expected to send one dollar for six months, subscription to either The Ladies Home Magazine or The Canidian Agriculturist—two of the choicest illustrated periodicals of the day. (3) All prize winners will be expected to assist us in extending our circulation. (4) The first correct answer received (sender's postmark taken in all cases as date of receipt, so as to give every one an equal chance, no matter Where he or she may reside), will secure the first prize; the second, the next prize, and so on.

The Agriculturist is an old established concern, and possesses ample means to enable its promises. (Send for printed list of former prize winners.)

Judges.—The following well-known gentlemen have consented to act as judges, and will see that the prizes are fairly awarded: Commodore Calcutt (proprietor Calcutt's Line of Steamers), Peterborough, and Mr. W. Robertson, President Times Printing Company, Peterborough. Register all money letters. Address, Agriculturist Pub. Co. (L'd), Peterborough, Canada.

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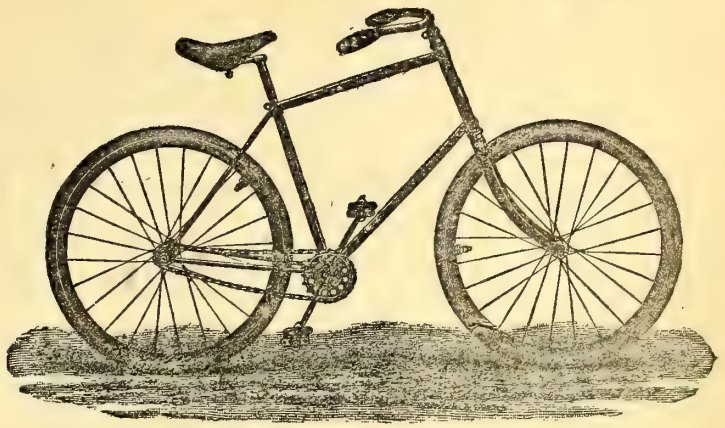

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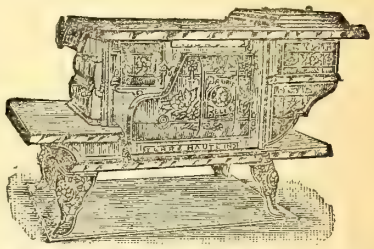
¼ miles from Elon College 10 acres very best tobacco and truck land with a 6 room dwelling nearly complete; fine situation. Other lands adjacent can be bought.

P. A. Long.

Sept. 7,8t.

It will be to the interest of all persons thinking of getting monuments or fine carved tablets, before purchasing elsewhere, to call on or write E. T. Marks & Co., Prop.'s of the Capital Marble Works, Raleigh, N. C. 810tf.



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Weight 325 pounds.

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CONDENSED SCHEDULE.

In Effect Oct. 8th, 1893.

NORTHBOUND	No 2 daily ex Sunday
Leave Willmington	4 50 a m
Arrive Fayeteville	7 52
leave "	8 17
leave Sanford	9 36
" Climax	11 37
arrive Greensboro	12 10 p m
Leave Greensboro	12 35
Leave Stokesdale	1 22
Arrive Walnut Cove	1 55
Leave Walnut Cove	2 30
Leave Rural Hall	3 12
Arrive Mt. Airy	5 55

SOUTHBOUND	No. 1. daily ex Sunday
Leave Mt. Airy	10 45 a m
Leave Rural Hall	12 59 p m
Arrive Walnut Cove	1 40 "
Leave Walnut Cove	2 25 "
Leave Stokesdale	2 52 "
Arrive Greensboro	3 40 "
Leave Greensboro	3 50 "
Leave Climax	4 17 "
Leave Sanford	6 05 "
Arrive Fayetteville	7 25 p m
Leave Fayetteville	7 50 "
Arrive Wilmington	11 00 "

NORTHBOUND	No. 12. daily ex Sunday.
leave Bennettsville	4 35 a m
leave Maxton	5 40 "
leave Red Springs	6 25 "
leave Hope Mills	7 22 "
Arrive Fayetteville	7 45 "

SOUTHBOUND	No. 11. daily ex Sunday
Leave Fayettevill	7 52 p m
Leave Hope Mills	8 15 "
Leave Red Springs	9 10 "
Leave Maxton	9 50 "
Arrive Bennettsville	11 05 "

NORTHBOUND	No. 16. MIXED. daily ex Sunday
leave Ramseur	6 50 a m
leave Climax	8 40 "
Arrive Greensboro	9 25 "
leave Greensboro	9 45 "
leave Stokesdale	11 00 "
Arrive Madison	11 55 "

SOUTHBOUND	No. 15. MIXED. daily ex Sunday
leave Madison	12 45 p m
leae Stokesdal	1 40 "
Arrive Greensboro	2 52 "
Leave Greensboro	3 10 "
leave Climax	3 53 "
Arrive Ramseur	6 00 "

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk & Western R. R. for Winston-Salem.

Train No. 1 connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, and at Sanford with Seaboard Air line for Monro, charlotte, Athens, Atlanta and all points South and Southwest.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11 00 A. M. and have 5 hours in Raleigh and reach home same day.

Ample time is given passengers for breakfast and supper at Fayetteville and dinner at Walnut Cove.

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By able, conservative management, safe investments, big rate of interest, low death rate, the Northwestern has won the love and applause of its policyholders and the respect and admiration of all who are acquainted with it.

Mr. J. S. Carr, Durham, N. C., under date of Oct. 24, '92, says: "I am pleased to say that I have been insured in the Northwestern since 1887, and I am greatly pleased with my investment, so much so, in fact, that I have since taken out three additional policies making altogether $50,000, the full limit on a single life. I do not hesitate to commend the Northwestern to my friends."

Mr J.H.McAden, President Merchants' and Farmers' Bank, Charlotte, N.C, says: think the Northwestern, without exception, one of the soundest organizations and the best for the policyholder. I now hold three policies in this company. My dividends are much larger than in other companies in which I carry insurance. The affairs of the company are safely and conservatively managed; they pay promptly and are exceedingly fair and liberal in their dealings with their policy-holders."

Mr. R. B. Raney, Raleigh, N. C., under date of April 1, '93, says: "I have held a policy in the Northwestern for a number of years, and am satisfied it has no superior.".

C. J. PARKER, AGENT, RALEIGH, N. C.

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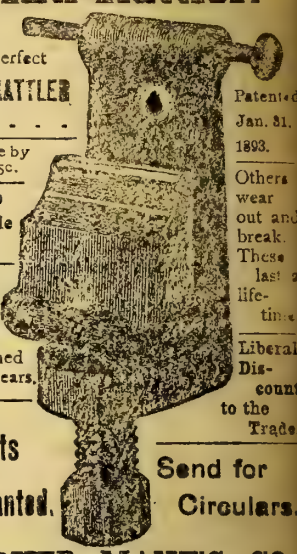

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Others wear out and break. These last a lifetime.

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WEIGHTS 26, 32, 36 AND 38 POUNDS.

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This Wheel Weighs Only 32 Pounds and is a Safe Roadster.

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C That you get it.

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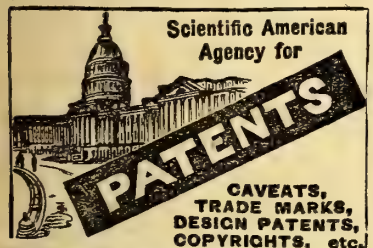

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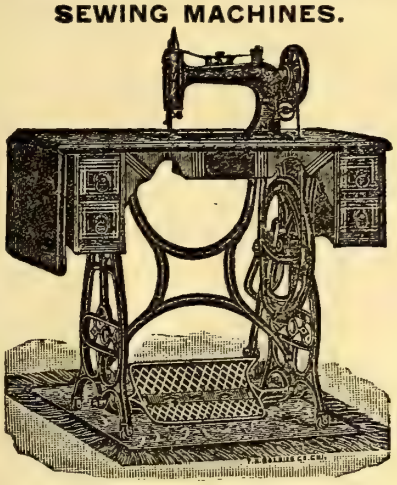

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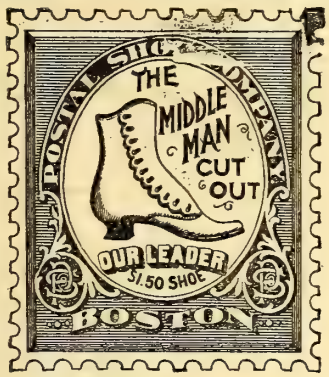

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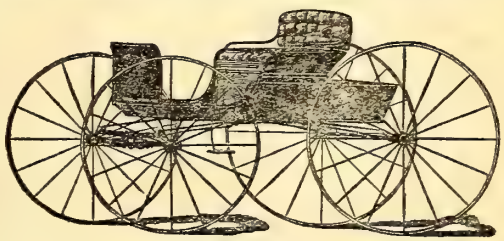

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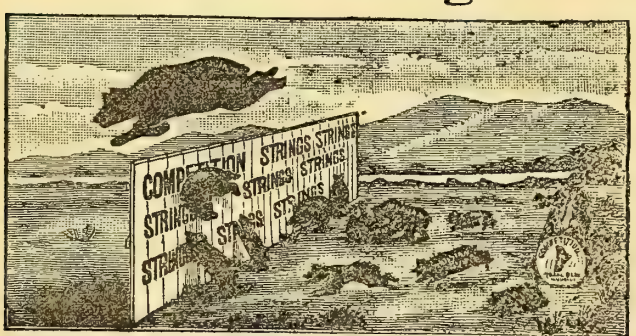

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CONDENSED SCHEDULE.
In Effect Aug. ,13 1893.

SOUTHBOUND	No. 35		DAILY. No. 37	No 11
Richmond	12[illegible]	pm		12 50 am
[illegible]rkeville	"			2 40
Keysville	3 24			3 17
Ar Danville	5 40			am 5 35
Lv Danville	6 20		5 50	5 40
Greensboro	7 50		7 20	6 54
Lv Goldsboro	2 35 pm			
Ar Raleigh	4 25			
Lv Raleigh	4 30 pm		1 00 am	
Durham	5 29		1 30	
Ar Greensboro	7 30		5 30	
Lv Wins'n-S'l'm	†6 15 p m		*4 45 a m	
Lv Greensboro	7 55 pm		8 00 am	654 am
Ar Salisbury	9 35		9 45	813 am
Ar Statesville			11 06 pm	
Asheville			4 00	
Hot Springs			5 36	
Lv Salisbury	9 43 pm		9 50 am	8 13 am
Ar Charlotte	11 15		11 25	9 25
Sprtaburg	1 35 am		2 55	11 37
Greenville	2 28		4 05	12 28
Atlanta	7 10		10 15	4 55
Lv Charlotte	11 35 pm			9 35 am
Ar Columbia	5 10 am			1 20 pm
Augusta	8 45			4 25

NORTHBOUND	No. 36 & 10	DAILY. No 12.	No 38
Lv Augusta	5 00 pm		1 00 pm
Columbia	9 15		4 30
Ar Charlotte	2 20 am		8 10
Lv Atlanta	6 55 pm	9 50 am	1 00 pm
Ar Charlotte	6 40 am	7 00 pm	8 05
Lv Charlotte	2 40 a m	8 35 pm	8 24 pm
Ar Salisbury	4 10	10 03	9 37
Lv Hot Springs		12 44 pm	
Asheville		4 30	
Statesville		7 11	
Ar Salisbury		8 00	
Lv Salisbury	4 15 am	10 11 pm	9 37 pm
Ar Greensboro	6 00	11 40	10 49
Arwnsn S'l'm	*8 35 am	†12 50 a m	
Lv. Greensboro	7 30 am	12 01 pm	
Ar Durham	9 28 pm	3 35 am	
Raleigh	10 30	6 30	
Lv Raleigh	10 35 pm		
Ar Goldsboro	12 10		
Lv Grensboro	6 05 am	11 50 pm	10 49 pm
Ar Danville	7 40 pm	1 30 am	10 07 am
Keysville	10 20	4 05	4 05
Burkeville	11 05	4 51	4 51
Richmond	1 08	7 00	7 00

† Daily except Sunday.

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p. m daily except Sunday; arrive West Point 5 00 and 6 00 p m. Leave Richmond 9 30 a m., Sunday only; arrive West Point 5 00 and 6 00 p m Leave West Point 6 00 p m arrive Richmond 7 15 p m

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 12 40 p m daily; leave Keysville 3 40 p m; arrive Oxford 5 55 p m, Henderson 7 10 a. m, Durham 7 15 p m. Raleigh 6 30 a m. Returning leave Raleigh 1 00 a m., daily, Durham 6 15 a m., Oxford 7 44 a m; arrive Keysville 10 10 a m., Richmond 1 08 p m daily. 7 00 p m.

Mixed train No 61 leaves Keysville daily except Sunday 3 10 A. M; Oxford 9 20 a m. and arrives Durham, 11.25 a m Mixed train No 40 leaves Durham, daily except Sunday, 6 00 p m., Oxford. 8 30 p m, and arrives Keysville. 11 50 p. m.

Mixed Train No. 43 leaves Oxford daily except Sunday 2 25 a m., and arrives Durham 4 15 a m. Mixed train No. 60 leaves Durham, daily except Sundgy, 7 30 a m, and arrives Oxford, 9 10 a m.

Trains on O. & H. R R. leave Oxford 6 00 a m., except Sunday, 11 45 a m., daily, and 6 20 p m., daily except Sunday, and arrive Henderson 5 50 a m., 12 40 p m and 7 10 p m, Returning, leave Henderson 8 05 a m., daily except Sunday, 2 25 p m daily, and 7 30 p m daily except Sunday, and arrive Oxford 9 00 a m, 3 15 p m. and 8 25 p m

Nos. 36 and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING CAR SERVICE

On trains 35 and 16, Pullman Buffet Sleeper between Atlanta and New York.

On 37 and 38, Pullman Sleeping cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos. 11 and 12 run solid between Richmond and Atlanta and carry Pullman sleeping Cars between Richmond, Danville and Greensboro.

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S. H. HARDWICH, A. G. P. A ATLANTA, GA.
W. H GREEN, Gen'l Mgr.
SOL. HAAS, Traffic Manager, WASHINGTON, D C.

RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 189

TRAINS MOVING NORTH.

	No. 34. Pass. Daily.	No 38. Pass. and Mail. Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Pl'ns	7 14	1 39
Macon,	7 23	1 46
Arrive Weldon,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m
Macon,	1 13	7 06
Warren Pl'ns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a. m., 2.00 p. m Arrive at Franklinton at 8 10 a. m., 2.52 p. m. Leave Franklinton at 12 30 p. m., 6 05 p. m Arrive at Lousbury at 1.05 p. m., 6 40 p. m. JOHN C WINDER, Gen'l Manager WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R R.

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

	No. 41 Pass. & Mail.	No. 45. Freight & Pass.
Leave Raleigh	4 00 p. m.	8 35
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	3 35
Arrive Hamlet,	7 20	8 10 p. m.
Leave "	7 40	
" Ghio	7 40	
Arrive Gibson,	8 15	

GOING NORTH.

	No. 38. Pass & Mail.	No. 40. Freight & Pass.
Leave Gibson,	7 00 a. m.	
" Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron.	9 26	9 31
Sanford,	9 52	10 55
Moncure.	10 16	12 10 p. m.
Merry Oaks	10 26	12 50
Cary.	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsboro Road.

Leave Pittsboro at 9.10 a m, 4 0 p. m arrive at Moncure at 9 55 a. m 4.45 p. m Leave Moncure at 10 25 a m, 5 1[illegible] p m arrive at Pittsboro at 11.10 a m 5 5 pm

It will be to the interest of all persons thinking of getting monuments or fine carved tablets, before purchasing elsewhere, to call on or write C. T. Marks & Co., Prop.'s of the Capital Marble Works, Raleigh, N.C. 810tf.

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YOUR FUTURE

IS IN YOUR OWN HAND.

Palmistry assumes to tell what the lines in your hand indicate. It will amuse you, if nothing more. The above diagram almost explains itself. The length of the LINE OF LIFE indicates probable age to which you will live. Each BRACELET gives you thirty years. Well-marked LINE OF HEAD denotes brain power; clear LINE OF FORTUNE, fame or riches. Both combined mean success in life; but you must keep up with modern ideas to win it. You will find plenty of these in Demorest's Family Magazine, so attractively presented that every member of the family is entertained. It is a dozen magazines in one. A CLEAR LINE OF HEART bespeaks tenderness; a straight LINE OF FATE, peaceful life; the reverse if crooked. A well-defined LINE OF HEALTH spares you doctors' bills; so will the health hints in Demorest's. No other magazine publishes so many stories to interest the home circle. You will be subject to extremes of high spirits or despondency if you have the GIRDLE OF VENUS well marked: keep up your spirits by having Demorest's Magazine to read. By subscribing to it for 1894 you will receive a gallery of exquisite works of art of great value, besides the superb premium picture, 17x22 inches, "I'm a Daisy!" which is almost a real baby, and equal to the original oil painting which cost $300; and you will have a magazine that cannot be equaled by any in the world for its beautiful illustrations and subject matter, that will keep you posted on all the topics of the day, and all the fads, and different items of interest about the household, besides furnishing interesting reading matter, both grave and gay, for the whole family; and while Demorest's is not a fashion magazine, its fashion pages are perfect, and you get with it, free of cost, all the patterns you wish to use during the year, and in any size you choose. Send in your subscription at once, only $2 00, and you will really get over $25.00 in value. Address the publisher, W. Jennings Demorest, 15 East 14th St., New York. If you are unacquainted with the Magazine, send for a specimen copy. A large QUADRANGLE means honesty; a large TRIANGLE, generosity; long FIRST DIVISION OF THUMB, strong will; LONG SECOND DIVISION, reasoning faculty. The MOUNT OF JUPITER betokens ambition; that of SATURN, prudence; the SUN, love of splendor: MARS, courage; MOON, imagination; VENUS, love of pleasure; and MERCURY, intelligence. Take our advice as above and you will be sure to possess the last and most valuable quality.

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Only a Workingman.

"He is only a workingman!"
How often we hear it said
With sneering supercilious tones
And slighting toss of the head.

I am only a workingman,
And proud I am of the name,
Though my face be grimed with dust of toil
I count it no sign of shame.

I am only a workingman,
Though humble my toil may b .
At the carpenter's bench at Nazareth
Worked the man of Galilee

Yes, his hands were hardened with toil;
Oftentimes dropped his weary head
As the Lord of Creation labored
To earn his daily bread.

He was only a workingman,
My brother, like me and you—
True worth lies not in place or rank,
But in faithful heart and true.

Oh, brothers and sisters of toil,
Uplift your drooping eyes!
The humblest toil was dignified
By the Lord of Paradise.

—*William Reid, in Utica Observer.*

Durham, N. C.

DEAR SUN:—I went down to Morrisville Monday after the 2nd Sunday to help Rev. J. A. Jones in a meeting, and stayed until the next Friday. We had a good meeting, all denominations came right together in the work; and with Prof J. H. Moring to lead the music it was grand; as good as I ever heard. God bless the dear people of Morrisville. I can never forget their kindness.

I returned to my church in Durham, and preached Sunday to the children with a good congregation, and one sweet little girl joined the church and several more little girls praised their God aloud. At night we had a good congregation, two converts and 6 or 8 penitents and a good meeting. Monday morning I boarded the train for Henderson and to Liberty (Vance) where I met Rev. J. D. Wicker the pastor and remained until Friday and we had a good meeting, 12 or 15 converts, and 4 additions to the church. How pleasant t was to be here with the dear brethren and sisters where I had labored so many years with them. This people are so dear to me and have a warm place in my heart.

My congregations were rather small at home both services yesterday but very pleasant. One professed faith in Christ at the evening service. I have a good revival interest in my church now.

J. W. WELLONS.

Oct. 23, 1893.

Who Pays the Bills.

Who pays the bills? Who feeds the drunkard's children? Who provide for the drunkard's wife? Who supports the beggarly tramps who having wasted their money in drink, wander about the country? Who repairs the losses caused by the failure of intemperate merchants and reckless and half intoxicated business men? Who makes good the damages caused by the blunders of drunken workmen, and the hinderance of business caused by the sprees of intemperate employes? Who pays for the railroad wrecks caused by drunken conductors and engineers? Who builds the asylums where crazy drunkards are kept? Who supports the idiotic children of drunken men? Who pays the expenses of trials and commitments and executions occasioned by the crimes of drunken men? Who pays for the property destroyed and burned by drunken men? Who builds and supports almshouses, which but for drink might remain unoccupied? Who endures the suffering and brutality, which are due to the recklessness and insanity of drunken husbands and fathers? Who pays for the inquests held on drunkards found dead by the way-side? Who pays for the pauper's coffin, and for digging a drunkard's grave in Potter's field, when the last glass has been drunk?

Who pays the bills? The drunkard cannot, for he has wasted his substance in his cup. Will the rumseller pay them? The fact is, you and I, and the sober and industrious toiling portion of the community must meet all these bills The drunken rowdy wounded in the street fight, is cared for in the city hospital at our expense; the drunken beggar is fed from our table; his hungry children come to our doors for bread and we cannot refuse assistance to his suffering wife, and when at last having "wasted his substance in riotous living," he comes to the almshouse, the asylum, the hospital, or the prison, honest, sober, temperate men pay the bills for supporting him there. There is no escaping it, we may protest, we may grumble at the taxes and find fault with beggers, but ultimately and inevitably we must foot the bill.—*New England Evangelist.*

Idols, Not "Statues."

One who was born in India, to whom idol worship is no myth, but who knows that hundreds of millions of poor, deluded human beings bow down and worship wood and stone, or animals and imaginary deities or demoms, in comparison with which the Christian's devil is a charming character, grows very weary of the oft-repeated stories from the Parliament of Religions, of the purity of Buddhism, Brahminism and Shintooism, and the imperfection of Christianity.

When our brother from Ceylon places the idol upon a pedestal and points with pride to an image of Gaudama older than the Christian era which has been worshiped for more than two thousand years, we grow weary. But when our brothers of the daily press report that there was a "statue of Buddha" (instead of the only honest name known for the object—a heathen idol) placed upon the platform, we smile.

One of our Brahmin brothers boldly declared the other day that "a rose by any other name would smell as sweet," but we must insist that there is a great difference between a statue and an idol.

Christianity can court comparison with any and every faith without fear of any one being misled if the truth is told; but if black is called white, polution termed purity, and idols called "statues," there are many foolish persons who may be deceived by such falsehoods into believing that the poor deluded dupes of heathendom are nearer heaven today than those who have the truth in all its fullness. All we ask for is the truth, fairly stated and fairly received. Then there need be no fear for the results.—*Ram's Horn*

The joints and muscles are so lubricated by Hood's Sarsaparilla that all rheumatism and stiffness soon disappears. Get only Hood's.

To our poor blinded minds it seems strange that God should deny us so many of the things that we long to have. It is easy to see why, for our good, he should withhold such merely temporal benefactions as houses, lands, and moneys. These are not the soul's true needs. We can get along without them The absence of them is, in fact, often a necessary condition of growth to the greatest heights of character. In crucifying our natural desires for them we may be performing the acts that shall give us the badge of nobility in the kingdom of heaven. But why should we be denied the human love after which we long with intense and ardent desire? Why should the very best and holiest of our instincts often fail to find the objects of their satisfaction? Ah, this is a hard question. But we may be sure that when our heavenly Father keeps back any good thing from us he does it in order that either here or hereafter, he may give us some better thing in its place.—*C. Advocate.*

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H C. McCauley $1 00, June '93.
Maj. R. E. Petty $1 00 May, '94.
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TRUE SAYINGS.

Nuggets of Pure Gold Taken from the Ram's Horn.

Love is God's only weapon.

Faith never stops looking up.

The devil never wastes any powder on a corpse.

When a man believes God he does something.

When sin came into the world it brought indolence along with it.

The more unbaptized money a Christian has the worse he is off.

There is no sinner more dangerous than the highly-respected one.

The devil loves the man who lives only to make others unhappy.

The man who loves right loves God, whether he knows it or not.

The man who is a stranger to God is not much acquainted with himself.

God does not want anybody to do His work who does not enjoy His rest.

When we look at the mountain it grows, but when we look at God it goes.

It is only when the Christian feels himself weak that God can be his strength.

There are sermons in stories only for the man who knows how to break them up.

People who expect to praise God in Heaven ought to do something at it here on earth.

The Christian's peace is something the world has never been able to fathom or understand.

Christ ate with publicans and sinners, but He never took a meal with a hypocrite.

A hard place to find religious warmth is in prayer meeting on a back seat.

Some of our prayers would mean more in Heaven if our money would say amen.

God always plants a good man where his life can not be endangered by drought.

Obscurity on earth will never keep anybody from owning a mansion in Heaven.

The devil would rather prove God not good than to prove Him out of existence.

If you know that you hate your neighbor, God knows that you do not love Him.

There are still a few preachers who should take a vacation and give their congregation a rest.

The man who simply wants to be good enough to get to Heaven can not make a prayer that is not selfish.

The agnostic who expects to fathom God with his finite faculties does not try to wind up the universe with his watch-key.

The man who gets religion right is continually saying by every act of his life: "Behold the Lamb of God, which taketh away the sin of the world."